

# **The Lutheran.**

God's word and Luther's teaching will never perish.

## **Thirty-second year.**

### **1876.**

**St. Louis, Mo.**

Printing office of the Synod of Missouri, Ohio and other states.

**1876.**

# Register for the thirty-second year of the "Lutheran."

## A.

Evening school and Germania 28.  
Apostasy and denial (Rohlf's) 21.  
Apostasy to Judaism 94.  
Albanus Dr. Franz, Roman priest, is freed from the bonds of papistry 19.  
Alms care, ecclesiastical, address on - 41. Altieri, C., writes to Luther 161.  
Anecdotes: the apples in the sun 54. thirteen! 54. a child's word 54. today you live, beut bekehrte eich 54. a brave Lutheran 55. the professor and the vomit 118. on Psalm 92. 121. 13. 160. a Lutheran martyr 166. the most important office experience of a village schoolmaster 167. our help stands in the name of the HErrn 167. an old bishop's unequal compliment 174.  
Institutions, lower - 9.  
Antonius de Sandoval, papist, is converted 67. apocalyptic 159.  
Workers' support associations, secular, a Christian may subsequently 132.  
Arius 178.  
Athanasius 178.  
Resurrection of Christ 49. Certainty 57. Augustine 179.  
Australia 110. 174. - Kirchen- und Missionszeitung 6. 14. 45. - (School question) 62.  
Car da fe 170.

## B.

Baden 40th General Synod 183.  
Baptists 53.  
Bavaria 60.  
Bavarian State Church 35.  
Contribute, small 165.  
Beggar nuns 174.  
Bibleproof 160.  
Bible reading 173.  
Bible Dissemination 118.  
Incest in America 62. 79.  
Boos, Martin 159.  
Braunschweig 190. the first testimony of the pure doctrine 74. brobst, pastor 20. magazine 124.  
Brunn 149th - sheet 46.  
Books, pamphlets 2c.: Baptismal and Confirmation Certificates 15. Schmidt, The Iowa Misunderstandings 15. **Walther, The Voice of Our Church in the Question of Church and Ministry.** 3te uf. 31. walther, **the right form** 2c. 31. Genuine evangelical interpretation of the Sunday and feast day gospels of the church year. IV. Vol. 31. V. Vol. 135. **Walther, theses on usury** 31. the bitter enmity 2c. 31. **fick, "There is one God"** 31. 175. evang.luth. church and mission by Brunn 46. sunday school book for evang.luth. congregations 46. evang.luth. pericopes book 55. timothy 55. reading book for omitting evang.luth.luth. schools 55. A Pictorial Primer or First Reader for Parochial Schools 55. Arithmetical Exemplary Book 56. **Köstering, sermon** 56. **Link, sermon** 56. Stecher, sermon 71. **Walther, the ev. luth. church the true visible church of God on earth** 71. **Heshusius, ten sermons on justification** 72. synodal manual (appendix) 71. 112. **Walther, sermon on the second day of Pentecost** 80. **pamphlet for the confessing Lutherans of the Saxon regional church by Lic. Stockhardt** 87. Christian and Ernst 87. Thoughts of a Lutheran on the approach of the centennial commemoration rc. 95. 103. 112. Illustrated Family Bible 100. Proceedings of the fourth meeting of the Synodal Conference 112. Constitution of the Synodal Conference 112. Twentieth Synodal Report of the Western District 119. Crämer, two sermons 119. On Confession 119. **Fick, Lift up your heads** 119. **portrait of the blessed pastor Wyneken** 119. Köstering, curriculum vitae of the blessed pastor Böse 128. second synodal report of the Illinois district 135. first ten synodal reports of the synod of Missouri rc. 144. second synodal report of the northwestern district 144. **Walther, second sermon at the opening of the synod** 144. calendar, American, for German Lutherans 151. Proceedings of the 22nd Annual Meeting of the Northern District 151. Twentieth Synodal Report of the Middle District 151. **Fick, Luther Book** 151. **Fick, Secret of Wickedness** 151. Proceedings of the 20th Annual Meeting of the Eastern District 160. Baum, Festive Hymns 160. **Walther Lutheran Brosamen** 175. Proceedings of the Fifth Meeting of the Synodal Conference 175. Tract: What is a Lutheran? 175.  
Book commission in Addison 181st citizen school 46.

## C.

Cämmerer, A., suspended 7th Cerinth 177.  
Christians, false, why are the preachers 141.  
Cobbites 142.  
Conference, free, ru Wilton, Iowa 2. 12. 18.  
Concil, Gen. 5. 79.  
Crämer, Prof., Anniversary 14.

## D.

Darwinism in decline 117.  
Germany, situation of the national and free church 6th - on the church situation in - 145.  
Donatists 178.

## E.

Ebionites 177.  
Introductions: Barb. G., Pella, Wis. of, 16. Baumann, G., Wine Hill, Ill. 160. Baumgärtner, I. E., Huntley, Ill. 151. Bergen, I., Prairietown, Ill. 160.  
Biedermann, R. H., Hebron, Nebr. of, 128. Böhlen, W., Summit, Ill. 46. Both, V., Mobile, Ala. of, 6. Brandt, C. C. E., Lowell, North Saint Louis, 174.  
brewer, Th., Clarks Fork, Mo., 40. citizen, I. G., Hamilton county, Nebr., 6. Burmester, W., Tawas, Mich., 144. buszin, Th., Indian Creek, Ill. 22. deed-  
hoofs, I., Beaufort, W., 94. Claus, M., Town Washing-ton, Wis., 71. Dammany, L., North Amherst, O., 6. Doeh-ler, A. G., Forestville, Wis., 87th Dorn,  
W., Pleasant Ridge, Ill., 85th. Dusing, I., Strasburg, Ill., 174th. Duppernell, F., Sebringville, Ont., 22nd. Feustel, G. A., Concord, Wis., 103rd. Fischer, W.,  
Gardensville, Mo., 160th. Flaxbeard, H., Dorsey, Ill., 103rd. Francke, C., Jr., Port Richmond, N. I., 6th. Fruchtenicht, H. F., Elgin, Ill., 6th. Georgii, E. C.,  
St. Joseph, Mich., 87th. Germann, P. G., Fort Smith, Ark., 102nd. Geyer, A., Newtown, N. I., 6th. Geyer, E. L., Serbin, Texas, 94th. Greif, A. D., Little  
Rock, Ark., 22. houses, F., Owatonna, Minn., 151. heyr, M., Winfield, N. I., 150. hilgendorf, I., Belle Creek, Nebr., 174. Himm er, I. C., Dashwood, Ont., 30.  
hofius, A., Little Cypress, Texas, 134. hoyer, Ch., Petersburg, Mich., 134. hunziker, H., Pleasant Grove, Mo., 22. ianzow, C. L., Dryden, Minn., 134.  
karth, F., Humboldt, Kansas, 87. Katt, H., Wanatah, Ind., 118. Lauterbach, E., Johnsbury, Pa., 87. Leuthäuser, A., Stanton, Nebr., 94. Lochner, F.,  
Springfield, Ill., 40. Meyer, A. H., Th., Appleton City, Mo., 150. Michael, M., Humberstone, Ont., 94. Muller, I. A. F. W., Echester, Ill., 22. v. üller, F. W.,  
Cottonwood Falls, Kansas, 174. Niemann, I. H., Cleveland, O., 30. Octina, W. C. H., Bishop Township, Ill., 15. Oste-nus, L., Williamsburg, Wis., 87.  
proft, I. A., Westiegna, Texas, 71. ramelow, H., Elk Grove, Ill., 134. reickhardt, G., Avilla, Ind., 102. reichmann, F. H., Wavakonetta, Ill., 102. judge, F.,  
T. Ellis-ville, Mo., 30. Niede, C. R., Char-otte, Iowa, 22. Ruediger, W., Wykoff, Minn., 87. Schlechte, F. W., Stewartson, Ill., 167. Schneider, F.,  
Waterford, Wis., 87th. Schug, F., Grant City, Iowa, 134th. Schwankovsky, C., Norri's, Mich., 128th. Seih, E. F., Columbia City, Ind., 111th. Seis-ler, I.,  
Hampton, Iowa, 46th. Siek, A. K. W., Th., White Oaks, O., 144th. Sieving, E. A., Egypt, Ill., 102. Sieving, H., Ottawa, Ill., 15. Sivpel, E., Elysian, Minn., 151.  
Sörgel, N., Rockville, Conn., 6. Sprengeler, H., Milwaukee, Wis., 128. Stiegemeier, L., Dubuque, Iowa, 134. Traub, L., Town Verona, N. I., 71st. Voigt, O.,  
F. Dissen, Mo., 128th. Weisel, E. A., Jda, Mich., 151st. Weisel, A. H., Cha-riton Forks, Mo., 151st. Wyneken, M. L., Cincinnati, O., 94th. Zorn, C. M.,  
Sheboygan, Wis., 128th. Zucker, F., Williams-burgh, N. I., 167th.  
Emigrant Mission, Baltimore 52. in Hamburg 158. in New York 25.  
Encaftles 177.  
Experiences on the Mission Field in Leelanaw County, Mich. 91.  
Memories for those who once emigrated for the sake of religion 125.  
Statement (concerning G. Alf's) 40.- (Rob. Neumann) 71.  
Eutyches 177.

## F.

Fable 150.  
Colored people, emergency states among them in South Carolina 182. luth-  
ric - 182.  
Farmer-preachers 30.  
Fort Wayne - Notice, concerning the College 127. "Free Church, the Lutheran," by Lic. Stöckhardt. Preface 137.  
Content 142.

## G.

Poems: The Blessed Christian, by E. W. K. 9. Forget Him Not, by L. L. 41. The Christian Church, on L. E. K. 65. The True Lutheran, by E. W. K. 81. Rest for  
My Soul, 127. 29. On the Reformation Feast, by E. 29. K. 161. Obituary to Our Blessed Wyneken, by H. F. 169. Battle Song 185.  
Community schools 102. 134.  
Congregational meetings, address on - 33. General Synod, Pharisaism 190. Schabehorn 190. Societies, secret. Grangers and Freemasonry among  
Methodists 21. petition against - 70. testimony against - at the World's Fair 86. *sovereigns of industry* 86.  
Faith, whose heart-changing. Faith messenger, Catholic, lies 182. Gnostics 177.

## H.

Hanover 21. Catechism matter 89. hymnals in - 147. Hanoverian regional church 53. "Devil's denunciation" in the- 115.

Witchlitz in Australia - Hypocrisy 6. 45.

Heshusii, Dr. T., Urtheil über Luthers Bibelübersetzung 148. Hesse 190. renitents 117. parish Großlinden-Allendorf hospital, orphanage and asylum in  
and near St. Louis 85. Hymenaeus and Philetus 177.

## J.

Jesuits to be expelled from France 134. Inquisition 169.  
Erret euch nicht, Gott lässt sich nicht motzen 127. false teachers of the five first centuries 177.  
Temple of the Jews, invitation to the dedication not accepted 14. Grant at the dedication of a - 117.  
Judaism, apostasy to - 94.  
Young man, blessed end of a - 63.

## K.

Pulpit and communion 53. Consequences of the same 53.  
Church, what matters if one is to be reformed 159.

Church and ministry, it is indifferent whether one teaches of it right churches, Lutheran, laid in ashes 127. 142.

Church building, comfort for orthodox Christians who are deprived of it by false believers 149.

Church consecrations: m. Yankton, Dakota Terr. 6th in Dexter, Iowa, 6th in Algona, Iowa, 22nd in Algiers, La., 22nd in Peoria 22nd in Francesville, Ind., 22nd  
in Indian Creek, Ill., 22nd in Town Bingham, Mich., 30th in Hopkins Township, Ill., 30th in Town Larrabee, Wis., 30th in Paitzdorf, Mo., 30th in Hobart,  
Ind., 46th in White Oak Bayou, Texas, 55th in West Yegua, Texas, 55th in Bremen, Ind., 55th in Steelville, Ill., 71st in Peru, Ind., 71st in Williamsburg,  
Milwaukee, Wis., 87th at St. Johns, Mich., >7th at Pecatonica, Ill., 87th at Strasburg, Ill., 94th at East Navidad, Texas, 103rd at Northfield, Ill., 111th at St.  
Charles, Mo., 111th at Waverly, Iowa, 118th at Elisabethtown, Minn., 134th at Town Berlin, Dakota Terr., 134th at Westpoint, Ill., 134th at Wausau, Wis.,  
151. in Germania, Wio., 151. in Liberty Grove, Wis., 151. in Evanston, Ill., 160. in Louisville, Nebr., 160. in Lindenwood, Ill., 160. in Pottowatomie  
County, Kansas, 167. in Meriden, Minn., 167. in Atchison, Kansas, 167. in Mapleton, Minn., 174. in Oshkosh, Wis., 175th at Lorie Tree, Iowa, 175th at  
Petersburg, Mich., 175th at Rantoul, Wis., 191st at Jefferson, Ill., 191st at St. Clair Township, Iowa, 191st at Leaf Valley, Minn., 191st at Boone, Iowa,  
191st at Sydney, Ill., 191st at Sodorus, Ill., 191st at Kilmanagh, Mich., 191st at Victor, Iowa, 191st.  
Knuth, C. W., expelled from Ohio Synod 110. Köhler, R., resigns 134.

## L.

Landeskirchen, Zeugniß gegen - (Stöckhardt) 108.  
Teach how long there will be no need for the purity of the - 159.  
Corpse burning 174.  
Luther, 139. whose Bible translation 148. Matthesius on - 155. on Bible reading 173.  
"Lutheran and Missionary. Rejoinder against - 71. Lutheran, a brave 55. colored - 182.  
"Lutheran," he is "grudged" and he is to be an "abomination," w gen his punishing testimony of truth 1.  
Lutheran, not and yet right - 159.  
Lutheran Response and God's Judgment 150. Lutheran Confessors in Venice 161.

## M.

Manichaeism 178.  
Marcion 177.  
Martyrs, Lutheran 21. 166. 170. for Christ's eternal divinity 57.  
Matthesius on Luther 155.  
Methodists, Freemasonry among the - 21. 102. put Mormons in charge of their church 30. and the Jews 142. infant baptism comes into contempt with them  
30. how they look upon their children 39. change of preachers with rabbis in the pulpit 39. 46. unity 62. "Christian ambassador" 68. 70. 86. Seils, Dr. 70.  
lies 70. 86. from their general conference 102. Laymen do not have seat and voice at conferences 102. abominable false doctrine 102. 125.  
evangelical community methodist 102. perfection 117. "house and hearth" 125. pervert God's word 127. unity and love 133. a young lady vicar 133.  
Judasschacher 142. tardiar - want to found parochial schools 182. doctrines papist 174. congregations are not allowed to appoint their preachers 174.  
let Unitarians into their churches 174.

Mexico 39.  
 Mission, external, within Christianity 173.  
 Mission, internal 127, report 163. a story of the kind that must have been common 25 years ago 84. - Methodist among the Chinese 190. - among the Presbyterians 190.  
 Mission festivals: at Pomeroy, O., 30th at William Penn, Ill., 94th at New York, 103rd at Sheboygan Falls, Wis., 112th at Danville, Minn., 118th at Niagara County, N. Y., 118th at Fort Wayne, 128th at Fort Dodge, Iowa, 134th at Osage County, Mo., 134th at Staunton, Ill., 134. at Altenburg, Mo., 138. at Sauk County, Wis., 135. at Indian Creek, Ill., 135. at Decatur, Ill., 144. at Benton County, Mo., 144. at Bear Creek, Nebr., 160. at Elk Creek, Nebr., 160. in Lindenwood, Ill., 160. in Nebraska Township, Ill., 160. in Springfield, Ill., 164. in Leavenworth, Kansas, 167. in Des Peres, Mo., 167. in Mount Pulaski, Ill., 167. in Defiance, Ohio, 175. in Randolph County, Ill., 175. in Big Cypress, Texas, 191. in Quincy, Ill., 191. in Mayville, Wis., 191. on Pebble Creek, Nebr.  
 Missourians, the new doctrines of the - 140. Montanists 177.  
 Moody on baptism 39.

## N.

Reprint 102. 110.  
 Nestorius 179.  
 Neumann, Rob. at 71, 127.  
 Nicolaitans 177.  
 Novatian 178.

## O.

Ordinations: Birkmann, G., Giddings, Texas, 160. Eirich, A., Algiers, La., 174. Fackler, I., Maple Grove, Minn., 143. Franke, K., Waverly, Iowa, 174. Griebel, I., Norbonne, Mo., 144th Gulker, G., Carroll County, Iowa, 150th Hafner, K., Prairie City, Mo., 150th Hansschke, Th., Leroy, Iowa, 160th Hassold, Lt., Columbia City, Ind., 134th Huber, S., Ephraim, Wis., 143. Iahn, F. H., Grand Island, Nebr., 167. kirmis, I., Wellesley, Ont., 30. Iuker, W., Iowa City, Kansas, 160. mende, K., St. Cloud, Minn., 134. pohlmann, L., Auburn, Ind., 134. schroeder, C., Sigel, I., 143. penalties, I., Omaha, Nebr., 143. weseloh, H., Cleveland, O., 150. wischmeyer, E. H., High Hill, Texas, 160. zagel, F., Marysville, O., 144.  
 Easter celebration, invitation to a joyful - 49.  
 East Indian missionaries, conferences 15th statement 17th letter 65.

## P.

Pabstthum: A Mean and Brazen Pabst Lie 4. Roman Lottery Interrupted 5. Roman Want to Bring State Schools Under Their Control 30. Bishop of Louisville Wins at Dice Game 62. "The End Justifies the Means" 62. papal jubilee 70. jesuits in France 134. fair and ballunfug at a church 148. relics 149. 159. idolatry 159. 165. the pope's murders 169. miracles 172. america also has a place of pilgrimage 172. beggar nuns 174.  
 patipassian 178.  
 Pelagius 179.  
 Duty of every Christian to help promote the kingdom of God 68.  
 Pic Nic, terrible - 142.  
 Polycarpus 177.  
 Sermon at the opening of the synod western district by Prof. Walther 97. Second - at the opening of our synod by Prof. Walther 129. - at the opening of the synod eastern district by Past. C. Gross 153.  
 Ministry of preaching, catechesis on the doctrine of - 50.  
 Price ox 53.  
 Prussian-Polish ecclesiastical conditions 21.  
 Private letters, Speners Urtheil über Veröffentlichung von - 166.  
 Sample sermons 190.

## R.

Reformed Church, one in Brooklyn denies the name of JEsu 21.  
 Rohlfis 21.  
 Roman - see Pabstthum.  
 Rudelbach, On Freedom of the Church 1.

## S.

Saxony 117, 148, 149, states 6. lay petition 63. 165. church discipline in - 70. Sulze 86. assembly in Wildenfels 110. state synod 182. 185. diocesan assembly in Stollberg 182.  
 Saxe-Altenburg 149.  
 Saxe-Gotha 149.  
 Saxe-Weimar 102.  
 Saxon State Church 39. 94. 108.  
 Samosatzenian 178.  
 Scraped horn 190.  
 Schmidt, Prof. F. A., at the Norwegian Institution in Madison 142.  
 School issue (Australia) 62.  
 School teachers' Seminar 118.  
 Switzerland 94.  
 Simon the Magician 177.  
 Stockhardt, Lic. 133.  
 Punishment for a cruel joke 21.  
 Synods:  
 Concordia Synod 62.  
 General Synod, sad reformation festival 173.  
 Illinois--Synod, Statement 127.  
 Iowa Synod. Conference at Wilton 2. 12. 18. A  
 Yowaish "Not guilty" 14. 46. Something from Daven-

port 27. sample pieces of Eritschel's "Vertheidigung" 44. how wolves seek to destroy a herd 51. explanation 61. "Iowa beyond the Galilean beginnings" 70. proceedings at Wilton 75. Yankee trick 77. "He who lies once is not believed" rc. 123. concerning the vituperative article in the "Kirchenblatt" 158. Maryland Synod taxes its congregations 173. Missouri Synod. Statistics 8. 22. institutions' 9. report of meeting of western district 79. 80. of northern n district 111. of Illinois district 116. of middle district 134. Tennessee Synod. Plan for Lutheran College 148.

## T.

Baptism, consolation of the - 121.  
 Temperen; fanaticism 94.  
 Theses on the nature of faith and the analogy of faith 78 - on union or brotherly and ecclesiastical fellowship 78 - on the characteristics of a well-established truly Lutheran congregation 86 - on some questions concerning the doctrine of sin 109 - on the doctrine of eternal life 109.  
 Obituaries and necrologies: Past. G. A. Sulzner 64. past. F. C. D. Wyneken 73. 105. 113. teacher P. Nickel 80. 157. pastor A. H. Burkhardt 92. pastor I. E. A. Gottlich 93. teacher E. Th. Bünge 118. teacher I. N. Haase 128. teacher H. Leeser 134. teacher G. Dreyer<sup>A</sup> 150. missionary A. H. Grubert IM.  
 Turner effort, new - 117.

## U.

Unirt-evangelical 21..30. discernment teachings 14.

## V.

Denial of Christ and His Word 81.114.  
 Proposal concerning the debt 30.

## W.

Warning (Helfrich) 128. (Kirchhain) 183.  
 World, custom of - 143.  
 Revocation (W. Th. Strobel) 80.  
 Wyneken, F. C. D. † 73rd Life Abstract 105,113.  
 Wyneken, Prof. H., introduced 22.

## Z.

Signs of the times 39.  
 End that - justifies the means 62.

Volume 32.

## Foreword

to the

**thirty-second year of the "Lutheran".**

"They are angry with him who punishes them in the gate, and they consider him an abomination who teaches salvation." This was the lament that not only the prophet Amos had to sing about the Israel of his time (Amos 5:10), but also that all those who have ever testified to their contemporaries about the whole truth, including the punishing truth, have had to sing. Even the "Lutheran" has had to experience this, as long as he has raised his voice, and in fact in the last year quite sensitively. That the unbelievers, the fanatical sectarians, the papists, these worshippers of the Antichrist, the Unirtevangalicals, who want to unite the gospel with error, the church with the world, the light with darkness, and finally that the After Lutherans, who keep the Lutheran name only to deceive the people, that all of these have remained "grudging" to the "Lutheran" even in the past year and have considered him an "abomination", that has by no means been sensitive to the "Lutheran"; That is quite all right. But that those who want to be regarded as Lutherans loyal to the confession have again showered the "Lutheran" with bitter vituperation in the past year for the sake of the punishing testimony to the truth that he has given, we must confess that this has certainly hurt us.

When Peter, who was rightly considered a pillar (Gal. 2, 9.), did not walk correctly according to the truth of the gospel, Paul not only resisted him "under his own eyes", but also punished him for it "in public" (Gal. 2, 11 - 18.). But far from Peter becoming "angry" with Paul because he had punished him, a pillar of the Christian church, he rather humbly submitted to the punishment he had received and even later in one of his letters referred to his punisher as his witness, calling him "our dear brother Paul". 2 Pet. 3, 15. Far from it, that from that time on Paul was called "our dear brother Paul".

St. Louis, Mo., January 1, 1876.

No. 1.

Paulo was rather found to be right, and both apostles were now held in all the greater honor, the one because of his zeal for the truth without any regard for man, the other because of his humility, with which he gave honor to the truth. However, our "Lutheran" had to make completely different experiences in the last year. He, too, dared to point out some errors that are found in the writings of a man who is also "considered a pillar" in our days. Far from it, however, that all those who want to be regarded as Lutherans loyal to the confession should at least have seen nothing strange in it, the "Lutheran" has rather been showered with a veritable curse of vituperation from all sides for the sake of this matter. Both in America and in Germany, even those who want to be confessional Lutherans compete in proving from the "Lutheran's" fraternal reminiscences that "great people are also lacking" (Ps. 62:10), that the "Lutheran" is not the only one.), to prove that the "Lutheran" has now "broken" even with the most faithful and blessed Lutherans, yes, has banished them and thus finally revealed himself as a "hopeless" sectarian so clearly that even the most simple-minded can now grasp it with his hands. This condemnation of the "Lutheran" has even spread to Australia. In the "Deutsche Kirchen- und Missions-Zeitung für die ev.-luth. Kirche Australiens" (German Church and Mission Newspaper for the Lutheran Church of Australia) of September 30, a letter of the Synod President, Pastor H. Herlitz, is printed, in which it says, among other things: "It will be interesting to you that the Missouri Synod has banned all German Lutheran churches and has renounced them, including Hermannsburg. The South Australian Synod, which only recently, if I am not mistaken, declared in its 'Lutheran Church Messenger' that this was the only genuinely Lutheran Synod in America, now finds itself in the unpleasant position of either being banned along with Hermannsburg from this 'only genuinely Lutheran' Synod (and thus being told, as has been publicly stated to Hermannsburg, that it wrongly bears the name 'Lutheran'), or of further becoming a member of Mis

souri and thus - to banish her own Hermannsburg. What will she choose? That's how far it must come in the end, if one is intolerant! Intolerance and bossiness lead to sectarianism." That our opponents with this judgment condemn an apostle Paul himself, who punished Peter, and reinterpret his brotherly punishment into a breaking with Peter, into a banishing of him and into a shameful sectarianism, they do not consider.

When Lutherans now renounce the united church and refer to the seventh article of the "Augsburg" Confession: "It is also taught that there must always be and remain one holy Christian church, which is the assembly of all believers, in which the gospel is preached purely and the holy sacraments are administered according to the gospel. For this is enough for true unity of the Christian churches, that there the gospel is preached with one accord according to pure understanding and the sacraments are administered according to the divine word", - so the application of these words of our, ecclesiastical confession to the Uniate Church and the rejection of the same is approved by all those who want to be Lutherans faithful to the confession. And when once already in 1853 the blessed Dr. Rudelbach wrote the following in an article about the right church institution: "With the present investigation we intend a criticism, which would be suitable to show us the way, which we have to take, when the church of Jesus Christ, delivered from the Babylonian state church - prison, will have regained its natural, innate, rightful freedom", \*) - then no Lutheran, who wanted to be faithful to the confession, dared to contradict the great theologian. However, our "Lutheran" had to make completely different experiences when, in the last few years, he had gained a deeper insight into the abominations that are going on in the German national churches in regard to doctrine and practice, especially through Pastor Hörger's revelations, and when he therefore began to read the seventh article of the Augsburg Confession with greater resolve.

\*) See; Rudelbach - Guericke'sche Zeitschrift vom J. 1853. p. 6.

## 2

The Lutherans who are faithful to the confession have the right and the sacred duty to depart from them, as from the really "Babylonian state church prison", as Rudelbach expresses it. Far from it, that at least those Lutherans, who wanted to be faithful to the confession and opponents of all false unions, should have approved freely and publicly, as it would have been their duty, or even only tacitly, the testimony of the "Lutheran" based on God's Word and on the confession of the orthodox church, this testimony was rather declared to be an invective and blasphemy against the German national churches.\*) Now it was said, "What need have we of further testimony?" Now the "Lutheran" has revealed itself as the organ of a new sect. The "Lutheran" has had the same experience in the past year with its testimony against the local Iowa Synod. He has, to be sure, ruthlessly stripped it of the larva of hypocrisy, but has not imputed to it the slightest thing of which it would be free, but has held against it only its own words and precisely that which at last its own righteous and judicious members and its own founders in Germany have held against it, so that the former have had to leave it for the sake of their conscience, since it hardened itself against the testimony of truth. And how has the punishment of the "Lutheran" been exempted from other sources? It has been declared by all like-minded people of the Iowa Synod to be a proof of unkindness and of quarrelsomeness and condemnation. It has just been fulfilled again, what Amos complains: "They are hateful to him who punishes them in the Torah (publicly), and they consider him an abomination who teaches salvation."

Thus the "Lutheran" is confident as he enters his thirty-second year. Unperturbed by the judgment of men, he will continue to acknowledge with joy the good wherever he finds it, but he will also expose and punish everything that is contrary to God's Word and the confession of the orthodox church, wherever it may be found, without fear of man and without complacency. If this brings him nothing in his new year but hatred, reproach and scornful words, he will simply know how to comfort himself with the words of the Lord: "Blessed are ye, if men hate you, and separate you, and reject your name as evil, for the Son of man's sake. Rejoice then, and leap, for behold, your reward is great in heaven. Likewise also their fathers did unto the prophets." (Luk. 6, 22. 23.) W. [Walther].

(Submitted.)

### **Proceedings of the Free Lutheran Conference held at Wilton, Iowa, on October 10 and 11 of last year.**

If these proceedings are herewith handed over to the public, it will be necessary for the time being to say a few words about the occasion of this free conference. At the last meeting of the Iowa Synod in Madison, Wis. 14 members were present.

Our dear brother, Pastor Ruhland's booklet, "Der getroste Pilger aus dem Babel der sächsischen Landeskirche" ("The Faithful Pilgrim from the Babel of the Saxon Regional Church"), is cited over and over again in the German papers as an "invective", although one cannot deny a single fact reported in it, but must admit that Pastor Ruhland has reported the pure truth.

The synodal association was formed by the members of the synod who, in their conscience, felt compelled to protest against the doctrinal and confessional position of the synod. As a result, three of these protesters left the synodal association; most of the others subsequently took the same step, and still more others followed them. Now it was natural that those who were in the same struggle against the doctrinal position as the Iowa Synod had hitherto taken, felt an inner urge and need to once again calmly discuss the causes and results of the struggle and to present them to the public in a joint resolution; in particular, also to give an account to the orthodox Lutheran Church of this country that they took this step not out of self-willed desires for separation, but out of the greatest need and distress of their conscience.

In addition to the seven former Iowa pastors present: Strobel, Matter, Schumacher, Vollmar, Seßler, Zlomke and Schieferdecker, four brothers from the Missouri Synod, Pastors Mennicke, Bensen, Brammer and Weber also took part in this conference, the latter, since the new church, which the congregation of Pastor Strobel had beautifully rebuilt with God's help after the fire disaster of the previous year, was consecrated at the same time, preached the English sermon. Some members of the congregation in Wilton also took part in the conference.

For the reason of the discussion 7 theses were put, which follow together -their further reasoning here.



The Synod of Iowa, instead of honestly and openly renouncing former errors, at its last meeting at Madison placed itself on an obscure and ambiguous standpoint and fortified itself therein. We base the proof of this on the following sentences:

### **1st thesis.**

She denied in the most definite manner that the amendment of the confession clause in Davenport had any other meaning than that expressed in her earlier confession clause; thus again casting doubt on the most important point of all, namely, the correct position of the synod with respect to the confession of the church.

The form in which the Iowa Synod expressed its confession of the symbols up to the year 1873 was as follows: "We confess the symbols of the Evangelical Lutheran Church, and this because we recognize the entire symbolic decisions for the controversial questions which arose before and in the time of the Reformation as corresponding to the divine word." It seems almost superfluous to give here the often cited proof that it was the intention of the Synod to characterize its special direction with this confession, namely, that it did not believe in all and every statement of faith occurring in the confessional writings, but only to the symbolic decisions for the controversial questions that arose before and during the Reformation, in order to keep the field open for certain doctrinal questions that were being agitated in the present time, which, as it believed, had not been discussed thoroughly and in sufficient detail in the confessional writings, and therefore had not yet come to a conclusion. She counted among these the doctrine of church and ministry, chiliasm and the related doctrines of a still future, personal Antichrist, conversion of Israel, and so on.

The fact that this reservation of an open area for such doctrinal opinions is not in keeping with the former confessional para

The synod's own declarations about this are proof of the fact that the synod was based on the graphs. Prof. S. Fritschel's presentation in the synodal report of 1858 is the most detailed. After first distinguishing between the historical and the dogmatic conception of the symbols and declaring the former to be the only correct one, it says: "Thus we will have to declare anew that the symbols never and nowhere want to confess more and therefore really do not confess more than they are historically induced to do. As a consequence, a distinction is made between the confession itself and the dogmatic explanations. Of the latter it is said, "they make no claim to independent symbolic validity, for they are not ordered by any immediate opposition." In the official declaration of the Iowa Synod concerning its position on the symbols (Synodal Report 1858, page 6.) it is said: "Actual confession, the conscience-binding *norma docendi*, can only be the thetical and antithetical (expressed in proposition and antithesis) decisions which each article expresses and establishes against falsehood and error. On the other hand, not every proof, every explanation, etc., which is actually accidens in a confessional writing, can be made a statement of faith binding on consciences.

The same subordinate position that is ascribed to explanations and theological proofs is also assigned to the "subsidiary doctrinal views that frequently occur in them," i.e., doctrines of faith, if they occur only incidentally, serve only to explain a truth that is to be justified against error and falsehood, have no symbolic validity for the sake of this subordinate position. "They may perhaps," it is said in the cited paper, "bring symbolic dignity from elsewhere, may be confessed in other places of the symbols and for that reason be symbolic - but for the sake of their merely occasional occurrence in the symbolic books they in no way claim to be valid as confessions of the faith of the church."

Therefore Iowa opposes a version of the symbols, which she calls the dogmatic one and which, as that paper expresses itself, "puts the assumption on us to consider all teachings contained in the symbols somehow *eo ipso* as symbolic ones. If it is correct with the historical conception, as we have proved, then this is wrong. And indeed, if the symbols are to be 'explanations of the incursions of discord,' they cannot at the same time, by occasional utterances, want to settle quite remote questions; thus only the historically demanded and intended doctrines can really be symbolic."

Note how definitely in all these sentences a distinction is made between the essential and the non-essential, between the binding and the non-binding in the symbols, how definitely it is stated that only the historically demanded and intended doctrines, but not all doctrines to which reference is made only by way of explanation in the symbolic books, are binding; and compare therewith whether this is one and the same thing which the Synod, through its representatives at Milwaukee, admitted, namely, that all the doctrines of faith in the symbolical books are binding, and which it then also repeatedly testified in its last synodical report of Madison - and then ask by what right the Synod can nevertheless assert that it has maintained its position on the Confessing

niß not changed? Shouldn't men of such perspicacity be able to recognize what even a weak mind must recognize?

The confession paragraph adopted in Davenport read:

"We confess the symbols of the Evangelical Lutheran Church as the pure, unadulterated declaration and exposition of the divine Word and Will."

This clear, unreserved confession of the whole content of the faith of the symbols, which annulled the earlier, screwed-up one and was the result of an improving direction within the synod, had to put up with the maltreatment in Madison, as if it said factually and essentially the same as the earlier one; it did not include any change of the earlier confession. Thus, either it is denied what the Synod in 1858 and later often tried to prove, namely, that only the thetical and antithetical decisions, but not every doctrine occasionally occurring in the symbolic books, are conscience-binding; or the clear and innocuous words of the present confession paragraph are again given a false, ambiguous meaning, and a false game is played with the word doctrine of faith.

## 2nd thesis.

The Iowa Synod, according to its last synodal report (p. 11), says that it does not represent the direction of a special school; but it is a fact that it came into being for the sake of the special Löhle direction, and gave this direction a definite expression in its initial constitution. It has neither renounced this direction, nor has it conceded any change in its former doctrinal position; on the contrary, the resolutions of its last meeting in Madison prove that it still wants to maintain essentially the same direction.

There will be four things to prove here:

1. that the Iowa Synod came into being for the sake of the particular direction of Loehle. The "Memorandum", which the synod published to commemorate its ten years of existence, tells the story as follows: "It will be remembered by all of us that at the end of the forties and the beginning of the fifties there was in our Lutheran church a sometimes violent dispute about the doctrine of the church and its ministry. This dispute, which has been carried on with great zeal here at home, especially by the Synod of Missouri against the Synod of Buffalo, has given the first occasion for the formation of the Synod of Iowa; for it has become the cause that the beginners of the Synod, the two intimately connected friends, Pastor Grossmann and Pastor Deindörfer, left Michigan and wandered to Iowa.... Both were inclined in the doctrine of church and ministry to the view primarily held by Pastor Löhe, and were therefore severely attacked by the neighboring pastors of the Missouri Synod.... Then it was clear to the two friends that the synod was not willing to tolerate a different view of the doctrinal points touched upon and that no agreement was to be thought of; that if they did not want to adopt the Missouri view, which they could not do, there would be no end to the quarrel and all kinds of mischief would arise from the dispute."

From this report, then, it is evident that Löhe stood against Missouri in the controversy which the Missouri Synod had against the Buffalo Synod in the doctrine of church and ministry; that the founders of the Iowa Synod were inclined toward Löhe's view, and that this became the cause of its separation from Missouri and the founding of a new synod.

2. will have to prove that the Synod of Iowa gave definite expression to its particular direction in its original constitution. We find the proof in the cited memorandum p. 6: "There were only a few sentences which served as a basis for the new synod, but they show clearly enough the sense and spirit which filled it from the beginning, and the direction which it wanted to pursue. These are the following sentences: 1. The Synod confesses the entire symbols of the Evangelical Lutheran Church, because it recognizes the entire decisions for the controversial questions that arose before and during the time of the Reformation as corresponding to the divine word. However, since there are different directions within the Lutheran Church, it confesses to the one which, on the way of symbols, strives towards a 'greater perfection of the Evangelical Lutheran Church by the hand of the Word of God.'" The second point emphasized in the memorandum, by which the direction of the Synod is designated, refers to discipline and life, so it does not come into consideration here. But the first sentence refers exclusively to doctrine and confession and is based on the assumption that there are doctrines which have not yet come to a conclusion in the confessions, where further development beyond the area of mere theological knowledge and opinion to symbolic fixation is possible. (Synodal Report '58, p. 15.)

3. The Synod has not renounced this direction, nor has it made any change at all in its earlier Teaching position granted.

Proof of this is the motion specially made by Pastor Klindworth: "We, the Synod of Iowa, declare that we have found the provision established at the founding of the Synod and held until 1864: "We confess that direction in the Lutheran Church, which is in the way of symbols, etc., to be untenable and hereby publicly revoke the same. This motion caused a real storm on the part of the leaders of the synod, which gave vent to the words: "A revocation is demanded, and that is a revocation of a provision which the synod has not even discussed yet, which has not even been spoken of yet, which is described as untenable, without even indicating in which sense it is understood and assumed to be untenable. Never again could such an attempt to rape the Synod be accepted." (Synodal Report 1875.)

What was actually self-evident, what the synod should have done in order to get away from this highly dangerous theory of development, was indignantly rejected as a rape. It is quite consistent with this that the synod decisively denied a change in its previous doctrinal position. As thoroughly and clearly as such a change was demonstrated both in the position on the symbols and in individual doctrines, and the concession of the same was described as a duty of honesty and sincerity, the Synod did not accept it. was demanded, the second sentence (p. 15 of the synodal report), which expressly denies a change in the doctrinal position of the synod, was nevertheless enforced by the synod by majority vote.

4. It is to be proved that the Iowa Synod essentially still wants to maintain the same direction as before. The proof is given by the argument as given on p. 12 of the synodal report (note a. to the first sentence). While there it is said that the Synod does not represent the direction of any particular school, not even the Neuendettelsau direction, it admits that it does represent a particular direction by which it differs deeply and significantly from the Missouri Synod. It describes this direction as such that it recognizes "agreement in the confession" in the doctrines of faith as a sufficient bond of ecclesiastical fellowship, while it sees no reason for the abolition of ecclesiastical fellowship in the diversity of theological opinions within the limits set by the confession. This sounds very good. However, it wants to distinguish itself from the Missouri Synod by this direction, and that deeply and significantly, and makes the Missouri Synod Synod that it makes church fellowship dependent not only on agreement in the doctrines of the faith, but also on particular school opinions. What Iowa understands by these special Missouri school opinions is clear. They are the doctrines about which there was a dispute between Missouri and Iowa; first, the doctrine of church and ministry; for this difference, as indicated above, was the first cause for the founding of the Iowa Synod; then came the doctrine of Chiliasm and of the Antichrist, and later also the doctrine of the open questions.

Now it is an irrefutable fact that Missouri has in these teachings the model of the pure doctrine of the Lutheran church in the symbolic books as well as in the best and most proven doctrinal fathers, Luther first. Iowa, on the other hand, in order to make way for a deviating direction in these doctrines, was compelled to issue a limited confession on the symbols, to distinguish between the binding and the non-binding in the symbols, and is to this day still compelled to maintain this distinction, because, according to the synod's own statement, its present doctrinal position is essentially the same as before. Why did the blessed Inspector Bauer see in the sentence in which Iowa compared itself to Missouri in Milwaukee, namely that everything in the confessions of faith is symbolic - an acceptance of the Missouri principle, and why did he see in it an inconsistency that the Iowa Synod nevertheless still wants to hold the doctrine of the personal Antichrist and of the first resurrection? Obviously because he knew quite well that the Missouri Synod had the symbolic books, Luther and the Fathers for itself in these doctrines. What the Iowa Synod therefore calls Missouri school opinions are precisely the teachings of the Confessions and the Lutheran Fathers; but on the contrary, what the Iowa Synod thinks it must hold in these doctrines are teachings, not of the old, venerable Lutheran Church, but of a particular

This is a direction that one could not unjustly call the neo-Lutheran one. And this is the proof that the Iowa Synod, in spite of rejecting in words the direction of a particular school, nevertheless holds the same in fact.

### **S. thesis.**

The Synod of Iowa, at its last meeting at Madison, says: open question is what is not church-dividing, and rejects determinations which it formerly gave concerning it; nevertheless, the treatment of certain doctrines testified to in God's Word proves that even in this respect the position of the Synod is still the same unclear and ambiguous as before.

According to its earlier theory, the Iowa Synod had designated open questions as those on which symbolic decisions had not yet been laid down in the confessions of the church, and on which, therefore, different views might coexist in the church. (Church Bulletin, Vol. 2, No. 4.) Furthermore, the synodal report of '58 says: "After all this, we cannot refuse to recognize, in addition to what is symbolically fixed, an area of theological knowledge with open questions which have not yet been answered ecclesiastically and symbolically; because the church cannot fix symbolically anything which has not gone through the struggle and thus become a question of life for it, and in this area is also to be counted everything individual, not historically demanded and permitted, not symbolically intended in the symbols.

This is how the Iowa Synod declared itself earlier about the nature of open questions; it described them as those on which the church had not yet decided in its confessions, and justified the necessity of admitting such open questions because otherwise one would not be able to ward off the increasing divisions within the Lutheran church. (Synodal Report of 1861, page 16.) About this definition, Iowa was rightly attacked by Missouri; for according to it, of course, doctrines could also be drawn into the area of open questions, which, although clearly and distinctly testified in God's Word, had not exactly gone through the ecclesiastical struggle and therefore, according to Iowa, were not symbolically fixed. First of all, it is not a question of the meaning that the originators of this definition connected with it, but it is a question of the establishment of a theory and its dangerous consequences.

According to the explanation given at the Colloquio in Milwaukee, Iowa did not want to understand by the open questions those doctrines which concern the foundation of faith or which are contained completely clearly and unmistakably in the Word of God, but those which either are not contained at all or are not contained in a clear and unmistakable way in the Motto of God, and about which therefore no consensus has been formed in the church.

However, Iowa still includes the teachings of the Antichrist, the future conversion of Israel, the millennial kingdom, the doctrine of transmission, and the doctrine of Sunday among those that do not divide the church, and accuses the Missouri Synod of making into articles of faith what are not articles of faith, and thus tearing apart the community of faith. Thus, despite all of Iowa's modified statements on the open questions, we see the same opposition as before. Iowa wants to have these very doctrines open. It is true that the earlier theories are dropped; one is content simply to say that an open question is that which does not divide the church; but from the application it is evident how far one sets the limit; in that one wants to have open, on the one hand, such doctrines that are proven to violate the analogy of faith, such as chiliasm; on the other hand, such doctrines that are openly opposed to the confession, such as the doctrine of a still future personal Antichrist; partly such doctrines that are contained in God's Word quite clearly and unmistakably, such as the doctrine of Sunday.

Damn we rightly say that the Iowa Synod's position on the outstanding issues is still just as unclear and ambiguous as before.

(Conclusion follows.)

### **A mean and cheeky pabst lie.**

The "Katholischer Glaubensbote" devotes "a large part of the space" of its No. of December 1, about a dozen larger and smaller articles, to the response to the remarks made in the "Lutheraner" of Nov. 15 about the Reformation feast. All these articles, large and small, prove again that what was asserted in the "Lutheraner" is true, that the Pabst's favorite weapon, if it cannot murder, is the lie. Thus one of them, entitled: "A modest inquiry to the 'Lutheran'" - contains the old lie that Luther had an illegitimate son, a mean and impudent lie of which, we do not want to say every Christian, but already every decent man of the world would be ashamed. It says: "Eight days after the wedding his Kätke bore him the first child, a boy, who was baptized and called 'Andreas'." Only a few things are sufficient to expose this lie.

The "Messenger of Faith" refers to Luther's Table Talks. However, these were not compiled and published until after Luther's death, so they were never seen and acknowledged by Luther and for this reason were never considered credible in the Lutheran church. Thus, among others, Elias Frick writes in the report of Luther's writings that is added to his translation of the Seckendorf'sche Historie des Lutherthums: "The things that the dear blessed man said about tables and other things were recorded too precisely, and those who were around him and talked with him about tables and other things may, out of good opinion, have marked at home for their own benefit what they heard from him; but everyone knows well that it is not possible to remember all the things that were said in such a way that they could be written down afterwards; and especially those who recorded such things were very unequal; Similarly, it often happens that one person does not always correctly grasp the meaning and opinion of another in speech, and thus cannot put them down on paper correctly either; about this, such Collectanea have been copied again by others, whereby, as is always the case with such copies, even more inaccuracies have been included; however, Johann Aurifaber brought such Collectanea, which had been collected and copied by various men, under certain titles and put them into print under the name of Luther's Table Talks in 1569. Now there are many good things in it, but because no sufficient discretion has been observed, but everything has been gathered together without distinction, such work is not to be praised; for it is obvious that in such collected speeches gross errors have been made; for example, under the title: Of the Books of the Old and New Testaments, it is stated that Luther said of Ecclesiastes that the same book has neither boots nor spurs and rides only on socks.

The Conciapist wrongly assumes that he spoke of the Book of Wisdom, which is the Book of Wisdom, and of the Book of Si, which was written in the time of Maccabees out of many books; For he had spoken of the book which is written to terrify kings, princes and lords, that is the book of Wisdom, and of that which in the time of the Maccabees was compiled from many books of Sirach, and comprehends many fine doctrines how one should keep oneself in the house rule; there it falls into the eyes of everyone that the scribe has grossly erred, not to mention many other such examples. A similar judgment is to be made of the Table Talks, which were also published under Luther's name by Heinrich Peter Rebstock, pastor at Eschersheim in Frankfurt in 1571 in 8. in two parts in Latin". (p. 2733 f.)

And from this particularly unreliable edition of the Table Talks, also notorious for its printing errors, the "Messenger of Faith" quotes. He writes: "In the same work... there is also a letter of consolation that Luther wrote to Hieronymus Weller, and in this letter there are also the words: -If I had not chastised my son Andrew with rods rc.<"

First of all, we should point out a papal lie, for the greatness of which we cannot find a name. He says, in order to make the matter more credible, that Luther wrote these words himself in a letter of consolation to Weller, while the section of the Table Talks marked *consolatio* (consolation), as the context shows, wants to reflect a conversation with Weller.

Then it is most ridiculous to conclude from the words of the unreliable, erroneous Rebenstock's "Tischreden:ülüm irisuin" the following

Luther must have had an illegitimate son. For example, in this edition it says: Lx viatis laviu, littsras aä l^utkerum mittel-autur, instead of 6X Vratislavirr (letters to Luther came from Breslau). Wouldn't one have to consider him a fool who wanted to conclude from this mistake and firmly claim that there had been a city called viatis lavia in Luther's time? Or, to refer to another example, does the "Messenger of Faith" want to claim that there was an indulgence merchant named Zezel in Luther's time, because in Rebenstock's Table Talks once Zezelius is written instead of Tezelius?

And errors are also found in the cited passage. An error lies in the word filium (son), which has come in from lack of understanding.

It is known that Luther, who according to F. S. Keil, "Das Leben Hannß Luthers" had eight married sisters, had many of his relatives with him. So he writes e.g. of the children of his brother-in-law Johann Rühel: Mi V68tri axuä IU6 erunt, utinei" (your children shall be kept with me, like mine). E. A. 55,56. In Aurifaber>- s Table Talks it says of a nephew of Luther: "Dr. M. L. complained much about his sister son's disobedience." E. A. 61, 237.

The mentioned Andreas is now nobody else than a nephew of Luther. tk. I. K. Seidemann writes in a note to the T "gebuche öl. A. Lauterbach's, the main source of Luther's table speeches, the following: "On Trinitatis Day, June 8, 1533, in Wittenberg (^Idum x. 149, cf. Zarncke's Die urkuväl. Quellen u. s. w. S. 578 f. 669. 695.) inscribirt: <lokanv68 Cutter Mus V: Nartini l^utder! 8 lunij. Fabian us and ^u- äreas IrauKmunLuthers Nef

fen." After he had hereupon read the wording of the passage



according to the Hall manuscript published by Bindseil ("gleich als wan ich meinen Enders nicht hette gestrichen", von seiner vntugent ober tisch gesagt vnd ihm tzucker vnnd almond lernen gegeben hette, tun6 eurn xsiorein teoissern" (then I would have made him angrier)) - he continues: The German table speeches already did not know what to do with it? and put: -Gleich als wenn ich meinen jungenSohn nicht\* u. s. w. Rebenstock melted both together: ,H,ua8i 6A0 si ^Nllrearu ülium lneuin virA!8 non xunns86ln\*" (When I my son Andreas 2c.).

Finally, one must only once think of the false case as true and compare it with all circumstances in order to see immediately that the matter can be nothing but a gross lie and blasphemy. If Luther had had an illegitimate son, then according to the Reben Stock passage exploited by his enemies, he would not have denied this son, would not have kept him hidden, but would have brought him up before all the world! How could it then be explained that he does not appear in Luther's numerous writings and letters; that in 1527, when Luther was seriously ill and Katharina thought she would lose him, they both speak only of a child? "O poor child," Luther said when his son was brought to him, "now I entrust my dearest Käthe and you poor orphan to my dear pious God," to which she replied, "It is not only about me and my child." Should Luther, close to death, have denied a son whom he would otherwise have acknowledged? And how is it that the enemies say that the birth of this son was held secretly and that he was given to other people? Uenäaeeia msmorem oportet esse. A liar must have a good memory!

But the "messenger of faith" has another bogus proof. He says: "Elsewhere Luther writes: My wife still nursed an illegitimate (or illegitimate) child\*." Here again the papal perfidy shows itself. The "Messenger of the Faith" talks as if Luther had also written this himself. But this is a shameful lie. In German table speeches the following passage is found, to which the "Messenger of Faith" probably refers: "Ilxor Hus Zraviäa tarnen aäul- teruin allliue laotabat intantew; iäeo inc^uit l^utkerus-. it is difficult to feed two guests, the one in the house, the other outside the door." Luther did not write these words, but the Zusammenstoppler of the Table Talks relates: "His wife, being in blessed circumstances, breastfed 2c." Then he translates the Latin word aänlterum as 'un- (außer-) ehelich', but adulter means, used by men, adulterer, adulterous. Passively, in the meaning "unächt", it is not used of people, but of inanimate things, e.g. keys, coins, etc., and only rarely. So one would have to translate: "his wife, although in blessed circumstances, still nursed a child who was an adulterer." But that is nonsense! So "aäultorum" must necessarily be an error. But which is the correct word must be determined by the context. Many think that the word altsruii (other) should be used for it. Luther's wife carried a child under her heart, which of course also received nourishment from her juices in the womb; at the same time she nursed and nourished another, which she had already given birth to, at her breast. The sentence in the Table Talks would then have to be translated as follows: "His wife, although in blessed circumstances, still nursed another child; therefore Luther adds:

It is hard to feed two guests, one in the house, the other outside the door." Thus the words have a sense, but with the word *ackulterum* not. The "Messenger of Faith" therefore leaves out the words: "It is difficult" 2c. as well as the word *šraviāa* (being in blessed circumstances) with diligence. - And why should one not assume here that the typesetter has put *aäulteruni* instead of *alteruni*, since also in copies of the Latin Bible translation, *dex Vulgata*, Richt. 11, which is regarded as authentic in the Roman Church, a similar error is found and *aäultera* is written instead of *altern*?

That Katharina carried a child under her heart while she was breastfeeding another may of course have taken place; but that it took place when she carried the firstborn John under her heart is an empty, maliciously made assertion, based on nothing. And how can the breastfeeding of a child mentioned in the passage in question be referred to a child born soon after the wedding, since the enemies of Luther, who invented the lie of an unfortunate child, have expressed the assumption that Katharina handed it over to a wet nurse! A new proof that a liar, if he does not want to be discovered, must have a good memory!

Others assume that it is to be read *aäultum* (grown up). This reading has also much for itself, as much as the "messenger of faith" makes it ridiculous; because the word *aäulta8* is also used in connection with *xallu8* (chick etc.). The passage would have to be translated: "His wife, although she was in blessed circumstances, was still a rather grown child."

The third thing that the "Messenger of the Faith" cites puts the crown on the mendaciousness of the same. He says: "Erasmus of Rotterdam also wrote of this illegitimate son of Mrs. Luther to Francis Sylvias." - Three letters mentioning this matter are known from Erasmus: one he wrote to Dan. Mauchen, the second to Nie. Everard, and the third to Franz Sylvius. In the first two, dated Oct. 6 and Dec. 24, 1525, he writes that Luther's wife gave birth soon after the wedding; in the third to Franz Sylvius, i.e., the one cited by the "Messenger of Faith," dated March 13, 1526, he retracts what he said: "De 60n)u^iy l^utlieri eertum 68t, æe partu maturo sp0Q8a6 vanus erat rumor; uuuo tamen Aravicla 6886 äioitur." (Of Luther's marriage it is certain, of the early childbearing of the bride it was a false rumor; now, however, it is said, she is in blessed circumstances). Lx. XVIII. 22. And this letter has not been misappropriated, but is in the Frobenian edition, which Erasmus himself published in 1529.

When the "Messenger of Faith" asks: "Who is this child born out of wedlock, Mr. Lutheran, and where did it come from, where to?" our answer is: Such a child is a product of Luther's enemies, born in the papacy and kept hidden somewhere in it and sometimes, when they cannot help themselves, displayed as a bogeyman.

Now that we have answered the "modest inquiry" of the "messenger of the faith", we would like to ask him only one question, namely: How many children out of wedlock those who have sat on the papal chair have had, e.g., the popes Joan, Sergius III, John XI (XII), John XIII (XII), Gregory VII, Benedict XII, Clement VI, John XXIII (XXIV), Sir.

ius IV, Innocent VIII, Alexander VI, Paul III, and others. In all cases it may not be possible to determine how great the number is, but it is sufficient for us if only the approximate sum of their offspring is given.

G.

## To the ecclesiastical chronicle.

### I. America.

What does the Council say? In such a way that the one who gives a serious testimony incurs the wrath of the "brothers". The "Pilgrim" from R. writes: "The readers know that the 'Pilgrim' has never shied away from calling out a serious word to the lodge brothers. Many, however, do not know that he has had to endure many an attack because of it. The very fact that his remarks have caused bad blood proves that there must be sore spots which must not be touched. God willing, the pilgrim continues to testify, even if fearful friends warn him not to incur the wrath of the "brothers". The testimony against the secret societies becomes little as long as the Church quietly admits that pastors of the Christian Church are members of the anti-Christian lodges. As long as the lodges can say: What are you scolding us for? Pastor X and Pastor Y are members of the lodge! we preach to deaf ears. The synods have already passed many resolutions against the incompatibility that pastors are secret allies, but paper is patient and the scolded laugh at the synodal resolutions. Will they laugh on the day of judgment when the wicked stand against them and accuse them that their example seduces them to serve Baal?"

A Roman lottery interrupted by the police. In New York, Father Drumgoole had taken it upon himself to promote the financial well-being of the Church of the Only Saints through a lottery in which \$1,000 worth of prizes were to be distributed among

60,000 lottery ticket holders. Among the prizes were: shoes, a quantity of coal, tools, washing machines, portraits of Cardinal McCloskey and the Pope, and various books; in addition, each ticket holder was to have a share in certain fairs. Unfortunately, the New York police got wind of the matter, declared the lottery an illegal swindle and confiscated the wheel of fortune and all its accessories.

**The tendency of the so-called granges.** Among the peasantry in particular, the newer institute of "grangers" has spread. Originally intended for them, at least ostensibly, it has, however, excluded from its ranks many who have never touched or wish to touch hoe or plow. Women also belong to it, and may, where we do not greatly err, act as officers. This institute is nothing other than a new form of lodge. It is true that the main purpose of the Grangerthum is to protect the interests of the farmer, to promote mutual communication, to discuss agricultural matters, to make joint arrangements for the advantageous purchase of equipment and sale of products, and so on. But since all this could be achieved by simple associations, there is necessarily more behind it than the stated purposes. The fact that people who have nothing at all to do with agriculture are in the "*Granges*" casts a suspicious shadow on the matter and justifies the assumption that, even if the purpose may have originally been an open, honest and laudable one, the association only too soon came under the direction of mischievous leaders who made it serve their selfish purposes. The secrecy, the solemn oath, the secluded nature, interference in the area of religion, even the formal

## 6

The fact that a religious rite is incorporated into their institutions is sufficient proof that we are dealing here with an enemy of the church who is just as presumptuous and even more dangerous, far more disguised than in the actual lodges, because the latter seem more innocent and their purpose is more hidden behind the tasks that seem perfectly legitimate. We will soon be relieved of all doubts about the true nature of these Grangers. Not only do they distinguish themselves by reading the Scriptures and public prayers, by formal burial forms and solemn funeral arrangements, but they also have chaplains and even grand-chaplains specially chosen for such service, who are to make the preacher and the ordinary Christian funeral gradually dispensable, indeed in many cases have already done so. If then, in recent times, the daily papers report that the "National Grange", at its recent meeting, discussed producing not only a special copulation form, but also a special baptismal form for members of the Order, we think that this must finally open the eyes of even the most allied and show them where one wants to go. What will those be able to say now who, although they claim to be averse to all lodge activities, could discover nothing in the "Granges" but harmless agricultural associations whose only intention is to protect the interests of the peasantry? Will they or can they not see that in the "GOranges" one will soon pretend that all religious needs of the members are amply taken care of, for edification through Bible reading and prayer, for the deceased through solemn burial, for spiritual service through the chaplain, for copulation and baptism through the same, that no "Granger" needs the "Pfaffen" anymore? O poor people! With your innumerable associations and lodges you have deceived yourself miserably, lied to the simple-minded with their glibness, and even sucked in the poisonous breath of antichristianity. We firmly believe that it is the duty of every Christian, but especially of the Lutheran preacher, to seriously testify against this and to take action before it is too late.

(Columbus Churchztg.)

## II. foreign countries.

**Situation of the Regional Church and the Free Church in Germany.** - In the "Pilger aus Sachsen" (Pilgrim from Saxony) of November 21 of last year there is an essay with the heading: "Zur kirchlichen Lage. Among other things, this essay states: "With anxious expectations the church now looks forward to the events and decisions of the near future. Since the days of the Reformation, the Protestant Church has not experienced such profound changes and innovations as those which will result from the imminent introduction of civil marriage." We think a thousand times more profound were those "changes and innovations" when, almost 100 years ago, the new rationalist hymnals, church books, catechisms and other textbooks began to be introduced, and when, in more recent times, a commitment to the confession of the church began to be established which is not a real commitment. The introduction of civil marriage is only a natural fruit of the de-Christianization of the German people, which has been brought about by these changes and has become almost necessary, but through which the sad state of the national churches comes to light. We also have civil marriage here, but are nothing less than saddened by it. Thus we are relieved of the many embarrassments, even distresses of conscience, into which we are always plunged when we are to Christianly copulate those who, after all, do not want to be true Christians, are even divorced contrary to God's word, or are related in forbidden degrees! But the "Pilgrim" continues: "The Lutheran Free Churches of Germany are in the most favorable situation. .... While the national churches have lost many

While the Lutherans have to fear the loss of their members and confusion, they work inwardly freely and strongly on the external development of their congregational life and can thank the Lord that He is adding more and more confessional loyalty. God's leading and governing is manifested in them in just as clear evidence as it was in the persecuted Lutherans of Prussia.... No watchful person can fail to notice where the spirit of the times points and urges, that the Lutheran Free Church is the future of confessional Lutheranism." It is true that the "Pilgrim" takes the evidence for his correct assertions not from the Saxon Lutheran Free Church, but from that in Prussia and in the two Hessian states; why? is easy to unravel. The "Pilgrim" therefore also adds: "Of course, no conscientious Lutheran will hastily and of his own choice exchange the national church for the Free Church. We do not leave voluntarily, we only allow ourselves to be expelled and pushed out, following our Luther, whom the Catholic Church expelled, banned and eight." The dear writer does not consider, however, that a Lutheran Christian is not only expelled "with ban and eight," but that this can also happen when one, by remaining in a church community, makes oneself 'partaker of other people's sins,' that is, must leave for the sake of conscience. W. [Walther]

**Hypocrisy.** Pastor Herlitz, president of the Lutheran but Unionist Victorian Synod in Australia, \*) wrote a letter to the members of the Immanuel Synod in Australia from Ansbach in Bavaria, where he was on a visit, on July 31, 1875, which was published in the "Kirchen- und Missions-Zeitung für die ev.-luth. Kirche Australiens" of September 20. In this letter he says that he had been in Neuendettelsau in Bavaria, had presented his and his comrades' (Unionistian) practice of administering the Lord's Supper also to Reformed people to Conrector Deinzer there, and that the latter had approved of it, and declared: "Thus even Prof. Walther of the Missouri Synod has administered the Holy Supper to Reformed people who are sick with cholera, according to his own statement." So, when we speak of dying Christians who had grown up in the Reformed Church, but who, after examination, carried the true Lutheran faith in their hearts and confessed it with their mouths, and who were ready to join the Lutheran Church when they recovered, we did not first demand that they be publicly and solemnly received into the Lutheran Church, because this was no longer possible, but gave them Holy Communion as true Lutherans, so Pastor Herlitz wants to justify his unjust practice of giving Holy Communion to healthy Reformed people who could join the Lutheran Church, but do not want to be Lutherans! This is a hypocrisy of which every honest person, let alone a synodal president who wants to be Lutheran, should be ashamed.

W. [Walther]

**Saxony.** The "Pilgrim from Saxony" of Nov. 21 of last year gives the following description of conditions found in the Saxon regional church: "What is the situation at present in our Saxony? Recently the Protestant Association of Leipzig, Dresden, and Chemnitz submitted a petition to the high regional consistory, in which they 'for the sake of their conscience urge the high authority most respectfully and urgently to request' that henceforth the 'speaking together' at marriage ceremonies be discontinued, and that the observance of the Lord's Supper be neither ordered nor released against those who despise church marriage ceremonies. The desire for the Lord's Supper is a religious need, which is contrary to all Christian duty. Of course, these people do not know and do not want to know the main part of the office of the keys and also that of Holy Communion according to Lutheran understanding.

Compare what has already been communicated in the previous volume of the "Lutheran" No. 2, p. 14.15. from the history of the Lutheran Church in Australia.

If only they would stop talking about 'conscience', they who, while completely apostatizing from the fundamental truths of Christianity, can still profess to be members of the Lutheran church and unite such hypocrisy with their conscience! And if only our highest church authority felt compelled by conscience to deny such despoilers of God's vineyard official administration in the service of the Lutheran church! Surely such petitions should open one's eyes!" - Further down it says: "According to certain information, our regional consistory has excluded from the ordinances to be issued the discipline of the Lord's Supper desired by 181 clergymen, as well as by the Dresden Pastoral Conference. This would be an act of faith and confession that God would surely keep in good memory for our highest church authority. Those ordinances are at present still subject to the judgment of the ministers in *evangelicis*. These now have in their hands the sword that decides the death and life of our national church as a Lutheran one." - We would like to think that it is much more decisive for the existence of a Lutheran church that it does not tolerate false teachers, such as the Protestant Unificationists, among itself and does not give the Lord's Supper to those who do not confess the right faith in the Holy Supper or, if this is the case, live in obvious sins despite all admonition and punishment. According to this standard, of course, "the death and life" of the Saxon regional church has already been decided. W. [Walther]

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### Inaugurations.

On the third Sunday of Advent, Rev. V. Both was installed in Mobile, Alabama.

One address:

Orosr of Doardorn and 8t. l'raneis 8ts.

On the third Sunday of Advent, Pastor NicolauS Sorge! was inaugurated according to the commission by Past. H. Fick.  
Address: Uov. 8. 8osrAol, Lox 326. KoekviUs, 6onn.

Introduced Hrn. Past. I. G. Bürger on the first Sunday of Advent at my former branch church in the Eounties of Hamtl- ton and Jork, Nebraska.  
Th. Grüber.

Address: Lov. 3. O.

"VWilliamsport, 8niui1toii Oo., Issbr.

On the 2nd Sunday of Advent Pastor C. Frinckejun. in Por  
Richmond, N. I., by Past. King.

Jvv. O. Orinoko, 8ort Kiokwond, 8.

On the 3rd Sunday of Advent, Rev. Adolph Geyer in New- town, Long Island, N. I., by Rev. King.  
Address: Ksv. L..

dlovtonn, DcmZ lbl., 1s.

By order of Mr. President Schwan, on the 3rd Sunday of Advent, Rev. L. Dammann, heretofore a member of the Ohio Synod, was installed at North-  
Amherst, O. C. Schmidt.  
ss: Ksv. Douis Damnnann, üsortll ^.mntnrrst, Oldo.

Rev. H. F. Früchtenicht, called from Ottawa, Ill, to El- gin, Ill, was installed by order of the high". Presidium on the first Sunday of Advent, Nov. 28,  
1875, inaugurated in his new congregation by me. H. Schmidt.  
Address r 8ov. 8. l'ruoelitsniody,

LIŞin, Lavs Oo., Ill.

### Church dedications.

On the 9th Sunday after Tritt., as on July 25, 1875, the newly built church of the Lutheran congregation zn Yankton, Dakota Territory, was solemnly  
dedicated by the undersigned. The church is a frame building 24 feet wide and 36feet.long. 3. f. Extinguishing he.

God has also given us, the congregation in Dexter, Iowa, a house of worship. It was dedicated on November 14, 1875. 3 Horn.

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### By popular request

I will keep the subscription list of the Weimar Bible open until the first of March. Ms. Dette.

## For your consideration.

It is repeatedly reminded that all notices for the "Lutheran", announcements of ordinations, initiations, church consecrations, mission festivals, conferences, all addresses, all receipts 2c.

only to the editor  
are to be sent.

D. R.

## Public Statement.

Undersigned feels compelled to make known that Rev. A. Lambs he of Sibley County, Minnesota, who has been revealed as an impenitent liar, has forestalled his suspension from membership in our Synod until the next session of our District by the following submission:  
"To an honorable Presidency of the Synod of Missouri, Ohio "a. St., Northwestern Districts.

"The undersigned hereby reports that as of today he no longer considers himself a member of the honorable Synod of Missouri, Ohio, etc., and earnestly forbids any future harassment. Respectfully 2c. A. Kaemmerer. Mountville, Minn. the 7th Dec. 1875" Watertown, Wis. the 14th Dec. 1875.  
C. Strafen, d. Z. Präses des Nordwest.

Districts.

## Conference - Display.

The mixed conference from Dodge and Washington counties, Wisconsin, gathers in Horicon at Past. C. L. Berner from the 10th to the 12th of January, 1876.

### Received into the Middle District coffers:

For the emigrant mission in Baltimore: by Past. Jungel's congregation in Jonesville \$5.50. Kindtauf-Collecte at J. Gunsett by Past. Grüber \$3.20. From Rev. Gruber's Gem. in Van Wert County \$3.30. Rev. Saupert's Gem. in Evansville \$7.68. Gem. in Vincennes \$5.63.  
For poor students in Fort Wayne: For the Kosterling brothers: Half of the wedding collection at Bulte-meyr by Past. Stock, \$13.85. For Brunn'schr Zöglinge: From Past. Lange's Gem. in Valparaiso \$6.00.  
For poor students in St. Louis: From Past. Weyel's Dreieinigkeits-Gem. bei Darmstadt \$17.05. From its St. Petri-Gem. \$3.95. From the same for Stud. Kern \$3.00.  
On the seminary budget in St. Louis: From Past. Schwan's congregation in Cleveland \$99.15.  
For inner mission: Part of the mission festival collection at Farmers' Netreat \$30.00. Wedding collection at Schmidt's in Waymansville \$6.10. From the mission treasury of Dr. Sihler's church in Fort Wayne \$12.00. From Past. Rupprecht's parish in North Dover \$6.10. Past. Weinbach's church in Fair Field \$6.44.  
To the college - household in Fort Wayne: From Joh. Lerner in Mishawaka \$2.00. Past. Runkels Gem. in Cold Springs \$7.60.  
For poor seminarians in Addison: Through Past. Stock, half of the wedding collection at Bultemeyer \$13.85. By teacher Hafner, wedding collection at Prange, \$16.60.  
On the Hermannsburg Mission: From Past. Bie-Hermanns Gem. in Cincinnati \$6.06. Mr. Rosenfelder there \$1.00. Mission Hours Collecte in Valparaiso \$2.60.  
On the Lerpzig Mission: From Teacher Jahn's School Children in New Haven \$3.86. Mission's Hours-Collecte in Valparaiso \$3.00.  
On the emigrant mission in New York: A part of the mission festival collection in Napoleon \$30.00. From Past. Jungel's congregation in Jonesville \$5.50. Past. Saupert's congregation in Evansville \$10.00. Of Rev. Wyneken's comm. in Cleveland \$57.50. Past. Tramm's Gem. in Vincennes \$7.00. Dr. Sihler's Gem. in Fort Wayne \$15.79.  
For the orphanage in Addison: From Joh. Lerner in Mishawaka \$2.00. Kindtauf Collecte near Lienau by Past. Krafft \$1.70. From school children from Dr. Sihler's community in Fort Wayne \$9.00. Past. Mohr's parish in Holland \$2.75. Thanksgiving offering from N. N. in Vincennes \$2.00. Desgl. from N. N. there 50 Cts. From Th. Ritter in Aurora 65 Ets.  
On the widow's fund: From Past. Zigel's comm. at Fort Wayne \$12.84. Past. Stock's comm. at Fort Wayne \$14.78. Past. Steinbach's comm. at Fairfield \$6.40. Teacher Meyn's comm. at Fort Wayne \$1.00. Of his school children \$1.00. Mrs. Chisel's comm. at Terre Haute \$2.75. Past. Pohlmann's Gem. at Cantrville \$8.00. Mrs. Löscher at Lafayette \$2.00. Of the women's verem at Evansville \$12.75.  
For Past. Döschel's congregation: From Past. Hild's congregation in Mishawaka \$6.50. Of some members in Lafayette \$4.50. Past. Rupprecht's congregation in North Dover \$6.10.  
For Oshkosh: From Past. Kühn's congregation in Minden \$9.00. Past. Krafft's Michaelis-Gem. \$4.48. From Past. Bode's Gem. subsequently \$2.60.  
For Past. Martens in Nebraska: From Pastor Mertz in Sugar Grove \$1.00.  
For the Taubst. nimen-Anstalt: From Past. Hügr's Gem. in Bremen \$2.84. From Past. Zigel's Gem.: Don E. Prüsse \$2.00, H. Seddelmeyer \$1.00, E. Hollmann 25 Lts.  
For the Heim- und Missionstest-Coll. in Napoleon \$38.25. in Farmers' Netreat \$23.37.  
To the seminary household in Springfield: by Past. Niethammers Gem. in La Porte \$17.90. M. Dobers-berger in Aurora \$3.00.  
For Stud. Ponitz in Springfield: From Darmstadt: From K. Buschmeyer \$1.00, D. Korff, F. Schlensker 50 Cts., Past. Weyel's Dreieinigkeits-Gem. \$5.25.

On the building fund: by W. Burgmann in Logansport \$2.00, J. Schecrer there! \$1.00, Past. Seitz' Gem. in Avista \$16.50, J. Lern" in Mksawaka \$3.00, Past. KUHns Gem. in Minden \$22.50, From Past. Stubnatzy's Gem. in Fort Wayne by Mr. Pieper \$25.00, From I. Schaible in Lafayette W.O.O. By Dr. Ch. Sihler in North St. Louis \$5.00, From Past. Gruber's St. Thomas gem. in Van Wert County, 2nd mailing, \$2.25, From Past. Zagels Gem. in North St. Louis, Karl Westendorf, Joh. Grieser each \$5.00, Joh. Dinges \$7.00, Heine, Drebert \$3.00, Peter Schmidt \$2.00, From Past. Kniess Gem. in Neu-Dettelsau 6th payment, \$54.50, Past. Jungels Gem. in Jonesville, 3rd payment, \$14.00, Past. Weyel's 2 congregations near Darmstadt, 6th payment, \$15.00, Of the women's congregation in Columbus, Ind. \$3.00, Wedding S. - Collecte bet W. Hansing there \$6.60, Of Pastor Kraft's St. Michaelis congregation \$4.25, whose St. Petri congregation \$2.15, Of Past. Hochstetter's congregation in Indianapolis \$74.00, Rev. Schmidts Gem. in Liverpool \$22.00, Of Past. Kraft's St. John's congregation \$5.65, Its St. Jacob's congregation \$4.95, Dr. Sihler's congregation in Fort Wayne by Hm. W. Meyer \$40.00, Past. Stubnatzy's parish there by Mr. Pötsch \$88.00, Past. Zschoche's Gem. in Marion Townshp, 3rd payment, \$58.00, By the Women's Club in Delphi \$3.00, Gratitude offering by a youth in Dudleytown 4-2.00, By Past. Pohlmann's Gem. at Lanesville, 3rd payment, \$20.00, Past. Hitler's Gem. at Pomeroy \$8.50, Past. Schleffmann's Gem. at Reynolds and Goodland \$10.00, Past. Maack at Sugar Grove \$10.00, Whose St. Jacobi Gem. \$28.00, Dreieinigkeits - Gem. \$22.50, Past. Heilmüller's comm. on the Lilly \$33.25, Past. Sinnbachs Gem. at Fairfield, 3rd payment, \$76.00, Past. Karrer \$3.00, whose Gem. \$8.00, From Past. Stubnatzy's Gem. by Hm. Rodemann \$27.00, From Past. Jor' Gem. in Logansport \$30.00, On the synodal treasury, From Past. Sauer in Evansville \$2.00, Mr. Bippus there \$5.00, From Evauenvrrrin there \$5.00, From Past. Jor' Gem. in Logansport \$7.00, Past. Seitz' Gem. at Avista \$9.75, Of Past. Stock's Gem. at Fort Wayne \$10.00, Past. Diemer's in Erhardt \$2.00, teacher Hafner's at Fort Wayne \$2.00, by Past. Zschoche's Gem. at Fort Wayne \$15.00, Past. Bethke at Arcadia \$2.00, whose gem. \$6.00, Past. Jäbker in Adams County \$2.00, whose comm. \$28.00, Lhrer Gotsch in Jonesville \$2.00, Past. Jüngel there \$2.00, whose comm. \$13.30, Past. Sitzmann's parish in Terre Haute \$11.00, Past. Gruber's St. Thomas and St. John's congreg. \$7.05, Past. Heilmüller's Gem. an d. City \$6.25, Past. Bose in Defiance \$1.00, Dessen Gem. \$17.50, Past. Kraft's 4 comm. \$7.02, Past. Stubnatzy's Gem. in Fort Wayne \$50.50, Past. Kühn's parish in Minden \$2.00, Past. Kniefs Gem. in New Dettelsau \$13.75, Past. Mertz in Brownstown \$2.00, whose Gem. \$8.00, Past. Jor' Gem. in Logansport \$16.00, Of Past. Sauer's Gem. at Dudleytown \$27.00, Past. Pohlmann's Gem. at Lanesville \$9.00, whose Gem. at Caydon \$7.00, Past. Schöneberg's gem. at Lafayette \$30.50, Past. Hitler's gem. at Pomeroy \$6.36, Past. Zucker's gem. in Defiance \$13.50, Past. Biedermann's Gem. in Lincoln \$19.65, Past. Schleffmann's comm. in Reynolds & Goodland \$8.00, Past. Cramer's Gem. in Zanesville \$23.06, Past. Brackhage's Gem. in Switzerland County \$10.00, Past. Jor' Gem. in Logansport \$5.40, Ferd. Ahrens in Fairfield \$1.00, Past. Karrer \$2.00, whose Gem. \$9.00, Past. Hieber's Gem. in Defiance County \$4.25.

For Brunn's sophomores at Fort Wayne: A therl of Mtssionsfest-Collecte in Napoleon \$50.00.  
Fort Wayne, Nov. 30, 1875, C. Grahl, Kassrer.

### Revenue into the Western District's coffers:

To the synodical treasury: Mtssionsfest-Collecte in Past. E. Frese's Gem. in Dodge County, Nebr. \$28.00, By same from I. Ruff \$2.00, I. Grützmacher 50 Cts. From Past. Penks Gem. in North St. Louis \$10.00, I. Siekmann there \$1.00, Past. Vetter in Lde County, Mo. \$4.00, teacher Barthel in North St. Louis \$2.00, Past. Sieck in Memphis, Tenn. \$2.00, Past. Grabner's Gem. in St. Charles, Mo. \$24.00, Past. Kretzmann's Gem. in Cape Girardeau County, Mo. \$5.00, of Trinity Distr. in St. Louis \$2.85, of Past. Endres in Boone County, Mo., \$2.00, Of Immanuels Distr. in St. Lours \$26.20, Of Past. in Gruber's comm. in Seward County, Ncbr. \$8.50.

For inner mission: From Jmm. Distr. in St. Louis \$6.40.

To the Chinese. Mission: Collecte of Past. Lclsmann's Gem. at Sherrills Mount, Iowa, \$6.00, From H. Vogel there \$1.00.

For the emigrants: Mission in New Isork: By H. Vogel in Sherrills Mount \$1.00.

To the building fund: Collecte from Past. Wille's comm. in Brownsville, Mo. \$12.00, From I. Wiegand in Dubauae, Iowa, \$2.00, Past. Flachsbart's Gem. in Iron Mountain, Mo. \$7.80, W. Macke's in Gordonville, Iowa, \$3.00, N. N. by Mr. Keller in St. Louis \$2.00, By I. Siekmann sch. in North St. Louis \$2.00, I. J. Holl's Gem. in Centerville, Ill. \$12.00, By Trinity S. Distr. in St. Louis, 3rd payment, \$20.50, By Past. Bösche's Gem. in Watertown, Minn. \$20.00, Past. Bapler's Gem. in Lde Camp, Mo. \$11.30, I. Thürewächter in Palmyra, Mo. \$5.00, Past. Leikmann's Gem. in Sherrills Mount, Iowa, \$4.85, By Past. KaSpar in High Hills, Tcras, \$10.00, Collecte by Past. Zimmermann's Gem. in Rose Hill, Texas, \$20.00.

For Past. Brunn's institution: From N. N. by Past. Ottmann in Collinsville, Ill. \$5.00.

For poor students in St. Louis: From the Virgins' Association in Past. Sieck's congregation in Memphis, Tenn. \$10.00, From the Virgins' Association in Past. Franks Gem. in New Orleans \$5.00, From the Women's Association in the same Gem. \$5.00, From Mrs. Strubing in South St. Louis \$2.00.

On the seminar in Addison: From the Young Dew Association in Past. Frank's congregation in New Orleans \$5.00, Of the Young Women's Association in this congregation \$5.00.

For the College in Fort Wayne: From the Young People's Association in Past. Franks Parish in New Orleans and from the Women's Club \$5.00 each.  
To the Springfield seminar: From Friedrich Schumacher in St. Louis \$1.00, From the Young Women's Association in the parish of the Rev. Frank in New Orleans \$5.00, From the Women's Association in this parish \$5.00.  
St. Louis, Dec. 22, 1875, E. Noschke, Cassirer.

### Revenue to the Illinois District's coffers:

(Conclusion.)

To the Synod Building Fund: By Teacher F. Fathauer of the congregation at Eagle Lake, \$15.00, By I. Sauermann of Past. Mennicke's Gem. in Rock Island, 2nd Sengd. \$216.00, By Past. Hartmann of sr. Gem. in Ash Grove \$11.60, By Past. Fissel of sr. Gem. in Rich \$17.50 and by Mr. Gruenhaag \$10.00, By Past. Brüggemann in Rogers Station by Mrs. Mensching thank-offering for happ. Delivery, \$5.00, By Past. Pöhl in Darmstadt from sr. Gem. and sending, \$1.00, by himself \$5.00, By Past. Sauercher from sr. from the community in Addison, by H. Heuer \$3.00 and by H. Oehlerking \$75.00, From the collection bag of the community in Rodenberg \$17.00, By Past. Meyer, as part of the Mission Festival Coll. in Keokuk Junction, \$22.60, By Past. Bergen, neformation festival coll. of sr. Gem. in Jacksonville, \$7.50, By Past. Schliepfeik from d. St. Pauls-Gem. in and near Lncnoa (2nd Sengv.) by Fr. Jacobs and Christ. Wahls sm. each \$3.00, Chr. Jacobs, Fritz Beigr. Joh. Seemann each \$2.50, I. Rode \$1.50, Hm. Janson, Chr. Wahls, C. Koch, F. Meier, C. Schwager each \$1.00, H. Schulz, C. Krüger, I. Lembke 50 Cts. each, By F. Buckman from the comm. in Echester, 4th Sengd. \$41.50, By Past. Steege in Dundee from the Abcdm. - Kasse and from members of his Gem. \$14.25, By Past. Lober in Niles for the new building in Addison: By Homebr. Haase, Groh each \$5.00, Ch. Eggert, W. Gewke, W. Lraft each \$3.00, H. Schmitt, Eh. Engel, Joh. Wuplitz each \$2.00, C. Heyse, I. Milting, C. Döbel each \$1.00, L. Hirsch 50 Cts. From Past. Wagner's Gem. in Chicago, 3te Sengd., \$160.00, (Summa \$756.95).

For inner mission: By I. H. Kühlenbeck of Past. Ottmann's Gem. in Collinsville \$5.80, By Past. Dorn in Elk Grove, Rformationi-Coll. sr. Gem., \$5.50, (Summa \$11.30).

For heathen mission: By Past. Schall" by the congregation in Red Bud \$20.00, By Past. I. M. Hahn, as part of the Mission Festival Coll. in Staunton, \$12.00, (Summa \$32.00).

To the college budget in St. Louis: By Past. Sound" by d. Gem. in Red Bud \$10.00.

For poor students in St. Louis: Through Past. Schmidt, Coll. at Past. Landeck's wedding in Schaumburg, for Hafner \$10.00, By Past. Wunsch in Dwight by H. Burk \$3.00, (Summa \$13.00).

For poor students in Fort Wayne: By Past. Schmidt, Coll. at Past. Landeck's wedding in Schaumburg, for I. Schutte \$11.05, "

For poor students in Springfield: By Past. Love by F. M. in Wine Hill \$25.00, By Past. Miracles in Chicago for Joh. Höyer by Dor. Schweg" \$5.00, by A. Baumann, Chr. Grawe, Chr. Lühring each \$2.00, (Summa \$36.00).

To the College household in Springfield: By Past. Hahn, as part of the Missionary Festival in Staunton, \$12.35.

For teacher salaries: By I. F. Sieving of Pastor Achenbach's Gem. in Vrnedy \$8.35.

For poor students in Addison: By Cassirer J. S. Simon in Monroe, Mich. \$6.42, and for I. Dörfer \$5.00, By the Women's Association in Past. Wagner's Gem. in Chicago \$14.00, By Past. Fissel in Rich, Coll. at F. Stade's wedding, for the poorest students \$6.61, By Past. H. Schmidt in Schannburg, Dankopser of Mrs. L. W., \$3.00, (Summa

For the Seminary Library in Addison: by Ms. Fathauer in Eagle Lake \$5.00.

For the seminary household in Addison: By L. H. Diersen of Past. Traubs Gem. in Crete \$12.30.

For the new seminary organ in Addison: By E. Vhmann from Mrs. Senator Richter in Wiesbaden, Germany, \$25.00.

On the Emigrant Mission in Baltimore: By Past. Doderlein's congregation in Chicago \$16.00.

For Brunn's pupils: By Past. C. Wunsch in Dwight by H. Burk \$2.00.

Addison, Ill, Dec. 4, 1875, H. Bartling, Cassirer.

With heartfelt thanks to God and the kind gives, I hereby certify the following contributions

for the building of the church in Philadelphia:

I from the congregations of the following gentlemen pastors:

Cl. Stürkeu in Baltimore \$426.45, H. Hans" in Baltimore \$200.10, C. Frincke in Baltimore \$82.90, P. Brand in Washington \$164.75, Flccktnftcn in Alexandria, Va. \$14.00, Schwankovsky in Harrisburg, Pa. \$52.75, Groß in Buffalo \$91.80, Großberger in Buffalo \$9.50, Frese in Tvnawanda, N. \$20.00, Lccmhuis in North East, Pa. \$40.00, Lohrmann in Ridgway, Mich., \$5.97, Moll in Detroit \$19.30, Dankworth in Detroit \$7.87, Hügli in Detroit \$85.50, Grendt in Frazer, Mich. \$33.50, List in Rozeville, Mich. \$39.75, Pres. Furbringer in Frankenmuth, Mich., \$144.23, Schmidt in Saginaw City, Mich., \$61.00, Ahner in Frankenrost, Mich. \$15.37, Bernthal in Frankenmuth, Mich., \$22.50, Spindler in Grand Haven, Mich. \$10.00, Lochner in Milwaukee \$87.25, Lober in Milwaukee \$74.84, Kuchle in Milwaukee \$87.91, Engelbert in Racine, Wis. \$43.78, Frantz in Crete, Ill., \$84.75, Nuffer in Eagle Lake, Ill., \$46.25, Pissel in Rich, Ill. \$60.15, Brewer in St. Louis \$131.35, Link in St. Louis \$36.00, Brohm in St. Louis \$102.75, Lenk in St. Lours \$22.55, Storm in Pleasant Nidge, Ill. \$55.05, Ottmann in Collinsville, Ill. \$25.85, Weisel Leu, in WilliamSburgh, N.J., \$140.50, King in NewYorkCity \$128.15, Ebenm College Point, L.J., N.A., \$49.25, Francke in Addison, - Ill., \$59.75, Schmidt in Schaumburg, Ill., \$23.25, Riedel in . Homewood, Ill, \$11.50, Hieb" in Town Rich, Ill., \$18.80,

## 8

Doderlein in Chicago \$30.00, Wagner in Chicago \$86.00, Wunder in Chicago (Kirchweihfest-Collecte) \$108.75, Wambsganß in Mayville, Wis., \$10.75, Lemke in Manksee, Mich., \$6.20.  
Further: From Mr. Pastor Büniger in St. Louis \$2.00, W. Jeschke in Milwaukee \$1.00, M. Hölcher in Cottage Hill, Ill., \$1.00, Ch. Mahler in Williamsburgh, N. A., \$10.00, Rev. St. Key in New York \$10.00, Of the congregation at Martinsville, N. I., \$3.63, From the Women's Association of the congregation of the Rev. Trautmann in Adrian, Mich. \$10.00. From the Rev. Sommer in Long Green, Md. \$1.00. Mr. Bur- gert in Mr. Rev. Sturken's congregation at Baltimore, \$10.00.

II, by the following gentlemen pastors:  
Böling in Waldenburg, Mich., \$5.00, Holst in Troy, Ill., \$12.00, Sievers in Frankenlust, Mich., Gemeinde - Collecte \$24.50, Hochzeits - Collectrñ bei C. Bauer \$7.75, Andr. Götz \$2.25, Kindlauf-Collecte at C. Grimm \$2.65, Collecte beim Begräbnis A. Kochs \$3.00, Held in Peoria, Ill., \$12.50, Einich m Minden, Ill., \$74.00, Daib in Oshkosh, Wis., \$17.75, Weinbach in New Bergholz, N. A., \$13.15, Oestermeyer in Jo- hannisburg, N. I., \$45.11, John in Pckin, Ill., \$13.40, Bernreuther in Olean, N. As., \$7.70, Biltz in Concordia, Mo., \$10.00, Lehner in New Haven, Jnd, \$6.85, Schoeneberg at Lafayette, Jnd, \$4.75, Niethammer at La Porte, Jnd, \$17.00, Spehr at Sheboygan, Wis., \$10.00, Bruegmann at Blovminadale, Ill., \$3.60, Suess at Melvin, Ill., \$2.00, Pröhl in Darmstadt, Ill., \$18.00, cousin of Mrs. Schneider in Osage Bluff, Mo., \$2.00, Maack in Sugar Grove, O., \$7.50, Lothmann in Akron, O., \$17.00, Achenbach at Venedy, Ill., \$20.00, Merz at Brownstown, Jnd, \$8.45.  
Further: By Mr. Kassirer Grahl on Apr. 4, 1874 \$10.00, By Mr. Kassirer Birkner \$14.00, By Mr. Kassirer Eiß- feldt on Sept. 11, 1874 \$12.24, By Mr. Kassirer Roschke on Feb. 14, 1875 \$15.55 (\$14.55 from Proviso, \$1.00 from Mr. Past. Lehmann in New Wells, Mo.), By Mr. H. Niemann from the congregation of Mr. President Beycr in Pittsburgh \$96.60.  
I still cannot but express my special gratitude to the dear brothers who have supported me with advice and deeds, with friendly welcome and shelter, as guides and advocates. God be a kind retributor to them!  
The church is completed, consecrated and in use. The burden arising from the construction is very great. May the eternally rich God graciously continue to help.  
O. Schröder, Pastor.

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If an intercession is requested for the purpose of further support, the co-signer can only address this request to those who do not have to cut off the support they give to the dear congregation in Philadelphia (although it is very much in need) from the Synod and its needs. C. F. W. Walther.

### For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

I, the undersigned, certify receipt of the following submissions;

#### 1. Contributions:

From Mr. Pastors: H. Schmidt, W. Achenbach each \$5.00, C. F. Liebe, H. Pröhl each \$4.00, F. Schalter \$2.00. From Mr. Teacher H. W. Hoppe \$2.00.

#### 2. Gifts:

Dankopfer of Marie and Frieda Liebe \$5.00, Harvest Festival Coll. of Elk Grove congregation \$10.50, Of Mrs. N. N. in Chicago \$5.00, Of an unnamed person in Havanah, Ill., \$1.00, Of Past. Streckfuß's congregation \$15.95, From Past. Baumgart's congregation \$6.75, Past. Schalters Gemeinde \$4.75, By G. Scholz through Past. Lange \$1.00, Harvest Festival - Collecte by Rev. Roeder's congregation \$20.21, By Rev. Achenbach's congregation \$15.00, By the same from W. Hülskötter \$20.00, By Past. Schöch's Gemeinde \$6.15, By Past. Neisinger's parish \$16.80, Past. Müller's congregation in Echester \$7.80, Thank offering from Dr. Meyer by Past. Nuoffer \$5.00, From N. N. by Past. Heinemann \$5.00.  
Chicago, Ill., 16 Dec. 1875. H. Wunder, Kassirer.

### For the preacher and teacher widow and orphan caste

(Middle Districts).

Received: Collecte at the wedding of Mr. W. Donhost \$7.05, From the branch congregation of Mr. Past. H. Horst \$2.50, One half of a collection at the wedding of Mr. M. Horch by Rev. H. Horst \$3.00, Collecte of the parish in Dctianco, O., by Mr. Past. C. Bose \$12.00, By Mr. Past. H. Horst \$2.00. Indianapolis, Dec. 11, '75 M. Conzelmann, Cassirer.

For poor students received from Pastor G. Schaaf \$3.00, By Pastor Gross in Buffalo from the worthy women's association of his congregation "as a Christmas gift to the worthy virgins' association of Pastor Frank's congregation in New Orleans, La. \$5.00, By the worthy women's association of the same congregation \$5.00.

For Brunn's institution received through Pastor Hanser in Baltimore from Mr. K. Schulz \$5.00, C. F. W. Walther.

With heartfelt thanks to the kind givers, the undersigned received the following gifts of love for the tertian W. Maaß: From teacher Wald \$1.00, Through pastors Trautmann, Hugli, Koch each \$5.00, Bauer \$10.00, List \$15.55, Through teacher Zacharias \$3.00, From his own congregation \$10.00. Detroit, Dec. 6, 1875. E. Dankworth, Rev.

For the work of the Inner Mission started by the Middle District of our Synod, I have received: \$18.00 from my congregation, \$48.00 by Mr. Kassirer Grahl, \$30.00 from Mr. Past. Schwan's congregation, \$16.00 from Mr. Past. Sallmann's parish.

Since it seems desirable to have all funds for the "Inner Mission of the Middle District" go through one hand only, the undersigned offers to provisionally accept and arrange for the sending of such funds.  
Fort Wayne, Jnd, 30th No.v. 1875. W. S. Stubnatzy.

### Thanks to.

The undersigned congregations hereby express their heartfelt thanks to the Western and Illinois Distncts of the Honorable Synod of Missouri, Ohio, etc. for the church hymnals, catechisms and reading books given to them as a gift, the use of which the gracious God may bless us and our children abundantly. May He also be the retributor of this brotherly love and help for Christ's sake that has been bestowed upon us.  
The Evangelical Lutheran congregations of Dresden, Chemnitz and Planitz in the Kingdom of Saxony.

In their name and on their behalf

F. C. Th. Ruhland.

The following gifts of love have been received for the seminary household in St. Louis since October 1:

By Mr. Kassirer Roschke \$11.50, By Mr. Past. Ott- mann's congregation in Collinsville, Ill., \$8.95, By Mr. Past. Schwensen by Mrs. Vorderstrasse \$2.00, by Mrs. Fricke 1 pot of applesauce, By Mr. Waltr in <L> E. Louis 1 bag of soap, From some members of Past. Brandt's parish 1 pot of applesauce, cabbage and turnips. From members of Mr. Past. Schwensen's parish 3 p. potatoes, 2 pots of applesauce, 2 gall. Molafes, From Mr. Aufderheide 1 wagon full of potatoes, From Karl Kastner several bushels of apples and several gallons of applesauce, From several church members from Pleasant Nidge, Ill. 5 p. flour, 9 p. potatoes, 1 sack of cabbage, 1 peck beans, From 5 members of Mr. Past. Hous' parish in Centerville 1 wagon full of wood each, From the gentlemen gardeners in and around St. Louis vegetables of various kinds, From Mr. Karl Lange in St. Louis kitchenware worth \$5.00, From Mr. Kastig in North St. Louis 1 sack of potatoes, From Mr. Past. Schwensen's parish in Neu - Bielefeld 12 S. Potatoes, 1 p. turnips, From Mrs. Papendorf 1 s. of potatoes, From Mr. H. Hesse in Lincoln, Benton Co, Mo, 1 barrel of Mofafes, By Mr. Cashier C. Grahl at Fort Wayne \$112.90, Don Mr. L. Falshold 1 wagon full of vegetables, From Mr. Paulus Gast 5 gallons of wine, From Mr. I. Schwartz in Bremen 1 barrel of flour.  
St. Louis, Dec. 21, 1875. H. Jungkuntz.

Received for the seminary household in Springfield: From Zion Parish in Mount Pulaski: from G. Rentschler 4 Bush Potatoes, F. Dittus 50 lbs. flour and 3 Bush Potatoes, G. Stoll 3 dozen eggs and 1 s. of cabbage, from W. Lüdemier 100 lbs. of flour from W. Nupp 6 chickens and 1 s. of cabbage, from G. Weiler 30 lbs. of flour, 2 s. of potatoes and some meat, from G. Hanselmann 100 lbs. of flour, P. Maxheimer 1 p. of potatoes, 1 catfish chicken, from H. Drucker 100 lbs. of flour, 1 bucket of cucumbers, 3 gallons of green beans, 6 heads of cabbage, from M. Lättele 10 heads of cabbage, from Mrs. B. Schahl 6 cabbage heads and \$1.00, from Wittwe Richner 10 cabbage heads, 1 p. potatoes, from G. Drucker 2 bush Potatoes and butter, from C. Maurer 2 Bush Potatoes, 2 doz. Eggs, from Messrs. Henne L Uhle butter, from M. Stock 32 S. potatoes and cabbage, from Frau Wittwe Henn 1 barrel of cabbage, From the Werthen Frauenverein in Lafayette, Jnd, 2 shirts, 6 Uebrr- zugr, From Mrs. Langert 2 sheets, 2 Ueberziige, From Mr. Andr. Rohrer 10 gall. Vinegar, From Mr. Past. Bergen's Filialgemeinde 1 Fuhrre potatoes, From H. and Kasp. Luke 1 barrel of cabbage, From Mr. Boston 1 carton of potatoes and cabbage, From Mr. Hakenius 70 heads of cabbage, 2 p. potatoes, From Mr. Becker 300 heads of cabbage, From Mr. Pastor Hirschmann's parish at Arenzville, Ill., 170 bush Potatoes, 25 bush. Turnips.

Springfield, Ill, Nov. 10, 1875. G. Peacock.  
For poor students in St. Louis and for poor college students in Fort Wayne, undersigned has received : through Past. Schlesselmann \$10.00, by Past. Jäcker \$25.00, by Past. Bethke \$3.00, by Past. Karrer \$10.00, by individual members of my congregation \$26.65, collected at Mr. Gerding's wedding \$6.10, at Mr. D. Meyer's wedding \$11.80, by Mrs. K. Brandt \$5.00. - God's blessing to all dear givers!

For the Lutheran congregation at Weston, Missouri, by Mr. Rev. L. Crämer in Fort Dodge, collected at Mr. W. Horn's wedding, \$4.63 and collected at Mr. Andr. Müller's wedding, \$5.77; also by Rev. W. Engelbert from his congregation \$5.50 and by Mr. Past. G. Schaaf from his congregation \$9.25, testify with heartfelt gratitude  
W. S. Stubnatzy,  
I. L. Janzow.

With glorious thanks, the undersigned certifies the receipt of the following gifts of love to cover the church debt of our congregation: From Dr. Sihler's congregation \$108.00, Past. Schöneberg's congregation \$10.00, Past. Lox \$1.00, H. Hoppe \$5.00, From Past. Nützel's Gem. in Columbus, Jnd, \$6.92, Past. Zuckers Gem. \$10.00, Past. Fischer's Gem. in Seymour \$20.00, Past. Ströhm's Gem. \$6.25, By Past. Meyer's in Pomeroy \$10.00, Past. Sallmann's Gem. \$14.50, Past. Zagal's Gem. \$21.00, Past. Ansorge's Gem. \$7.30, Past. Hoyer's Gm. \$4.20, Past. Lifts Gem. \$7.00, Past. Wynekens's Gem. \$94.00, Past. Hitler's Gem. \$70.00, of which \$50.00 by M. Morhart.  
Cincinnati, Dec. 9, 1875. R. H. Biedermann.

Received with thanks, collected at Mr. A. Gruenkler's wedding in Claremont, Minn, \$12.00P

h. Fritze

### Correction.

In the "Lutheran" of July 1, 1875 "lieS instead of "\$72.00 from Past. C. Senel's First Immanuels congregation to the synodal treasury": to the synodal building treasury. C. Eißfeldt, Kassirer.

### Changed address:

Rov. TU. Lusrrnn, Nsröäosiu, HlorZan 6o., III.



	Gemeinden			Gemeinbegliefere			Schulfinber			Getaufte			Communitierte			Copul. Paare			Begrabene				
	zur Gemeinde ge- hörend	nicht zur Ge- meinde gehörend	Total	Seelenzahl	Wahlberechtigte	Beitragsgebende	Schulen	einheimische	fremde	Total	einheimische	fremde	Total	zur öffentlichen	zur Privat-	Total	einheimische	fremde	Total	einheimische	fremde	Total	
Westlicher District . . . . .	50	103	153	15417	4919	1169	127	3033	1428	6462	1141	1030	3253	1129	24327	676	36196	151	122	382	311	148	635
St. Louis - District . . . . .	75	62	137	24331	6347	159	159	4342	1406	11562	1129	1275	6075	2097	32666	1365	57320	183	232	1106	578	302	1923
Mittlerer District . . . . .	75	33	108	13141	5283	1053	115	4680	579	7052	1338	383	2321	1125	32434	1368	45427	276	95	449	465	95	844
Ostlicher District . . . . .	50	85	135	26069	6182	622	108	4122	946	6038	1647	731	2781	1282	28522	3365	39890	211	172	503	427	194	771
Nordlicher District . . . . .	42	47	89	12419	3704	269	59	3060	542	3742	982	555	1709	740	17345	5018	21861	139	98	290	246	105	394
Westlicher District . . . . .	66	16	82	15698	4299	269	70	1632	668	4428	811	914	2369	831	14078	7622	25899	110	188	494	277	214	711
Total . . . . .	358	346	704	107075	30734	3113	638	20869	5569	39294	7048	4888	18508	7204	149362	19414	226593	1070	907	3224	2304	1058	5278

Bediente Dienstplätze	Stehende Mitglieder			Total
	Verfahren		Lebter	
149	135	46	181	835
26	111	100	211	
13	90	57	147	
34	86	37	123	
13	52	29	81	
11	62	30	92	
246	536	299		

ouri, Ohio ".

**erman Evangelical Lutheran Synod**  
**of Missouri, Ohio ". a. States**

according to the reports of 1875.

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## Volume 32.

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### **The Blessed Christian.**

How blessed is my life here already, which I lead in You, my dearest Savior! In You, my spirit can rise quite freely. In You I have the open door to heaven.

In darkness You shine for me as the sun, In weakness You are the strength of my heart, In suffering You are my joy and delight, It is You who creates comfort for me in sorrow.

How blessed I am to have found you

And stand in the guard of the most faithful shepherd. That Thou hast bound me to Thy gentle yoke. That Thou hast healed my heart's woe ! I lay in the dust, crushed by the law, Within me hell, around me dark night: Now I am steady, righteous, must not despair. You have brought me to the light, to heaven.

How blessed I am already here in the belief that God is a reconciled Father to me!

Who now wants to rob me of my sweet peace?

What harm can Satan's power and cunning do me? If the prison itself is now caught, if the law is perfectly fulfilled!

How should the believing soul fear, which wraps itself in its Savior's innocence?

How blessed it is now, O Jesus, to walk through this valley of tears at Your hand!

You lead the way, I can only look to You, You lead me to the right fatherland.

Thy holy word is the light of my path, On the rough way my rod and staff, Thy baptism and supper give me sweet nurture, That I may have life and full sufficiency.

How blissful I am now also under ears, Which makes me weep the burden of the cross: I know that suffering cannot last forever, And here some weep who there laugh forever.

After all, I am God's child, with Him in grace!

If only my heart considers this in faith. Then I know that it can never hurt me if the Lord strikes me with love.

How blessed I am, though I walk my life's path alone and lonely, I gladly accept, O Lord, Your ever good and gracious counsel.

You are my comfort in my deep sorrow, You are my shepherd, Your blessed lamb I. You lead me to a green pasture, You lead me to the fresh water of life.

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St. Louis, Mo., January 15, 1876.

No. 2.

How blessed I am, even though the world and sin  
And Satan drives me to the hot fight  
And despite everything I find Sieg'n every day\*. That the sour fight remains the same.  
If it becomes too hard for me, I'll hurry to the throne of grace to get strength and fresh fighting spirit.  
Once upon a time the crown of honor will be placed on him who overcomes through the blood of the lamb.

How blessed I am when I finally die. When the enemy gives me the last fight!  
Then I know that I will inherit heaven  
And eternal bliss there delights my heart.  
Death is wholly engulfed in victory, Your sting, death, where is it now?  
Hail to me! - When at last I have made my conquest, I shall rest blissfully in Abram's bosom.

But only then will I be blessed,  
When I am in the beautiful paradise.  
When I see there what I believe on earth, When sorrow, cries and tears are gone!  
Then I will sing Hallelujah forever  
To You, O strangled Lamb, in the higher chorus, Then shall the golden harp sound, Three-singing God, up to Your throne.

E. W. K.

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## Our institutions.

### The School Teachers' Seminary in Addison.

The dear readers of the "Lutheran" will certainly be pleased to hear once again something about our school teachers' seminary. It has been some time since a public report was made about it; and since then so many things have changed, we have experienced such rich blessings that there are many things to tell to the praise of our God.

Let us begin with the new building, the erection of which the Synod of Delegates assembled at Fort-Wayne in October 1874 decided with great joy, and for which it approved the sum of 10,000 dollars. It now stands completed and has been added to the existing buildings as the "Southern Wing", so that the Seminary now appears as a complete and handsome whole, with its 206 foot long front facing the rising sun.

The newly built wing is 38 feet wide and 66 feet deep. So it is 2 feet wider and 12 feet deeper than the northern wing, as it has also risen an insignificant amount higher, which, however, has hardly disturbed the symmetry for the viewer's eye.

The arrangement of this respectable building is as follows. On the ground floor (basement) is the entire kitchen department, namely the kitchen to the west and next to it a cellar room and a crockery room; to the east is the dining room, which extends across the entire width of the house and is 42 feet long, in which 200 students could be seated if necessary. The ceiling is supported by three iron columns; the floor is paved with bricks.

On the second floor there is the apartment of the undersigned, consisting of a living room, a guest room, a chamber and a kitchen. To the rear, separated from the aforementioned apartment by a wide corridor, are the rooms of the caretaker, a parlor and three chambers.

By moving the entire housekeeping into the new building, three large living rooms for the students have been gained in the middle building, which could not have been created in the southern wing with such a size and height. Also, the former dining room can now be used as a laundry room.

If we now ascend to the second floor, we find a study parlor in front and, to the south, next to it a living room for seminarians. A wide and bright corridor, which receives the main staircase from below, separates these two rooms from the teaching hall, which runs the entire width of the building and is 46 feet long. It is 16 feet high, lighted by eleven high windows and warmed by two furnaces of the latest equipment. Apart from the necessary space for an organ and the sufficiently large platform, this hall can seat about 400 people, although it only contains desks for 100 students. These tables and seats are of the newest and best equipment and are a true adornment of the beautiful hall.

On the third floor, facing east, we find 2 chambers and a room for students, which has not yet been used. Above these rooms there is another attic (floor room),

which is almost as necessary for an institution like ours as one of the other rooms. To the west of these chambers and the attic, there is finally a cellar and an airy dormitory with 6 adjoining rooms for suitcases and clothes. Here, 20 students have furnished themselves in the nicest and most comfortable way.

That is the nature of our new building. Now the dear readers will also want to know how much it has cost, and they shall have all the information about it that is desirable and already possible. The whole building, without the interior furnishings, costs about 9000 dollars; the latter, namely a large stove in the kitchen, the writing desks in the teaching room, the bedsteads in the dormitory, tables and bookshelves in the rooms, etc., etc., will cost about 1200 dollars. How much of this sum has been received through voluntary contributions, and how much had to be borrowed, I unfortunately cannot say at this time. The kind reader, however, still has the opportunity to express his love for our school teachers' seminary by making a larger or smaller gift, as he is able. The faithful God, who has helped us so much in these oppressive times, will undoubtedly also provide us with the missing money, so that the Synod can then call this beautiful building its own in the fullest sense of the word.

The execution of the same was done very quickly. Although there were some doubts in the spring of this year as to whether such an undertaking was advisable and possible "at this time", the local supervisory authority decided to carry out the construction immediately after the synod of the Illinois district held in Chicago in May, and it was quickly started. On June 21, ground was broken and on the evening of September 25, the building was completed. The dedication was scheduled for October 12.

This day, so important for our institution, was also a very happy day for us. Since it had rained a lot the week before, one could have feared unfavorable weather, but Heavenly Father gave it to us as favorably as one could expect for this late season. That is why there were quite a few guests from the neighboring communities. The pastors of these churches, mostly also those from Chicago, many teachers, men and women came to participate in the dedication of the new house. Certainly 400 people sat tightly packed together in the large teaching hall.

At 11 o'clock the consecration service began. Accompanied by our trombone choir, we sang hymn 341, after which Prof. Selle said the consecration prayer. Now the hymn 146 followed and the undersigned gave the consecration speech based on the word of our Lord and Savior: "One is your Master, Christ" (Matth. 23, 10.). After the hymn 344 was sung, the introduction of Professor J. T. Große took place. The president of the institute, Pastor Franke, based his introductory speech on the words of St. Paul: "And what you have heard from me through many witnesses, command faithful men who are able to teach others also" (2 Timothy 2:2), and showed from them how the office of a teacher at the seminary is not only an important but also a difficult office; after which the introduction itself proceeded, similar to what happens with pastors who are initiated into their office. After the prayer of the Lord and the blessing, the seminarians sang the chorus "Heaven and earth".

Earth pass away" and so on. (by Bernhard Klein), and with the singing of hymn 346 this glorious celebration closed.

Since most of the guests had to travel home before evening, they unfortunately could not enjoy the sight of the magnificently illuminated seminary, which was allowed to its residents, the neighbors and some friends who had stayed behind. Our students had illuminated the entire front of the long building at their own expense. From its 80 windows almost 500 lights shone their bright glow, and so we were granted a sight that belongs here to the rarities, but which was therefore all the more effective and remains all the more unforgettable. The joyful mood was further enhanced by the fact that we were able to stroll in the company of dear friends in the vicinity of the institution to the sound of trombones and timpani. We were only sorry that the whole synod could not share in the joy of this day. - —

Let us now turn to the students. At the end of the previous school year, after the departure of the 16 students who had been dismissed to the school board, 45 seminarians and 44 preparands remained. To this number 50 new students have now been added, so that the total number would amount to 139, if some of the former students had not stayed and left, and also one, who only entered now, but found studying differently than he had thought, had left us again. There are 132 students in the school today, 78 of whom were born in America and 54 in Germany, and who have come here from all parts of the United States. They vary greatly in age and ability. By far the majority gives rise to the best hopes.

These 132 students, with the exception of two, are all fed at the institution, and we hope that this year we will also be able to provide food and fuel for the individual at a cost of 45 dollars. They sleep in three high, light and airy halls and live, except for class time, in 13 rooms, which are all dry, light, airy and well heated in winter. - On a large and dry playground they can get the necessary physical exercise to their heart's content in the free time granted daily.

Only a few seminarians have their laundry done for Gelb. For by far the greater majority, this is done by members of the local community completely free of charge, so that not only are no expenses incurred, but rather the students are offered an opportunity to share in many other benefits within the families. However, since the number of our fosterlings has increased so significantly, as has been the case this year in particular, not all of them can be provided with clean linen within the local community; a number of them must therefore be accommodated in the neighboring communities of York-Centre, Proviso, Rodenberg and Dunton. Therefore, some have a journey of eleven miles to their washermen, which, however, they have to make only once every month or so (i.e., perhaps 10 times in a school year), and for which travel is then not infrequent.

Now we also have to tell you something about teaching. The Synod has now appointed five professors to our school teachers' seminar. They are divided into the individual subjects, so that Prof. Große (since Oct. 25) teaches Biblical History (for all classes, 6 hours per week), Church History (only 6 hours per week), and the History of the Church (only 6 hours per week).

for the seminarians 1 lesson), Bible studies (1 lesson), catechism explanation for the students (4 lessons per week) and German language in the lowest class (2 lessons).

Prof. Häntzschel (since Nov. 1874) has the entire arithmetic (9 lessons weekly), the German language in the upper classes (4 lessons), natural history (2 lessons) and natural science (1 lesson).

Prof. Brauer gives only music lessons. Singing (5 lessons), violin playing (5 lessons), organ playing and the theory of music are exclusively in his hands. Due to lack of time, he can only give a few piano lessons; on the other hand, each of Prof. Große, Häntzschel and Selle has taken on a significant number of them.

Prof. Selle teaches English only (10 s.h. weekly), Geography (4 s.h.), and Lutheran Symbolism (1 s.h.).

Finally, the undersigned has the catechism with the seminarians (2 pc.), Bible reading (4 pc.), memorization (3 pc.), theoretical school studies (teaching and education) (2 pc.), practical catechetical exercises (2 pc.), world history (2 pc.), German reading (3 pc.), (English and German) writing (4 pc.), and drawing (2 pc.).

The complete course of instruction is calculated to last 5 years, but this does not exclude that some students have to remain in the institution for 6 years, while others leave it after 4, 3 and 2 years. The teachers' college does not make the dismissal from the seminary and the assumption of a school office dependent only on the time of the stay with us; the entire physical and spiritual development of the student is taken into consideration. Whoever enters with competent previous knowledge and already possesses the necessary age, can immediately enter the main seminary and after two years already become a school teacher. If, however, one or the other or both are lacking, the person in question must enter the preliminary seminary (the preparatory school), and there it can happen that he must sit in one class or even in several classes for two years. It must be left to the teachers' college to decide on such exceptional cases to the best of its knowledge and belief. However, it will always be guided by consideration for the welfare of the church and for the true benefit of the student. Pupils who are unfit for the office of schoolmaster will be given the necessary hint as soon as possible to choose another profession.

At present, 42 seminarians belong to our main seminary, of whom 23 form the first and 19 the second class. Those 23 will, God willing, be examined at the end of the school year and promoted to office and dignity.

There are 90 preparatory students in the pre-seminary, divided into 3 classes; the two upper classes together have 43 students, the lower class alone 47.

In most subjects, the two classes of seminarians are taught together. The same is the case with the two upper classes of preparands. The lower classes are always taught alone. In some subjects (e.g., English) there is a special division of classes. In drawing and writing, class division is not considered at all, because this must be taught at a time when the special classification mentioned above takes place.

Very special difficulties cause the teaching of violin and piano playing, and as a result better

We also have to teach the organ, because the vast majority of the students who are sent to us have not yet made a start, and because, especially in the piano exercises, each individual has to be taught in a special way. Where should we find the time to give sufficient piano lessons to 100 students? Even if more instruments were purchased and more teachers employed, it would not be possible! And it is therefore certainly time to state clearly and firmly here that we must necessarily make other arrangements. It cannot continue in this way that we are sent large numbers of boys and young men who not only often lack the most common school knowledge, but who are now also to make their first start in playing the piano here! With this procedure, if it were to be continued, the synod would unnecessarily incur even greater costs, and the purpose of our institution would be achieved only very poorly. We have to establish preparatory schools in various parts of the country, in such a way that they do not cause any expenses for the synod as such; and then the admission to our seminary or to our preparatory school must be preceded by an exam (also in piano playing), so that only those will be admitted who pass it. I am convinced that this is the goal which we should strive to achieve as soon as possible. And only then, when we put this institution into practice, will our seminary be able to fulfill its purpose in the future, and the education of our future teachers will have the desired success. But I say all this with the understanding: "God willing and we live"; and: "Everything depends on God's blessing".

That the indicated procedure is also feasible and how it can be carried out, I intend, God willing, to present in a later essay. For this time, it is sufficient to have touched upon this serious and absolutely necessary matter.

But even then, if we were to get several preparatory schools in the near future, we should still get an organ and some pianos here in the seminary. We now have two organs and five pianos. Praise be to God that he has given us these instruments; but they are already insufficient, and therefore I am sure that he will also provide us with the missing ones. In the new teaching hall we have the most beautiful place for a third organ, and in the northern wing a beautiful room is empty to accommodate a piano as soon as possible. Unfortunately, the Cassirer of the General Synod has had to explain to us that the Synodal Assembly is not in a position to bear the expenses for it.

You lovers of schools who read this, you friends of beautiful church singing and lovely organ playing, don't you want to help and become God's instruments, so that we can still get the so urgently needed musical instruments? We ask you cordially: Help us! Every gift for this purpose is welcome, and the faithful God will reward it. It will take about \$1000, namely \$700 for an organ and \$300 for a piano. Whoever is willing to help in his part, send his mite or his gold coin to the Cassirer of his synodal district or to Prof. Brauer, and we will soon be able to give our students more money.



**about 20,000 dear children within our own synod! - —**

Now thank God that he sweeps his threshing floor and blows away the chaff! Thank him that he does such great things among us and through us, and say with a humble heart: Dear Lord Jesus, I will gladly be your co-worker, if you will honor me with it!

J. C. W. L.

**B. Concordia College at Fort Wayne, Ind.**

The old school year closed in June with 262 students; of these, 70 students did not return to the institution; the 32 high school graduates turned to theological studies, 30 left for St. Louis, 2 to the seminary at Philadelphia. Of the remaining 38 students who did not return, 3 entered the Practical Preaching Seminary at Springfield, 2 entered the School Teachers Seminary at Addison; The remaining students did not return, partly because they lacked the necessary gifts for study, partly because of the significant increase in school fees, and partly for other unknown reasons. There were 74 new students enrolled, of which only 63 actually entered the institution, which now has 255 students, 18 fewer than last year. Among them are 7 from other synods; 62 sons of pastors, 12 sons of teachers. The reduced

The number of students is a desirable thing in so far as the supervisory authority has not dared, because of the meager incoming funds, to even begin the construction work for the increase of space in the institution, which was decided upon by the Synod of Delegates; and yet, even with the present number of students, the space, especially in the bedrooms, is almost overcrowded. Among the newly admitted students are 10 sendlings of Pastor Brunn from Steeden; two passed the exam for Secunda, five for Tertia, three for Quarta. Since these students are all poor and depend on the support of the Synod for their maintenance during the time of their studies, we hereby make a heartfelt and urgent request to all Synod members to assist us in maintaining them through collections. The determined annual costs for them amount to H700 for food, wood, etc. It is clear that our budget cannot bear this sum, for that would mean nothing other than making the parents of our other students pay for these ten students as well. Lack of support could therefore force us to dismiss some of them, who nevertheless fill us with good hopes for the service of the church. We therefore hope to be relieved of this last and most extreme measure and to find a willing ear and an open hand among the dear Synod members for our request. The annual mission festivals would certainly be a suitable occasion to commemorate our institution in relation to the support of these pupils.

May the Lord have mercy on you! O. Hanser.

**6. the seminar on St. Louis, Mo.**

At the end of the last academic year, 50 students remained in the Institute after the departure of the examiners, one of whom has not yet returned. There were 43 new entrants, 30 of whom came from our Fort Wayne institution, 7 from Norwegian, 3 from Watertown and 3 from other schools. Of the 30 Fort Wayne graduates, one will not be able to continue his studies because of illness. time to practice on these instruments and enable them to achieve "greater" musical accomplishments?)

Finally, I must take two frequently asked questions into consideration. The first is: Don't we soon have enough school teachers? I answer: Not yet lanæ! If the Lord is still willing to forego his future, we (the Missouri Synod) must still put many, many school teachers into the field. If our congregations stick to God's Word and pure doctrine, if new congregations continue to gather around the banner of our confession in the future, then

our school system will become quite different from what it is now; - then many more teachers will be needed. Now, today, there is still a strong demand for well-trained Lutheran schoolmasters; this demand will become even stronger and livelier, and it is our (the Missouri Synod's) duty to take care primarily of the training of such teachers, because God has entrusted us with the pound (the right knowledge and the means to carry it out - the seminary); he will ask us: how we have grown with it. Therefore, let no one

think that we could lay our hands in our laps and become negligent in the care for the training of capable school teachers! - —

The other question: What has the schoolteachers' seminar achieved so far? We want to provide as much detailed and thorough information about this as possible.

From.). September 1864 until 26 October 1875  
457 persons entered our institution in order to prepare themselves for the school office. Of this number, 215 have been educated by the Teachers' College and brought into the school office through its mediation; 5 have died during their studies; 3 have entered the Preachers' Seminary, and 132 are still living in the Seminary today. The remaining 102 have left the school for various reasons, not least due to illness, or have had to leave without being examined.

be. Especially in the first years it often happened that unworthy and useless persons ran to us or were sent to us, who then, often after only a few days, ran away again or had to be expelled. At that time, we also had to learn and pay our dues; and only gradually did our seminary acquire the character and reputation that it has today among friends and enemies. Incidentally, of those 102, 11 were later appointed to school positions within the Synodal Conference, some of which they still hold today. Others from that number are teachers among the enthusiasts and unbelievers; and still others live as physicians, clerks, accountants, shopkeepers, stokers, farmers and craftsmen, partly in our congregations, partly among the scoffers; some are completely lost. Only a few have at least to a small extent compensated for the expenses they incurred.

Of the 215 seminarians who went directly from the institution to the school office, 4 have already died; 15 who are still alive have left the school service and devoted themselves to another profession (partly for legitimate, partly for carnal reasons); 6 are working in the Wisconsin and Ohio schools.  
synod, **and the remaining 190 teach today**

Money orders sent here should be payable in Chicago in all cases.

## 12

nen. Since space has been gained by moving the practical institute to Springfield, the Norwegian students, who had previously lived outside the institute building for rent, were able to move into it at the beginning of the academic year. The number of students here is now 91, 15 of whom belong to the Norwegian Synod, 5 to the Wisconsin Synod, and 1 to the Illinois Synod. Thanks to the grace of God, the overall state of health has been quite pleasing and the institution has been almost entirely spared the fevers that were rampant in the country a few months ago.

### **D. The Seminar in Springfield, Ill.**

In this institution the total number of students is 114, namely 87 seminarians and 27 proseminarians. There are 81 in our Synod, 4 in the Wisconsin Synod, 3 in the Illinois Synod, 3 in the Minnesota Synod, 21 in the Norwegian Synod, and 2 in the English Conference.

The total number of all students at our institutions in Fort Wayne, St. Louis, Springfield and Addison amounts to 592, most of whom - sooner or later, God willing - will enter the service of His kingdom; certainly an urgent call to the praise of God's grace.

(Submitted.)

### **Proceedings of the Free Lutheran Conference held on October 10 and 11 of last year to Wilton, Iowa.**

(Continued.)

#### **4. Thesis.**

The Iowa Synod, while rejecting all and any chiliasm contrary to Scripture and confession, has never yet recanted its 1858 chiliasm contrary to Scripture.

It is necessary to prove here that chiliasm, which the Iowa Synod presented to everyone in its first synodal report of 1858 as "an open confession of its ecclesiastical direction and a testimony of sacred truth," was contrary to work and confession. The unconfessional aspect of it consisted of three parts:

- 1) He taught a visible future of Christ for the extermination of the Antichrist and the inauguration of His millennial kingdom;
- 2) a resurrection of his saints associated with this same visible future of Christ, with whom he begins his millennial kingdom;
- 3) such a binding of Satan that during this time he can also no longer tempt to sin.

These sentences are clearly expressed in the words of the cited synodal report, p. 21: "When the time of Antichrist is completed, Christ will put an end to him by the appearance of his future. So we expect a visible future of Christ at the end of the antichristian kingdom. For (appearance) is precisely a (he appear), that is, a becoming visible. One can well speak of an invisible future of Christ, but not of an invisible becoming visible. To this future of Christ for the destruction of the Antichrist follows the millennial kingdom with the first resurrection."

It goes on to say p. 24: "When Christ has come down from heaven and destroyed the Antichrist, Satan is bound, and Christ enters his millennial kingdom with his saints raised from death."

So there we have a visible future of Christ, which precedes the general world judgment by a period of 1000 years. Therefore, the Lord would either have to visibly return twice, the first time for the establishment of the millennial kingdom, the other time for the Last Judgment; or he would have to remain on earth for the 1000 years until the Last Judgment. Both are contrary to scripture and confession. For the Scriptures and the Apostles' Creed know only of one day of the Lord and of one visible future of Christ. See 2 Peter 3:10, 12, 1 Thess. 5:2, 2 Thess. 1:10, Matth. 24:27, 2 Thess. 2:1 and others. On the other hand, it is in conflict with Scripture and the confession to assume a first resurrection of the saints

connected with the visible future of Christ for the destruction of the Antichrist. For as all clear and certain passages of the New Testament speak only of a visible future of Christ in glory, so also only of a general resurrection of all the dead, which is always connected with the appearance of Christ in his glory and with the general judgment of the world. Main passages: Matth. 24 31, Joh. 5, 28.29, Joh. 6, 39.40.44.54, 1 Cor. 15,23, 1 Thess. 4, 16. In all these and many other passages there is not a trace of a double resurrection. Therefore, the confession of the church speaks only of a general resurrection. Thus in the 17th article of the Augsburg Confession: "It is also taught that our Lord Jesus Christ will come on the last day to judge and raise all the dead"; and in the 3rd article of the Christian faith: "and on the last day raise me and all the dead and me" 2c. Against the weight of these clear and bright sayings of the general resurrection of all the dead at the last day, the dark passage Revelation 20:5 cannot be adduced as proof of a first resurrection of the saints before the last day; for this would be contrary to the principle of all right interpretation, that not the clear passages are to be explained from the dark, but the dark from the clear.

Thirdly, it was the opinion of the synod in 1858 that during the millennial kingdom Satan was also deprived of the power to seduce to sin. The synodal report in question, p. 24, says: "If Satan is bound, this does not mean that there is no longer any sin, for sin also exists apart from Satan. It is admitted that sin will still exist in the millennial kingdom, because after the Fall it will also exist in man himself apart from the devil; but the binding of Satan is obviously regarded as such that during this time he will not be allowed to do his work of seduction. The fight of the Christian at this time would therefore no longer be a fight with the devil, but only with flesh and blood. What Paul says in Ephesians 6:12: "We do not have to fight with flesh and blood, but with princes and mighty men, namely with the rulers of the world who rule in the darkness of this world, with the evil spirits under heaven," would then no longer apply. The exhortation 1 Peter 5:8: "Be sober, and

Watch, for your adversary the devil walks about like a roaring lion, seeking whom he may devour," would then no longer have any application. According to Ephes. 2, 2, the devil has his work in the children of unbelief; therefore, at the time of the millennial kingdom there should be no more unbelievers - but this is contrary to Luc. 18, 8 - or he would no longer have his work in the children of unbelief, contrary to the scriptural passage quoted.

These are the points which mark the chiliasm established by the Iowa Synod in 1858 without question as one contrary to Scripture. We ask now, where did the Synod clearly and definitely recant this chiliasm contrary to Scripture? It is true that in 1864 it declared that it regarded the doctrines in question as matters of exegetical controversy and theological problems, on which one could have different opinions without disturbing the communion of the Church; and that in its earlier declarations on the millennial kingdom it had not intended to establish a synodal doctrine, nor had it made agreement with it a condition of synodal communion. In the same year she also rejected any doctrine of the millennial kingdom, according to which it would become an external, earthly, worldly kingdom, with a different way of salvation, with a different order of salvation and different means of grace than in the present time of salvation. It also declared at that time that it would remain with its doctrine of the last things strictly within the limits drawn by the "Augsburg" Confession.

But has it thereby also revoked the earlier, Scripture-inconsistent sentences? Is this not absolutely necessary, if the synod wants to purify itself from a real chiliasm that is contrary to Scripture and rapturous? How can it be assumed that the Synod has abandoned and revoked its earlier, so clearly and firmly expressed, vile and unconfessional chiliasm, when at its last meeting in Madison it declared with all certainty: "The chiliasm which is found in its midst has never been the gross one, therefore it cannot be confessed 'that it had formerly harbored an unconfessional doctrine. This round and definite statement shows that the Synod to this day does not think that a double future of Christ, a double resurrection, an absolute binding of Satan, a millennial kingdom of Christ coming into visible appearance is against the analogy of faith, against Scripture and confession.

It does not help the synod at all that it says that it was not symbolic doctrine, but the opinion of individual members. For in 1858, as a synod, it testified and confessed to this chiliasm as the result of its joint, unanimous negotiations, as an open confession of its ecclesiastical direction and a testimony to sacred truth. And even if it were only the opinion of individuals in its midst, the synod is obliged to recant by public testimony what false and erroneous things have gone out from its midst into the world. It cannot lay claim to the name of a Lutheran synod faithful to the confession as long as it does not recant this "chiliasm" contrary to the faith and the confession.

## 5. Thesis.

The Iowa Synod considers the papacy to be antichristian, but denies against the explicit testimony of the Schmalkaldic Articles that the pope is the right, true antichrist.

In the synodal report of 1858, the Iowa Synod had declared itself as follows: "It should not be denied from afar that the papacy is antichristian, or that many popes can be called antichrists, in the very sense in which 1 John 2:18. speaks of many antichrists. But the man of sin mentioned in 2 Thess. 2. is a definite human personality, but for that very reason still future." There it says p. 28: "This apostasy in the antichrist must also be expected by us as still future, because we cannot understand by the man of sin a papacy, but only a certain, individual, human personality."

The Synod of Iowa will never be able to deny that in this opinion, that the right Antichrist and with him the right great apostasy must first come, is not in harmony with that cloud of evangelical witnesses and confessors, who long before Luther, with him and after him saw the great Antichrist and apostasy prophesied in Scripture in the Papacy. Among the witnesses before the Reformation are the Waldenses, the Wiclefites and Hussites. They all saw in the pope the Antichrist. A disciple of Wicleff, Joh. Purvåus, wrote in his Commentary on the Revelation of John: "It is already seven years that the Roman pope has been publicly declared by the evangelical preachers to be the Antichrist, namely from 1382 on." Joh. Huss, however, was particularly clear in recognizing the secret of godlessness, the true antichristianity in the papacy. See the testimonies collected from Hussens writings by Conr. Rieger (Böhm. Brüder II, 63.): "What Huss writes about the Antichrist in general, he applies everywhere to the Roman pope. He often refutes that it is believed in the Roman church that the Antichrist is still to be expected in the future, so that people should not be suspicious of the Roman court, since he is already sitting in the temple of God. Similarly, it is a simplicity of the teachers of that time that they represent the Antichrist as if he would pretend to be God with words and obviously contradict the teachings of Christ and reject them as false. - Just as, for example, those today think that the characteristic that 1 Job. 4, 3. is not yet fulfilled in the Papacy. - For in this way the danger of seduction, even among the elect, would not be so great as it is made in Scripture and is real, for the sake of the apparent prestige of the Roman See and its cardinals and bishops. There are three great blasphemies in saying: 1. that the Roman Pontiff is the head of the whole contending church and the governor of Christ on earth; 2. that what the Pontiff decides and decrees must be accepted as a gospel; 3. that the papal decrees must be observed more than the gospel. Therefore let this principle be grasped by every Christian, that no man on earth is more fit to be Satan's vicar and the great Antichrist than the pope."

This, then, was Hussen's doctrine of the pope; and, as one can see from the latter words, he puts it right on the conscience of every Christian to recognize it as a principle, as a firm, certain truth, and to accept that the pope is the real great Antichrist. The testimony and confession of our fathers at the time of the Reformation, which, according to the multitude of the most powerful testimonies in their private and public writings, is the same, agrees with this.

The first part of this article is the fourth article of the Schmalkaldic Articles: "This piece shows tremendously that he is the real Antichrist or Counter-Christ, who has exalted himself above Christ. See the Schmalkaldic Articles in the fourth article of the other part: "This piece shows tremendously that he is the real Antichrist or Counter-Christ, who has set himself above and against Christ and exalted himself, because he does not want to let the Christians be blessed without his authority; which is nothing, not ordered by God, nor commanded. This actually means to set oneself above God and against God, as St. Paul says in 2 Thess. 2. Nevertheless, neither the Turk nor the Tartar does this, as they are great enemies of the Christians; but lets whoever wants to believe in Christ, and takes bodily interest and obedience from the Christians." One can see from this very quotation how weak is the reason Iowa so often and gladly draws from the Apology to support her assertion that it is enough for the confession of the symbols if one only considers the papacy to be anti-Christian in general. There, in the Apology, the statutes of men are discussed, and services invented by men are mentioned as actually characterizing the antichristic doctrine and the antichristic kingdom. This is shown by Muhamed's teaching and also proven from it that the papacy is "a piece of the kingdom of Antichrist, if it teaches to obtain forgiveness of sins and reconcile God through human commandments. Thus, the words of the Apology intend to prove the antichristian character of the Pabstium precisely at this point - to reconcile God by keeping the commandments of men - and how it is completely similar to the antichristian kingdom of Muhammad in this respect. On the other hand, it is the very definite intention of the passage quoted from the Schmalkaldic Articles to prove that the papacy is something much worse and worse than Muhammad's kingdom and teachings; that the pope has revealed himself as "the real antichrist" in that he does not want the Christians to be blessed without his authority, and has thus actually placed himself above and against God, which the Turk does not do, in that he indeed oppresses and torments the Christians, but still lets whoever wants to believe in Christ believe. Thus the full measure of the Reformation confession of the pope as the true, great Antichrist is not expressed in that passage of the Apology, but in the Schmalkaldic Articles; and the former passage from the Apology is misused when it is brought in to weaken the confession in the Schmalkaldic Articles.

Now ask around among the old proven theologians of our church in the 16th and 17th century whether they do not all agree with the same testimony. They did not even remotely think of expecting a worse and greater Antichrist, or of doubting that the Pabstacy was the revealed and revealed secret of wickedness. What weighty testimonies even a Spener, at the threshold of the 18th century, has given to the doctrine of the fathers, that the Pabst is the true Antichrist, even though in his hope of better times he entered into a direction somewhat deviating from the old Lutheran theology. We only have to refer to his Reformation sermon of 1687 on 2 Thess. 2,3-12. After he proved in this sermon that everything the apostle says about the Antichrist's origin, person, kingdom, his wickedness, seduction, revelation, fall and end, actually applies to the papacy and is already fulfilled until his revelation and fall, he finally points out the seriousness of the Antichrist.

of this testimony, saying: "This article is one to which our church expressly professed itself in the Schmalkaldic Articles, and we must not let go of this truth, and the closer we are to the Roman Babel pouring out its last fury and persecution upon us, the more we need to be completely founded and strengthened in this knowledge, so that we may learn to guard against it; As I consider this to be a certainty, whoever does not recognize the papal kingdom as the antichristic kingdom, is not yet so firm that he will not be seduced to it by this or that temptation."

This is, of course, a completely different view and a completely different language than the one we hear in the Iowa statements. There one wants to have freedom of conscience to believe that the right, great Antichrist has not yet come, that the right apostasy is not yet present, what has been testified for almost 700 years, since the times of Peter Waldus in almost uninterrupted succession loudly and clearly by all truly evangelical and enlightened Christians, Iowa cannot recognize this and regards it as a great burden of conscience that also in this piece conformity with the confession of the church and the fathers is demanded, that it is counted as a piece of confessional fidelity to testify against the pope as the great antichrist prophesied by Paulo. If, on the other hand, the Iowa Synod raises the accusation that one is making an article of faith out of what is not one, then it is only trying to cover up the actual point at issue and to gain a point of defense behind which it considers itself safe. But this is in vain. The truth that the

pope is the true, great Antichrist has such bright and powerful proofs from God's Word, such unanimous testimony from the church endowed with the light of his grace, that it is an empty trick of the air when the opponents base it on the fact that it is not a doctrine of faith, and therefore one must not allow oneself to be made conscience of it. Where did the unanimous testimony of thousands and millions of believing Christians against the great Antichrist of Rome come from since the 12th century until today? Did it come from faith or from unbelief? Without a doubt, it came from faith, from the divine conviction that everything that the Scriptures prophesy about the mystery of wickedness, about the last Antichrist, has been fulfilled in the case of the pope and his fine kingdom. What would the fathers, whose faithfulness and constancy, after the most difficult struggles with Rome, were finally crowned with the most glorious victory by the gracious God, say to the fact that their descendants, to whom the fruit of their labor has fallen into their laps without effort, no longer want to let it be their conscience to consider the pope to be the real Antichrist with them and yet want to be regarded as their faithful sons?

## **6. Thesis.**

Iowa accuses of falsehood those who say that the doctrine that the church is essentially and properly the congregation of believers has been regarded as an open question. However, earlier statements of the Iowa Synod on this point put it beyond doubt that it placed the doctrine of the church among the open questions, and in particular, with regard to the visibility of the church, did not consider the symbolic doctrine to be closed.

The fact that the Iowa Synod included the doctrine of the church among the open questions is clearly stated in the Synodal



## 14

There it says p. 15: "Nevertheless, it is certain that even now there are and can be many questions which have not yet been decided by the article on the church in the Apology of the Augsburg Confession. In the Synodal Report of 1861, p. 15, "the questions which have arisen concerning the doctrines of church and ministry and of the last things within the church, and which have been negotiated for a number of years in the most diverse ways" are mentioned openly. There is indeed a wide field left open, if it extends to all the opinions that have arisen within the Lutheran Church for a number of years about the doctrines of church and ministry. The synodal report of 1858, however, draws attention to two questions, namely, the doctrine of the visibility of the church in the sense Löhe conceives it in his aphorisms, and the question of whether the Lutheran church is the church.

Now it is certain from the outset that he who heartily endorses the teaching of the Apology, as well as the teaching of our Confessions in general, cannot possibly regard Löhe's teaching on the visibility of the church as an open question, but must rather regard it as deviating from and directed toward Scripture and the Confession. For according to Löhe's teaching, the church is a spiritual-bodily organism, in which the soul, i.e. the sanctified community of faith, is the nobler and better part, but the visible church is the true body of the invisible church and, with it, One Church. It is this doctrine, however, which also appears quite clearly in Iowa omissions; e.g. when in the synodal report of 1861 it is asserted: the church is invisible and visible at the same time; it has two sides, according to one it is the community of faith, according to the other the community of outward signs.

The same view also underlies the question whether the Lutheran church is the church, which in the synodal report of 1858, p. 15, is also described as an open one, and of which it is said there that it is not yet affirmed in the symbols, but allows for further development up to the symbolic fixation. Of course, if one understands the church with Löhe as a spiritual-bodily organism, then one must consequently come to the conclusion that the Lutheran church is (preferably) the church. But this whole view is in direct contradiction with Scripture and symbol. For according to Scripture the church is the spiritual body of Christ; in this body there are no dead limbs. Therefore the Apology says: "Although the wicked and ungodly hypocrites have fellowship with the true church in outward signs, in name and office, yet if one really wants to speak of what the church is, one must speak of this church, which is called the body of Christ, and has fellowship not only in outward signs, but has the goods in the heart, the Holy Spirit and faith. For we must really know by what we become members of Christ, and what makes us living members of the church. For if we were to say that the church is only an outward police force, like other regiments in which there are good and evil, no one would learn from it or understand that Christ's kingdom is spiritual, as it is, in which Christ inwardly rules, strengthens, comforts, and gives the Holy Spirit and various gifts to the hearts, but it would be thought to be an outward way of ordering certain ceremonies and services.

If the church is called Christ's body in the Scriptures, it is not possible to speak of it in any other way than we have spoken of it. For it is ever certain that the hypocrites and ungodly cannot be Christ's body, but belong to the kingdom of the devil, who has caught them and drives them where he wills. All this is quite public and so clear that no one can deny it."

If the Iowa Synod now also heartily confesses that the church in the proper sense is nothing else than the congregation of saints and believers, to which no ungodly and hypocritical person belongs, although they may have fellowship of outward signs - then it must also retract what it formerly said in this piece of open questions concerning the doctrine of the church, and also decisively speak out against the false papistical theory of a spiritual-bodily organism of the church. As long as it does not do this, it has no right to accuse those of untruthfulness who testified at the Synod of Madison that it formerly held this important doctrine: the church is in the proper sense the congregation of believers, to be an open question.

(Conclusion follows.)

### **To the ecclesiastical chronicle.**

#### **I. America.**

**An Iowa "Not Guilty".** - The statement of an Iowa committee, which was to investigate the charges brought against Professors Fritschel in Pastor Klindworth's writings, is that said professors are not guilty of "all" those charges. However, the Committee has also made its work very easy. In its investigation, it examined only one side, namely that of the accused and their

attempts to justify and defend themselves; but not also the other side, namely Pastor Klindworth as plaintiff and his more detailed justifications and testimonies. The fact that such a committee acquits Professors Fritschel by their unconditional "not guilty" will therefore be regarded by all those who, in matters of such investigations, hold to the old legal saying: *^uckl et alteruni xartein* (i.e. hear also the other part), approximately the same as if the professors themselves had pronounced the "not guilty". Such a one-sided, partisan investigation, which does not even confront the plaintiff with the defendants, is rightly considered to be none at all and is simply called a white-washing committee in this country. , S.

**Anniversary.** On November 23rd of last year, the students of the Springfield Institute celebrated the 25th anniversary of their revered teacher, Prof. Crämer. On this occasion, Pastor Bötticher and a seminarian gave speeches to the jubilarian, who responded to them, with alternating church and choir chants. The celebration closed with an illumination of the institution building.

## **II. Abroad.**

**Pilate and Herod became friends with each other** when it was necessary to fight against Christ, the King of truth, because before they were enemies. Luk 23, 12. This strange phenomenon, that those who are otherwise at enmity with each other, soon become good friends and comrades, when it is necessary to fight against the witnesses of truth, has been shown at all times. The latest example of this is the "German Church and Mission Newspaper for the Lutheran Church of Australia". This paper is unionist and therefore carries the name "Lutheran" like a pirate ship carries the flag.

of a legitimate state government and hates nothing more than a Lutheranism that does not want to know anything about union! Therefore, this newspaper is naturally also in favor of the Grabauian After Lutheranism, not because it is full of false doctrine, but because it is against all union. From the number of October 30 of last year, however, we see that the "German Church and Missionary Newspaper" has printed a long article from the Grabauische Blatte against us Missourians, in order to campaign against us with Grabau as their dear ally. Of course, the article is full of lies and distortions, in the manner of the well-known Grabauische Kampsesweise. But because it is directed against us Missourians, the editors, Pastors Auricht and Reusch, have been gladly exempting it as a true gem. It is just the old phenomenon, when false spirits, which are otherwise at enmity with each other, meet in the fight against truth, then even Pilate and Herod become friends with each other. By the way, everyone who has cared about what we teach knows that Grabau's article contains nothing but long-refuted lies and distortions, so we do not consider it worth the effort to refute it.

W. [Walther]

**Praiseworthy frankness of confession.** - In our faithless times, it is unfortunately nothing unusual that those who call themselves by the name of Christ, who made a good confession before Pontio Pilato, cowardly refrain from freely confessing Christ when God calls them to do so by circumstances, and even shamefully deny Him to stubborn Jews out of carnal politeness. It makes a pleasant impression to read of an example of such a simple, open-hearted and dignified frankness in confessing the name of Jesus, as the following story, which we take from the Braunschweig'sche Kirchenblatt, offers us. In the number of that paper of November 30th we read the following: "A correct answer. Recently, as is well known, many Jewish synagogues have been consecrated with great pomp, and the Christian clergy and church authorities have often been invited to this celebration, as, for example, recently in Brunswick. When, on such an occasion in Cottbus, the local Superintendent Ebeling received an invitation, he replied as politely as clearly, as dignified as truly affectionate: Humbly thanking the administration board for the attention shown to me by the gracious invitation to today's synagogue dedication, I remark the following: Adonai, the God of Abraham, has long since fulfilled his promise. He sent the Son of David, JEsus, raised him from the dead and made him the eternal king of his people Israel, and added us, who are goyim by nature, to the people of Abraham. We, who are now the Israel of God, invite everyone, also the local Jewish community, as often as the bells are rung, to the holy service of the right sons of Abraham, and lament it painfully that many, who are bodily descended from Abraham, also the local Jewish community, have not yet followed this invitation, but set up their own synagogues against the will of Adonai, the God of Abraham. Accordingly, I am not in a position to accept the invitation addressed to me."

**The Doctrines of Distinction.** When a preacher discusses the doctrines of distinction on the pulpit, that is, when he shows by which doctrines the Lutheran church differs from other churches and these from the Lutheran church, some congregation members get angry about it. They then say that the preacher should stop "ranting" about other religions and stick to his "gospel." But this is a great lack of understanding. Exposing the false doctrine of those who could easily seduce the church members is not a

It is not "scolding," but a necessary Christian warning, which no faithful shepherd may omit; and the "gospel" includes not only teaching, but also warning. All prophets and apostles and Christ himself have done this diligently. A preacher who does not want to do this, for example, so that he does not offend people who are quite indifferent between truth and error and who therefore hold outward peace higher than the pure Word of God, is called by the Holy Scriptures a hireling who flees when he sees the wolf coming, who then catches the sheep and scatters them. Joh. 10, 12. The preachers in Germany now realize to some extent how wrong they have done by not teaching the doctrines of discernment in their pulpits and by not seriously warning against false teachings. The consequence of this is that even better-minded people are easily seduced by false preachers, who are now becoming more and more prevalent, and are entangled in the Union network. Pastor Th. Harms writes about this in the Hermannsburger Missionsblatt of October of last year: "It has been a great harm so far that Lutheran pastors and teachers have informed their listeners so little about the doctrines of distinction of the individual church communities. There are many who have not even made it clear to the hearers what the Lutheran church teaches, and many who thought they did, but did not emphasize the contrast "in doctrine to the other church communions, and so it comes about that today very many Christians know next to nothing about the distinctive doctrines of the churches, and also next to nothing about the union, which is mainly based on this ignorance in doctrine"

**East Indies.** As is well known, in the forties of this century the Leipzig Evangelical Lutheran Mission has again excluded the work of the old Danish-Hallish mission in the East Indies and has fundamentally placed itself on the confession of our church of 1580. By God's grace, it has also succeeded in finding and winning over a number of such missionaries who are really serious about faithfulness to the confession. In order to become clearer and firmer in the knowledge of the truth with God's help, they decided in 1873 to unite as often as possible in joint pastoral conferences. At this first meeting, Missionary Zorn gave a lecture: "Our Position on our Confession", which, expressing an absolutely unreserved acceptance of it (including the dogma of the Antichrist), received the warmest approval of all. Another lecture by Missionary Zucker presented "the theology of the Epistle to the Galatians. In October of last year another such lecture was held. Missionary Grubert from Negapatan gave a lecture on the basic words of the Johannine writings, especially on the use of the word "eternal life"; Missionary Schäffer from Trichinopoly gave a lecture on Luther's writing: "that free will is nothing", with the addition of theses on the same subject according to the Concordia formula. In July of this year, Missionary Blomstrand will give a dogmatic lecture: "The doctrine of original sin presented according to the confession and substantiated from Scripture"; Senior Schwarz a church-historical one: "On Flacius and synergism"; Missionary Pasler: "Interpretation of the first Gospel" (Gen. 3, 15.); Missionary Grahl finally a sermon on Ebr. 13, 9.: "Do not let yourselves be driven about by various and strange teachings." At the same time, it was decided not to return to such biblical-theological topics as those treated by Zucker and Grubert, but to first discuss all the basic doctrines of our confessions thoroughly with one another, in order to gain more and more clarity and unity in the confession with God's help. One stands,

These noble men are attacking the right end of rebuilding the true Lutheran Church in the East Indies. May God bless their work abundantly. W. [Walther]

**Australia.** As we see from the "Lutheran Church Messenger for Australia" of Oct. 8 last year, the "Lutheran Synod of South Australia" is currently in a hot fight with the likewise Lutheran, but unionist synods of Australia.\*) Their confession of the position taken by our Missouri Synod has already brought them much disgrace. Strangely and naturally, they are fought against in Australia with the same weapons with which they fight against us here. Thus, for example, we read in one of the submissions: "It is with deep regret that I see in No. 18 of the 'Kirchen- und Missions-Zeitung' under the heading 'Correspondence' a letter from Pastor Herlitz, in which he informs the readers of the great news that the Missouri Synod has banned Hermannsburg. I cannot refrain from telling you that, with deep regret, it seems as if the correspondent wants to continue in his old habitual way of deliberately bringing the untruth to the people for the apparent benefit of his followers. I have read all the Hermannsburg missionary papers, also the one in which Pastor Harms punishes his disciples so seriously, I have also read the 'Lutheran', in which Pastor Wyneken so seriously rebukes Pastor Harms for his sharpness; but where is there any talk of a ban? Does one really want to make a U out of X? Or does Pastor Herlitz have other sources from which he has learned that 'Hermannsburg has been banned', so let him share them with us." - Among other things, the editors make the following comment: "The situation between the Missouri Synod and Hermannsburg is, praise God, quite different from what is gloated about in the above-mentioned correspondence article in the 'Kirchen- und Missions-Zeitung'; likewise the statement with which Prof. Walther is accused of having given Holy Communion to Reformed Christians. - We can only congratulate the brave Synod of South Australia on their struggle. For when an opposing party begins to deal in "deliberate falsehoods," lies, and distortions, it is digging its own grave. W. [Walther]

\*) The Immanuel and Victorian Synods; within the former, the "Deutsche Kirchen- und Missions-Zeitung" is published.

### Inaugurations.

On the Sunday after Christmas, Rev. W. E. H. Oetting was introduced into Bishop Township by.

G. A. Feustel.

Address r liav. 6. H. OattänK, Llliodyt^ovn,

Oo., III.

Rev. H. Sieving, formerly of Manito, Mason Co, Ill, was introduced on the 4th Sunday of Advent, by order of the Most Reverend President of the Illinois - District, by the undersigned, at Ottawa, La Salle Co, Ill. H. F. Früchtenicht.

Address: liiv. H. Lisvlnx,

Ottnavn, Kalla 6" , III.

### Display.

### Baptism and confirmation certificates.

The Addison Orphanage Society has

for the good of the orphans

new baptismal and confirmation certificates lithographed. They are indeed excellently designed. In addition to smaller vignettes, each certificate contains a larger image: that of one baptismal certificate depicts the shepherds adoring the newborn Jesus; that of the other baptismal certificate depicts the Lord Jesus blessing the little children; that of the confirmation certificates depicts the institution of Holy Communion. The confirmation certificates are to be provided with a hundred different Bible verses.

The Company has employed Messrs. Hewes, Brauns & Co. in Chicago as agents. However, the bills can also be obtained from our general agent, Mr. M. C. Barthel. The price by the dozen is 75 cents.

### Book Display.

## The Iowa Misunderstandings and Objections.

From the trades and books illuminated by F. A. Schmidt, Prof. of the Norwegian Lutheran Synod at Concordia Seminary in St. Louis, Mo. 1876.

Under this title, a separate reprint of Professor Schmidt's articles published in the "Lutheraner" in 1874 and 1875 has just appeared, in which he has exposed the mischievousness and deceitfulness, almost without precedent in the history of the church, of which the Synod of Iowa, seduced by the Fritschel brothers, was guilty. The success of these articles has been an extraordinary one. The eyes of thousands inside and outside the Iowa Synod have been opened to see with horror where people finally end up who oppose the recognized truth. Since now many readers inside and outside the synod have expressed the wish to have the articles together in a special pamphlet; since furthermore those who see themselves exposed in the same have obviously postponed an answer to it from one time to another, because they first wanted to lose the impression of them and let the irrefutable proofs given therein fall into oblivion; and since finally also those should be given the opportunity to read the articles, which are so rich in instruction and warning, who do not hold the "Lutheran"; so one believed to have to comply with that wish. The pamphlet comprises 139 pages in large octavo and can be obtained through our general agent, Mr. M. C. Barthel, for the price of 35 cents postage free. W. [Walther]

### Conference - Displays.

The United German-Norwegian Conference will be held in New London on February 8, 9 and 10. H. Dicke.

The newly formed Conference of the Northwestern District of Minnesota will meet at the home of the undersigned from the 8th to the 10th of February. Subject of the proceedings: The Lutheran doctrine of the sacraments, as opposed to the heretical false doctrine. Afternoon: On \$ 21 of Prof. Walther's Pastorale. C. Kollmorgen.

The Grand Rapids Specialconference on February first and second in Grand Rapids. Wuggazer.

The Southern Michigan Pastoral Conference will meet at the congregation of the Rev. Dankworth in Detroit on the 8th and 9th of February. The brethren concerned from the Ohio Synod who are in the area of this Specialconference are also requested to attend the meetings. C. Lohrmann.

### Revenue to the Northwest District's coffers:

To the widow's fund: From Mrs. K. in Sheboygan \$2.00. Miss K. there \$5.00. Past. Hudtloff's Dreirimgk and Johanns-Gemeinde \$6.00. Gratitude offering from Mrs. Past. Daib \$3.00. by Ed. Schumann \$1.50. Gust. Hrske \$1.00. M. Fritze in Clairmont, Minn. \$5.00. Past. Dicke's Gem. in Town Washington \$3.50. Dreieinigk. Gem. in Milwaukee \$37.47. By A. Ziemer from Past. Endeward's Gem. 50 lts. Past. Daib and its comm. in Oshkosh \$10.85. From Past. Borneke's 3 congregations \$7.00. Past. W. Friedrich's Gem. in Waconia \$10.00. Of the Revs: A. E. Winter, Präger, A. G. Dohler each \$2.00. I. Horst, A. Rohrlack, A. D. Stecher, C. F. Arendt, I. I. Hoffman, L. Borneke, W. Hudtloff, F. E. Ebert each \$4.00. Of the Liverymen: Ehmann, Wagner, Grothmann each \$4.00. F. Bodemer \$2.00.

For Past. Brunn's institution: mission festival - Collecte by Past. C. Seuel \$17.61. By Ed. Schumann in Oshkosh

For poor students: For Fritz Wambgsan: double wedding coll. with I. Buhlitz and F. Bruß \$5.00. wedding coll. with Ed. Kiekhäfer in Kirchhain \$13.00. with G. Frenz there \$6.89. with W. Girach in Freistadt \$5.00. For Philipp Wambgsan: marriage coll. with Buhlitz and Bruß \$4.00. For H. Bruß marriage coll. Coll. at Buhlitz and Bruß \$6.00. at C. F. Krause \$4.00. For G. Hainner Tauf-Coll. at Ferd. Noack \$1.50. by Pastor Präger in Town Milwaukee \$2.50. Hochzeits-Coll. at W. Girach in Freistadt \$4.00. For Budach: Hochzeits-Coll. at Theo. Budach in Kirchhain \$8.35. For E. Wambgsan's Hochzeits-Coll. at H. A. Lambrecht \$5.00. Desgl. for Fr. Daib \$4.00.

For the St. John's parish in Quincy From Past. Endeward and his congregation \$3.25.

For the Cincinnati congregation: from Pastor Daib and his congregation in Oshkosh \$12.15.

On church construction in Oshkosh: By 2 members from Past. Prägers Gem. \$1.50.

For the Emigrant Mission in New York: By Past. C. Seuel Mission Festival Coll. \$17.61. By Past. O. Spehr's Gem. in Sheboygan \$5.00. Past. Daib \$1.00. ed. Schumann in Oshkosh \$1.00. past. H. Mare's Gem. \$2.00.

On the emigrant mission in Baltimore: By Past. Rohrlacks Gem. \$5.00.

On the mission to the Gentiles: Missionsfirst-Collecte by Past. C. Seuel \$18.63, Wedding Collect by I. H. Schlüter in Lebanon \$8.43. Thanksgiving Offering by the pupil E. H. in Hart 50 Cts. From the children of Mr. G. Cornelius in Minneapolis 75 Cts.  
(Conclusion follows.)

# 16

## Revenue to the Eastern District's coffers:

To the synodical treasury: Bon of the congregation in Olean 58.90. Gem. in Allegany 5835. Wern. in Wellsville 516.40 Gem. to Basswood Hill -9.00. Sk. Pauls Gem. in Baltimore 535.47. Trinity Gem. in Buffalo 517.50. Gem. in Wil- Iramsburg 512.50. Von Past. Beyers Gem. in Pittsburg 530.00. F. Runzel 52.00. Einem Gemeindegilde in Eden 52.00. H. Kupferschläger 56.00. Past. Keyl 52.00. Past. Seuels Gem. in Albany 08.50. from the Gem. in Norbury 511.62. Gem. in East Boston 56.82. from Past. Treck 52.00. whose Gem. 59.00. from the Gem. in Martinsville 53.60. from Past. Kolbe 51.00. by the Gem. in College Point 510.00.

To the building fund: from the Martinsville congregation, 3rd consignment, 533.00. St. Andrew's congregation in Buffalo 510.00. Martini congregation in Baltimore, retrospective, 514.00. Berg- botz congregation, 5th consignment, 513.00. 6th cons. 525.00. Gem. in New York, subsequent, 530.00. Gem. in Williamsburg, first consignment, 5300.00. Gem. in Morifania 54.65. Gem. in Allegany, N. I., 515.00.

To the widow's fund: Don of the congregation in Olean 54.50. congregation in Allegany 54.40. From the pastors: Bernreuther, Bie- wend se 52.00. Keyl, Dreyer te 54.00. From the Gem. in New York 519.46. From the Women's Association of Immanuel's-Gem. in Baltimore 510.00. From an unnamed 55.00.

To the orphanage near Boston: Von der Gem. in New York 510.00. By Georg Kirchner 53.00. House dedication- Collecte by Past. Zollmann 57.20. Daukopfer by gray Brandt 52.00. By Past. Stürken 51.00.

For the deaf and dumb: From the Gem. in New York 570.00. By Past. Stürken 55.00.

For poor students: From the Gem. in Bergholz 55.22. Through Past. Weinbach, engagement collccte, 5'1.07.

For college maintenance: from the Gem. in New York 59.70 and 9.50.

For Dakota communities: from the Martinsville comm. 53.60.

To the emigrant mission in Baltimore: Don d. Gem. in Allegany 55.00. By Kassirer Simon 54.75.

On the Chinese mission: By F. Bentsl 51.00.

On the Hermannsburg Mission: Mission Festival Collecte in Bergholz 518.68. From the missionary box of Father B. 5'1.1>0. From the Gem. in North East 53.42. Gem. in Alle- gany 53.99. From I. G. Wiedmann 51.00.

On the Indian mission: mission festival - Collecte in Bergholz 518.68. From the mission box of Father B. 51.00. From the Gem. in North East 53.42.

For inner mission: mission festival Collecte in Berg- bolz 518.68. From Father B's missionary box 51.00. Half of the Missionfest Collecte of the Missouri and Ohio congregations in and near Pinsburg 558.00. Gem. in North East 53.42.

New York, 15 Dec. 1875. I. Birkner, Cassirer.

## For the Lutheran Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan:

Contributions by club members in October 52.50. By Past. Hattstädt^ Collecte at examination in Monroe 23.00. By Kassirer L-imon in Monroe 7.70. Cost money from Möllering in Fort Wayne 10.00. Collecte in Past. Sucrop's parish in Kbring- ville, Canada, 101.30. For exchanging this sum, Pra- mium 9.43. Cost money from Mr. Kalb 5.00. By Kassirer Birk nor in New York 75.30. By Past. Fleischmann from Mr. Streb in Kendallville, Ind. 10.00. By Past. Bauer of Go. Krug 1.00. By a stranger 15.00. Likewise 64.51. By Collector Berger of Past. Knef's congregation in Mansville, O., 86.85. By Past. Jonas in Annapee, Wis. of sr. Gem. in Fortsville, 3.00. By Past. Hunziker in Covington, O., by himself and Mrs. Wiese 1.00 each. L. Neubauer, K. Wohlfahrt 0.50 each. Weddings-Collecte at Otto Reinke's in Frankenmuth 3.60. By Past. Schmodrow in Covington, O., 1.00. Mr. Advocat Körner in St. Louis 1.00. From Jod. Frisch in Franken- mutd, cost money, 20.00. To Mr. Hagemeier through Mr. Wicke in Toledo, cost money, 20.00. From Ph. Pühn in Racine, dcsgl, 30.00. By the same, for the institution collectirt, 8.00. By Mr. Aug. Koth in Frazer from an unnamed 0.60. By Heinrich Nummer and I. Schröter in Roseville from unnamed col- lectirt 3.00. By W. Schröter in Roseville, from an unnamed collectirt, 0.25. By Past. Hochstetter in Indianapolis, at El. Schröder's wedding collectirt, 4.65. By Coll. Berger from Past. Mees' Gem. in Columbus, O., 35.90. By deniel- den of Past. Maaack's Gem. 25.75. By dens. of Past. Hitler's Gem. in Pomeroy 45.45. By dens. of Past. Kuhler's Gem. in Lancaster, O., 30.1X). By dens. of Past. Crämer's Gem. in Anesville, Pa., 35.00. By Past. Mueller's Trinity congreg. in Freedom, Pa. harvest festival coll., 4.00. Contributions of association members in Noy. 1.90. From N. N. 1.00. For straw sold in Royal Oak 16.38. By Messrs. Kassirer Roschke 21.15. By Messrs. Kassirer Eilsikdt 30.51. By Past. Hafenbrack by Fr. Redmeier 1.10. By Past. Kornbaum in Pcmberville, O., 22.50. By Martin Keck in Jnglefield, board money, 30.00. By Wittwe Fleischhut in Frazer, board money, 23.1X). From Mr. Ferd. Becker for a picture, 2.00. From Mr. Jung for contributions of vcreins, 1.85.

(Conclusion follows.)

For poor students received through Rev. Hochstetter from the werth Franchverein of his St. Paul's parish in Indianapolis, Jnd, 530.00C . F. W. Walther.

Received with great thanks from Mr. Past. Bartels' congregation in Becksville 59.05, NcujahrS-Collecte from Mr. Past. Gräbner's congregation in St. Charles 515.40, from the Virgins' Association there 5'6.95Julids Krause.

For the seminary household in St. Louis further received: From Mr. Past. Achenbach's congregation 38 sacks of flour as a Christmas gift, From Mr. Haas L Co. 3 boxes of soap. From Mr. Past. Brandt's parish various vegetables. From Mr. Past. Ottmann's parish in Collinsville 512.70. H.

Jungkuntz.

## Report of the Cassirer of the Evangelical Lutheran Synod of Missouri, Ohio and other states.

From March 15, 1875, to January 1, 1876.

### Synod Treasury.

Intake:	
From the Western District by Cassirer E. Roschke....	53844.21
From the Northwestern District by Cassirer C. Eiss- feldt	1744.62
From the JllinoiS dist'nct by Cassirer H. Bartling.....	1487.56
From the Northern District by Cassirer J. S. 'imon 4	10.54
Collecte for the seminar in Springfield by I. Brel'smer	2802.33
Miscellaneous minor revenue	35.00
Summa of revenue..	514230.50

### Issue:

Debt at takeover of the treasury on 15. March 1875	54731.77
Salaries of the professors and the house administrator in St. Louis for 10 months	3499.75
in Addison	6703.30
in Fort Wayne	5833.29
in Springfield	1343.15
Salary of General Agent M. C. Barthel for 9 months	1125.00
Pension for widow Prof. Biewend for 10 months	233.30
Pension for widow Nector Gönner for 10 months	187.50
Purchase of the seminar in Springfield	6500.00
Purchase of 5 acres of land in Addison	1125.00
Repair, road construction 2c. in St. Louis	3055.56
in Fort Wayne	3872.96
Repair 2c. in Addison	922.88
in Springfield	2462.19
Interest	384.86
Travel expenses rc	1061.69
Total expenditure 541072.20 " Current debt	526841.70
541072.20	

### L. Bancasse.

Intake:	
From the Western District by Cassirer E. Roschke....	56273.36
From the JllinoiS District by Cassirer H. Bartling.....	3663.26
From the Northwestern District by Cassirer C. Eils- feldt	2623.77
From the Eastern" District by Cassirer I. Birkner	2623.77
From the Northern District by Cassirer I. S. Simon 737.22	By Rev. Ruhland 130.62
Total revenue 520739.64	

### Issue:

Debt at takeover of the treasury on 15. March 1875	520064
For new buildings in St. Louis	4375.68
in Addison	10022.93

"	inSpringfield	6750.00	
Sum of the output	541213.20		
Current debt		520473.56	
			541213.20

### C Inner Mission.

Balance at takeover of the Casse on March 15, 1875	51477.46		
Revenue		543.06	
			52020.52 Expenditure
			390.00
Current inventory		51630.52	

### D. Hermannsburg Mission.

Stock at takeover of Casse on March 15, 1875	51770.32	
Revenue...		308.68
	52079 00	Issue none.

### E. Leipzig Mission.

Balance at takeover of the Casse on March 15, 1875	5406.13		
Revenue		164.23	
Issue		93.50	5570.36
Current inventory		5476.86	

### F. Proseminar Steeden.

Balance at takeover of the Casse on March 15, 1875	5530		
Revenue		211.41	
Issue		894.25	5741.84
Debt in theCash	5152.41		



## 6. Chinese Mission.

Revenue	299.63
Debt at the time of the takeover of Lasse on 15. March 1875	25.37
Issue to missionary C. Vogel	400.00

Debt in cash	2405.37
	H305.74

2405.37 -

## H. Missionscasce.

Balance at takeover of the Casce on March 15, 1875	28403.05
Revenue	758, 601

29161.65

Issue none.

## 1. Shares of the Synodal - Printing House.

Received for shares	210455.00;
Shares redeemed	615.00>

Shares not yet cinged	29840.00
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## K. Druckereicasse.

Gift by Mr. F. Lange since	220.00
Surplus of the printing shop, bindery, composing and Book trade since October 1, 1874	18899.72

Intake:

Sum total of revenue 218919.72

Cost of the building, steam engine and interior furnishings	221086 .66
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Issue:

Current debt	22166.94
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22166,94

## L. Casce for poor and sick pastors and teachers.

Balance at takeover of the Casce on March 15, 1875	295 .60
Revenue	26.77

Output	2140.00	2122.37
Current debt	217.63	

2140.00

## Recap.

	Synodal casce	226841.70	Dr.	6r.
Construction road	20473.56			
Internal mission		21630.52		
Hermannsburg Mission		2079.00		
Leipzig Mission		476.86		
Proseminar Steeden	152.41			
Chinese - Mission	305.74			
Shares of the Synodal Printing Office		29840 G <sup>m</sup>		
Mission case		9161.W <sup>m</sup>		
Print register	2166.94W			
Poor and sick pastors and teachers....	17.63			

Debt (borrowed capital)	26769.95
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249957.W 223188.03'

249957.98 249957.98

We, the undersigned, the Committee appointed by the Board of Directors of the Printing House and Agency, have compared the above accounts of the general Cassirer's with his books and find them to be in agreement. Henry Kalbfleisch.

Henry Steinmeyer sr.

According to the above statement of accounts, it is obvious that the debt of our synod, although it owns a large, valuable property, is an oppressive one. This debt is all the more oppressive, because a significant sum must be paid interest at 8 to 10 percent. Therefore, the undersigned cannot but urgently request the dear congregations and pastors to consider this debt as their own and to help to bear it according to Christian love. Especially the dear congregations should give their gifts to the synodal treasury. For the main purpose of our synod is and remains this: to train preachers and teachers in order to spread the pure teaching of the divine word. Also, some members of our synod could certainly lend smaller and larger sums to the synodal treasury, which would not only be safe, but could also be returned at any time upon request. This would free the synodal treasury from the oppressive burden of interest and provide the synod with great profit. Still to be noted: If the synodal resolution of 1874 is carried out in Fort Wayne and a sum of 210,000 is obstructed, the Cassirer will be in extreme embarrassment, indeed, he will see almost no possibility of raising this sum. - Well then, dear brethren, get to work again in this new year and do not tire of helping according to God's ability to provide.

E. F. W. Meier, Cassirer, z

The "Vorthrauer" is published every Monday twice for the annual subscription "Zoll" of one dollar and five and twenty harvest for the a "wärtige" Unkerschretber, who have to pay the same in advance and send in the Post money, which amounts to 10 1/2 in St. Louis, each individual number is purchased for 10 Cent. "cancellations" monies, etc. should be sent to the address of the publisher, 1100 Lindbergh, before on Linn's Street, Linn's Street, St. Louis, Mo. to Seimann, and this sheet is to be obtained through Justus Naumann, Buchhandlung in Dresden.

**Explanation \*).**

No. 35 of the Allgemeine Evangelisch-Lutherische Kirchenzeitung of this year (1875) brought us an article "from Saxony" and a section of the "Wochenschau" in which faithful Lutherans are violently attacked and reviled. It is true that the "aus Sachsen" already fails in the most conspicuous way in its attempt to preserve its outwardly Lutheran character, so that we can herewith dispense with it. But the Wochenschauer knows how to give his cause more appearance, he has Lutheranism written on his banner, and when he finally raises his voice and warns, warns the Lutherans of all places to beware of Missouri, not to be moved, not to be raped by Missouri, - who will not see in Missouri a wicked, evil enemy?

We, the undersigned, have read all this, we have often read such things and kept silent. But now we don't want to be silent anymore, we want to talk. Why? Because we cannot be silent. And why can't we be silent? Here is the answer:

We consider the Missourians to be faithful Lutherans, those who are not only called Lutherans, but also are Lutherans; who do not take the liberty of jumping around in all kinds of ways with Scripture and confession, but hold to both. We thank God fervently that he has awakened such brave confessors of the pure doctrine and rejoice in the eternal light that is now placed on the lampstand through them. It is true that we are far from those dear and beloved people and do not have them before our eyes in all their doings and being; but when we look at their writings and see the foundation on which they stand and the goal they are pursuing, we recognize both with all our heart as right and true and as our own. But they are reviled and despised for this, must have a "Pharisaic" Lutheranism, must allow themselves to be called "stiff-necked" because they consider God's truth to be certain and unchangeable, and they

The "Declaration" published herewith was sent by the authors of the same to Pastor Brunn in Steeden for the widest possible distribution through printing and by the latter also to us for the same purpose. The editors.

St. Louis, Mo, Feb. 1, 1876. No. 3.

are considered, just as the confessors of pure doctrine were before, to be disturbers of the peace and full of all vices. - Is it right that we agree with those men, thank God for them, rejoice in them, owe them much, much, - without also publicly and unequivocally declaring ourselves in their favor? No, that is not right! And if, out of all kinds of considerations, we should decide to be silent. If we did nothing, our conscience would reproach us as cowardly traitors to a good and our own cause, we would have to be ashamed of ourselves. To come under the eyes of any of those men, and they would have to be witnesses, would first be against us. - Therefore we must act and speak.

We now turn against the Wochenschauer in Prof. Dr. Luthardt's church newspaper. The Wochenschauer bears a double false witness against Missouri by lying:

1. that Missouri was not arguing for Lutheran doctrine but for "new Missouri doctrines."
2. that Missouri is sacrilegiously causing division and separation for the sake of self-made articles of faith.

This false testimony is especially contained in the following expressions of the Wochenschauers: "special Missourian doctrines", "new Missourian articles of faith", "Missouri declares war on all Lutherans who are not entirely Missourian in their views on individual questions", e.g. the Immanuel Synod, "which had not allowed the Missouri doctrine of transmission to be imposed on it", "the Missourians make it an article of faith that the pope is the Antichrist", "Missourian extravagance", "boast of being Lutherans, but act in such a completely un-Lutheran spirit and sense".

The Wochenschauer does not even make the slightest attempt to prove all these serious accusations. He probably thinks that the *Consensus Gentium* [unanimity of the peoples] (Iowa, Bavarian State Church, Saxon State Church, Immanuel Synod, the Lutheran Hessians, Pastor Harms in Hermannsburg), which seems to be a real *consensus* at least in regard to the "Missourian extravagance", or even the reputation of the editor of the church newspaper is enough to prove his claims. Yes, progress Lutherans of church newspaper color, but not honest Lutherans! The latter are horrified by the

The General Church Newspaper's dishonest and dishonest levity in passing off important confessional doctrines of the Lutheran Church, which are set forth in detail in the symbols, as inventions of Missouri.

Now it is clear and must be beyond all doubt to every Lutheran who not only knows but also confesses the Schmalkalden Articles that this so-called Missouri doctrine (cf. Walther, Kirche und Amt, 2nd ed. x. 321.): "The sacred office of preaching is the power conferred by God on the congregation, as the holder of the priesthood and of all church authority, to exercise the rights of the spiritual priesthood in the public office of communion", is nothing more and nothing less than the doctrine of our Lutheran confessions, as even the brief summary of the confessional passages in Thomasius (Dogmatik, III. 2, 417 f.) can instruct anyone who should still doubt this. That this doctrine is the only exact Lutheran doctrine and no other has never been refuted by anyone in the world. All orthodox teachers and confessors of our church, Luther in the lead (cf. Thomasius Dogmatik III. 2.411 ff.), bear unanimous and loud witness to this doctrine and to no other. Even Prof. Dr. Luthardt himself gives testimony for the doctrine of transmission (cf. *Compen.*

*dium*. 2nd ed. p. 268). No one can claim, even with a semblance of right, that Missouri wants to make a "new or special" form of the doctrine of transmission his shibboleth; for Prof. Walther has long since rejected this accusation with genuine Lutheran clarity and firm certainty. He states: "In whatever form other Lutherans may speak of the office and of the conferring of it, we nevertheless extend to them the hand of ecclesiastical fellowship, if they only confess with us the doctrine of the office of the keys, as it is laid down with respect to the Pabbacy in our Confession, namely in the Schmalkalder Articles. thus not denying that not the ministers, but the church originally possesses the keys or the office and hands them over by their profession, that therefore the parish office is not a privileged, self-perpetuating state existing alongside the church.

## 18

is. But whoever denies this, or, although he seems to admit it, declares our doctrine to be swarm-spiritual, e.g. by hiding behind the invisible church as a whole and thus showing that he basically considers a substantially different doctrine to be the correct one, we cannot work together with him. (Lehre und Wehre 1873, x. 366 f.)

It is exactly the same with the also mentioned "Missourian doctrine that the pope is the antichrist". Is one in the land of science really ignorant enough in regard to the Lutheran confession that the newsreader can expect to be believed when he claims that this too is a "new and special" doctrine of Missouri? Or is one already conscienceless enough to deny, against one's own better knowledge, that this is in fact not new and Missouri, but old and genuine Lutheran doctrine, and indeed a doctrine which is not only found in the Schmalkalder Articles (Müller x>. 308, 10. 11.) by Luther and occasionally repeated in the Concordia formula (x>. 702), but also by Melancthon in the beginning of the 16th century? The authority and supremacy of the pope (p. 336, 39-340, 59) is set forth and proved in detail, and in a manner which most clearly rejects as false and contrary to clear Scripture all favorite modern opinions, according to which the Antichrist is still supposed to be a future world ruler, who only persecutes and oppresses the church from without, (of. p. 336, 39.) But even apart from all those passages which teach ex professo that plane notae antichristi eoipetaot in reZnuin papae et sua mensura ("that all the vices, so prophesied in the sacred Scriptures of Antichrist, rhyme with the papist's kingdom and its members"), the Papist is consistently referred to as the Antichrist, especially in the Apology, as anyone can easily convince himself who only wants to take the trouble to look up the individual passages according to the subject and name index in Müller's edition (cf. Antichrist), so that Dr. Rudelbach is absolutely right when he testifies that the antipapist character is an essential one of our church. (Introduction to the Augsburg Conf. p. 119.)

The foregoing will suffice to justify our assertion that Missouri does not have "new or special" doctrines and wants to "impose" them on others, but that, on the contrary, the General Lutheran Church Newspaper denies and confounds genuinely Lutheran confessional doctrines, and what is worst of all - under the pretense of arguing for the Lutheran confession against human and arbitrary additions.

From this it is clear to every honest and sincere Lutheran how much the accusation that Missouri is "tearing and separating the unity of the Lutheran Church" is based on. The Missourians, however, are just as much to blame for the Lutheran Church as they are for the "new and special" doctrines by which that division is brought about, namely, no blame at all, as everyone knows who has heard their clear and loud testimony against all "new and special" doctrines and for symbolic unity by God's great grace. You can comfort yourself with V. E. Löscher and say with him: "Our well-meant testimony has not remained without blessing so far, nor has God's grace been in vain for us. **If cursing, anger, unrest, strife, disruption** have arisen from it, the gospel has

and the heavenly truth had no other destiny from the beginning. Christ has come to light a fire. When we speak, they start war. Ps. 120, 7. But if they curse, we pray and bless. We live in the contending church on earth, and we have to suffer as the good fighters of Christ. Those who cause disruption will bear their judgment, but whether it falls on those who hold to the word and symbolic unity, or on those who depart from the truth, the day will reveal. Was this also Ahab's language: "Are you the one who confuses Israel, 1 Kings 18:17?" Innocent News, preface from 1728.

So much for the tax of truth against the Allgemeine Lutherische Kirchenzeitung. - Our Lord Jesus Christ, the faithful and true witness, is to be praised and thanked for the fact that through his grace, even in this time of truly Babylonian confusion of faith and language, he has awakened men in the distant Occident, who faithfully and firmly and unwaveringly, through all the shouting to the right and to the left: "Here is Christ and there is Christ," the banner of eternal truth, which is the unabridged and unchanged confession of the true visible Church of God on earth, which is now called the Lutheran Church, - who hold this banner high for great strengthening in the struggle for all hearts that grieve over the damage of Joseph. May God bless and strengthen them and give them victory after victory. Yes, that is what he wants to do.

All of us, however, as many of us as profess our precious confession, want to shout out loud: "Hie

sword of the Lord and Gideon!" and want to **join in the great battle**, want to bear witness against every apostasy from the truth and win the victory.

May God do so. Amen.

November 1875. E. Schäffer,

Fr. Zucker, C. M. Zorn, A. Grubert, O. Willkomm,

Missionaries of the Leipzig Lutheran Mission in the East Indies.

**Proceedings of the Free Lutheran Conference held at Wilton, Iowa, on October 10 and 11 BCE.**

(Conclusion.)

**7. Thesis.**

In regard to the office, Iowa admits that God has given the office to the whole church without means, and that by virtue of the spiritual priesthood she can be called and ordained to the divinely appointed office of preaching; but, in contradiction to this, denies that the office is conferred by the calling of the congregation.

In the fourth of the sentences established in Madison it says: "That which the symbols of the Lutheran church establish about the doctrine of the ministry as a confession is also our confession. But the specifically Missourian doctrine of transmission, beyond that common confessional basis, quite apart from the correctness or incorrectness of the doctrine in question, is not a confessional doctrine of the Lutheran Church, nor is it by its nature a doctrine of faith, and we cannot therefore regard it as a church-dividing doctrine."

The Iowa Synod thus establishes as its confession what the symbols say about the doctrine of the ministry, as their

knowledge. But this undoubtedly includes what the Schmalkaldic Articles say about the office of the keys, especially the two passages: "For just as the promise of the gospel belongs certainly and without means to the whole church, so the keys belong without means to the whole church, since the keys are nothing other than the office by which such promise is communicated to everyone who desires it; just as it is evident in the work that the church has the power to ordain church servants. Then the other passage: "These words (1 Petr. 2, 9.) actually concern the true church, which, because it alone has the priesthood, must also have the power to elect and ordain church servants."

If we now ask the Iowa Synod what it understands by the whole church to which the keys belong, we hear from the Synodal Report of '58, p. 16" that the first passage cited from the Schmalkaldic Articles is supposed to have been based on the view "that the church possesses the power of the keys not insofar as it is *societas interna* and has the priesthood, but insofar as it is a community in the Gospel, i.e. *societas externa* (external community). But because this view is opposed to the other passage from the Schmalkaldic Articles, which derives the office from the spiritual priesthood, according to the own confession of the speaker, Prof. S. Fritschel, he finds a contradiction in the symbols themselves and thus at the same time an "irrefutable" proof that "the explicatory sentences in the symbols do not belong to the realm of the symbolically fixed, but to that of theological knowledge and opinion. In order to shed light on the alleged contradiction, however, it seems to him (in the note) that the most correct thing to do is to take both sides together and to let the following apply as the meaning of the symbols: the church, which is *externa*, and *interna societas* (external and internal comradeship) (i.e. the whole group of the called), has the key power as the church.

So Iowa did not know at that time what symbolic teaching was, but left it uncertain what the symbols understood by the whole church, to which the keys were originally given; but nevertheless denied with Prof. Fritschel that the church had the keys or the office in the spiritual priest of its individual members (p. 16.); but the church should have it as a church. Thus the Synod taught at that time. Who can vouch that it does not still understand the words of the confession today, as it did then, since it did not recant anything of what was said then, nor does it by any means admit any change in its doctrinal position. If the synod still takes the church, to which the key power belongs, for the whole group of the called, for the whole external organism, as it did in former times, one should not be at all surprised that it cannot send itself so completely into what it calls the doctrine of transmission. She does not seem to want to pass judgment on the correctness or incorrectness of this doctrine, but in earlier times she had declared herself quite definitely against its correctness. In the synodal report of 1861, p. 20, it says: "Of this (namely, of the office) we do not, of course, teach, as Missouri does, that the congregation, in conferring the office, transfers rights due to it, or authorizes the one who is to receive the office to publicly exercise his rights received in baptism (to preach the gospel, to administer the sacraments, to absolve) by community means, that therefore the office is essentially nothing other than that which is based on divine law.

The command of the community to put into function the general priesthood. This is also connected with the fact that in the same report, p. 21, she declares herself quite definitely against "the ordination being regarded as a mere confirmation of the election carried out by the congregation. She even claims that the Confession nowhere speaks of it, while the Schmalkaldic Articles quite definitely say: "and at that time ordination was nothing else than such confirmation. Just as definitely Luther says: "For it depends on whether the church and the bishop are one, and the church wants to hear the bishop and the bishop wants to teach the church. This is how it happened. The laying on of hands, which bless, confirm and testify to this, as a notary and witnesses testify to a secular matter, and as the priest, who blesses bride and bridegroom, confirms or testifies to their marriage, that they have previously taken and publicly confessed to each other." Further Chemnitz: "Although the ordination does not make the vocation, however, if someone has been legally called, then that use is a declaration and public confirmation that that calling, which preceded, was a lawful one."

According to the doctrine as stated in the Synodal Report of '61, p. 21, the church is "a mixed organism of teachers and hearers. Therefore, the ministry and the congregation have to work together. They are, as it were, the two hands of which the Lord makes use for the purpose of the transmission of his ministry." Through one hand, the congregation, he calls; through the other, those in office, he confers the office. It is admitted that the congregation alone can elect, call, and ordain in case of need; but it is by no means admitted that the right to elect, call, and ordain is originally with the congregation and is based on the fact that God gave the keys originally and without means to the church. According to the doctrine of the Iowa Synod, the keys are not a power which the church has in the spiritual priesthood of its individual, truly believing members, but a power which the church has as an organism consisting of teachers and hearers; to the hearers it attributes in principle only the election and calling, to the teachers the conferring of the office. Therefore, the difference between the Iowa and Missouri synods is not a mere theological opinion, but goes back to a fundamentally different conception of the doctrine of church and ministry. If the Iowa view were really that the church has the office in the spiritual priesthood of its members, then it could not separate the conferral of office from the calling to office. This separation leads inevitably to the Roman doctrine that the office reproduces itself. We do not deny that in the more recent declarations of the Iowa Synod on this point of doctrine there are propositions which are contrary to its earlier view, and from which may be inferred quite the same thing which it rejects as the Missourian doctrine of conferral. But still the better sense expressed in such propositions cannot cleanse the synod of former errors, if it does not retract the former falsehoods in its declarations, and if it does not cease to reject as missourian a doctrine which is a doctrine founded on the word of God and the confessions; namely, that the ministry does not come to the church from a privileged estate, but that the ministry proceeds from the church and comes from the church to the minister called by it for public direction and administration.

The conference finally passed the following resolutions: 1. We submit these above sentences with their justification and execution as our common confession to the public, because we consider that we owe such a common testimony to the Lutheran Church of this country for our justification, so that it will not be thought that we have separated ourselves without cause and carelessly from a synod with which we have been united fraternally for so long. And even though we are convinced that we are not alone in all that we have said here, but have the testimony of the divine word and the confession of our church for us, we still do not refuse to be rebuked where we would be proven better by God's word and the confessions of our church.

2. Because we are convinced that we find in the Missouri Synod and the synods associated with it in the "Synodal Conference" the faithfulness and purity of confession which is necessary for the right, true unity of the church, we advise those who have left the Iowa Synod with us for the same reasons not to remain in a separate position, the danger of which cannot be avoided, but to join one of the bodies belonging to the "Synodal Conference".

3. Those of our brethren who have left with us and who, for external or internal reasons, are not yet ready for such an affiliation should, at least for the time being, take part in the conferences held in their vicinity by pastors of the Missouri or another synod belonging to the "Synodal Conference". W. T. Strobel.

G. A. Schieferdecker. Franz Matter.

Regarding sentence 2 of the above resolutions, I make this remark: Nothing else is necessary for the unity of the church than agreement in the unadulterated teaching of the Word of God. If there is no hypocrisy here, neither our separate position nor the formation of new synods harms the church. And since at present I still lack the necessary familiarity with Missouri's writings to be able to join this synod with confidence, but on the other hand I am convinced that our withdrawal from the Iowa Synod is not the **end**, but rather the **beginning of** a far-reaching movement, I believe I owe it to myself, my congregation and the brethren who are lagging behind to wait for the effect of our testimony at the Iowa Synod and to examine the writings mentioned. Franz Matter.

### **How a Roman priest is freed from the bonds of the Pabst.**

Dr. Franziscus Albanus is one of those who, in the attempt to bring so-called Lutheran heretics back to the papacy, and in the diligent research therefore undertaken in Lutheran books, have themselves been overcome by the truth of Lutheran doctrine.

In 1618 he traveled to Rome to continue his theological studies in the German College there and to be trained especially for the defense of the Roman Church. But already "here in this place, where", as he himself says, "the papal janissaries are educated, the light of divine truth, though from afar and very dark, has shone in

began to shine in his heart". The great magnificence and grandeur of the Roman pope, who ascribes divine power to himself and thinks he can close and open heaven to the Christian man at will, the great opulence of the cardinals and prelates, the fact that all offices, from the greatest to the smallest, had to be bought with money, that even the pope of that time had bought his first ecclesiastical office, the fact that was conducted with masses, indulgences, dispensations 2c. All this made him apprehensive.

The most inconsistent things were made known to him, as to others, by his teachers about the Lutheran church and its teachings. Thoughts of doubt rose in him, whether really so distinguished princes, so respected states and communities really believed such "antics". He was also disconcerted by the fact that people were so careful to keep books written against the papacy away from everyone, not only from laymen, but even from theologians.

But he tried to put all this out of his mind; he still considered it a grave mortal sin to give room in his heart to the slightest thought against the Roman church.

After completing his studies, he went to Verospius, who was then associate judge of the papal court of appeal in Rome, to learn the practice of the Roman Curia. There he saw, as he says, "the great abominations, sins, disgraces and vices that were behind the pope and his followers.



In 1625, a year of Roman jubilee, he left Rome and went to Moravia and Bohemia to turn his talents "to the conversion of the supposed heretics," as he put it himself, "with the greatest harm to many Christian souls who had been deceived by me. In 1634 he was called to Jáchymov, where Luther's friend Mathesius had once worked in blessing, in order to restore the papacy there. "But look," he exclaims in his recantation sermon, "what the mighty hand of God is able to do, how wonderfully his inscrutable wisdom sends it! I come to convert others and am myself converted, to catch others and am myself bound firmly with, 'the rope of truth, will help others to be driven away for the sake of religion, and myself forsake all that I had or (could have) had! Truly, this is a work of God! The right hand of the Most High can change everything. Ps. 77.11."

But this was the way it went. He took it upon himself in all seriousness to eradicate Lutheranism. He denied church marriage, baptism and Christian burial to anyone who did not accept "the sign of the Roman beast. In order to be able to persuade people to apostasy all the more easily, he diligently read Lutheran books, a large number of which were in the city library, in order to "strike the people with their own sword and convict them of their own writings. But how amazed he was when he found Lutheran doctrine quite different from what his teachers had presented to him. He soon found that Lutheran doctrine was "altogether well founded in holy, divine Scripture," Ephes. 2, 20, that this "doctrine is that which the Christian church received from the dear apostles, dyed with the blood of the martyrs, confirmed with miraculous signs. On the other hand, he found that among the papists "the holy Scriptures are blasphemously misused, being interpreted and applied to vain and inconsistent things, so that instead of the divine word, the poor people are given all kinds of false, fictitious histories".

new, examples and Rockenmährlein are presented". He found that everything that the papists said about the confessors of the Augsburg Confession "is completely falsely fabricated and without any reason the truth is being repeated, for the sole purpose of making them hateful, and thus all the less people will come from their errors to the only beatific knowledge of the evangelical truth.

"What should I do now," he continues, "I heard the voice of Christ in my heart: Saul, Saul, why do you persecute me? Thou wretched man, why persecutest thou Christ in his members, and all them that call upon this name? Ap. 9. Here is the finger of God. Ex. 8, 19. It will be difficult for you to lick the prick. Is it not enough for you to corrupt yourself? Do you want to seduce others with you? You do not deprive poor people of their money and goods, life and limb, but of their salvation! The souls, for which Christ shed his rosy blood and died on the trunk of the holy cross, you snatch out of the hand of God Almighty as much as you can and knowingly lead them to the devil! How will you answer for this on the last day? What heavy judgment will you have to endure, what chastisement and torment will you suffer for all eternity from God's righteous judgment?"

A holy terror overcame him. He decided that he would no longer be used for the restoration of the papacy and would go to Saxony, where the Lutheran truth was known and preached purely and loudly.

Immediately, however, a severe struggle arose in him between spirit and flesh, Gal. 5:17. "Behold," said his flesh, "where wilt thou go forth? You have handsome, respectable opportunity, with hope of being promoted even better some day. That which thou hast is more certain to thee, but canst not know what thou wilt get. Behold, you must leave all your friends and good acquaintances with whom you used to spend your time in joy. Wilt thou be wittier alone than all the rest? Perhaps you are deceiving yourself with such thoughts? What will people say about you? They will call you an apostate, perjured heretic, because you have departed from the Roman See, at whose expense you have spent many years in study and obtained your doctorate. Behold, you are not getting any younger! The weaknesses caused by your great journeys increase day by day! Behold, what do you do, your forefathers, parents and all your friendship, who lived and died in the papal religion, condemn them now with this your separation from the papacy?"

With such thoughts he went around day and night. Neither food nor drink tasted good to him. No sleep came into his eyes. He felt his great weakness; he had no one to comfort him. Therefore, he turned to God Almighty and asked Him to enlighten him and teach him by His Holy Spirit what would be most conducive to his divine glory and blessedness. And the Lord graciously heard him and took away "the burdens of his heart". He was especially strengthened in his faith when he found the following words while reading a scripture by the church father Ambrose: "He who follows God is always safe. Therefore, let God have the preference before all things; from the fulfillment of the divine will let not parents, not wife and children, nor anyone else keep us."

While he was thinking of ways and means to get away safely, God sent, as he himself says, his angel, who took him by the hand, and like Lot from Sodom, took him out of Babylon. On July 27, 1634, early in the morning, as he was about to go to church to preach, the Saxon army attacked Jáchymov, and after a few hours captured the castle where he had fled. He was captured and taken to Dresden, where he had been longing to go for a long time.

When he arrived in Dresden, he immediately went to Dr. Hoe and other members of the Consistory and discovered to them his heart's desire. They suspected that he only wanted to transgress in order to gain his freedom. He was not misled, however, but saw in it a test of God, who wanted to make it clear "that He alone is the beginner, regent, and author of this work. He alone would be the beginner, governor and mediator of this work.

He went back to Jáchymov to "provide himself with necessary clothing and food", willing to return to Saxony as soon as possible and carry out his good intention. But soon after his arrival in Bohemia, the borders and also Jáchymov were occupied by troops, so that he could not leave, but had to stay there for a whole year. Finally, after the Emperor and the Saxon Elector had made peace, he was able to leave Bohemia, although his life was still in great danger.

So he traveled to Dresden again and presented himself to the Oberconsistorium. The latter directed him to the University of Wittenberg to make his recantation and confession before it.

This is what happened. He preached his sermon on the 10th Sunday after Trinity on the gospel of the

tears of Christ. In this sermon, he recounted the course of his conversion and praised the Lord, who held him by his right hand and guided him according to his counsel. He compared the papacy with a desert, but Lutheranism with the promised land, in which the reading of the divine word and the books taken from it is free, and in which one can hear Jesus himself speak in his word and adhere to him (Luc. 19, 48.), and exhorted to diligent reading of the holy scriptures. Besides this recantation sermon, he also published other writings against the papacy. He was appointed to a pastorate near Rochlitz and died as a Lutheran pastor in 1637

## **To the ecclesiastical chronicle.**

### **I. America.**

**Pastor Brobst in the Press Association** was the "headline" of an "article in the 'Lutheraner' (see No. 23, Volume XXXI), which has caused the aforementioned gentleman some excitement, which is why he "demands an explanation". Quite gladly it is given herewith, "- although somewhat late, which has its reason only in the fact that Schreiber does not read the "magazine" and therefore did not know the request earlier. Unfortunately, even now, he does not have the "Zeitschrift", but only an excerpt made by Brobst himself, containing points a to e. - Now to the enlightening "explanation". Pastor Brobst says that the "support societies" are "not the lodges". The "Lutheran" had only modestly asked about this, and rightly so, because the lodges themselves are so fond of that name and

The German lodge had been published in the newspapers serving the unbelief, in which that correspondence had appeared. Also in Schem's Conversations-Lexicon, in the publication of which Pastor Brobst was named as a collaborator, there is a section under the title "Pennsylvania" headed: "German Lodges and Support Associations", in which, however, all the lodges of the Freemasons, Odd Fellows, Roth men 2c. are listed, namely 225 and indeed already in the year 1872. The "Lutheran" was therefore allowed to modestly put "Lodges 2c.?" inquiringly, when those papers spoke of support societies "in the country". Whether the existing "Press Association has done much good" or not, the "Lutheran" was silent about it, it only asked whether it was "possible" to "participate" in the execution of the "great tasks that the Association has set itself for 1876", which would be very sad. "Mockery and scorn" could be found at most in the word "Preß-Menschen," if one searches to want to find; for "if" one had to subtract the "Lutheran pastor and Christian," only the Preß-Mensch would remain in this respect, wherein lies all the less a mockery, as the newspaper writers often like to call themselves so, as Pastor Brobst will know. But now he says "that he has never belonged and will never belong to an association that promotes unbelief. Quite good, and the "Lutheran" will be very happy about that. But Pastor Brobst will still miss the main "statement." He says first: "The Pennsylvanian Press Association has not yet decided a word about the Humboldt statue or the German-American schoolteachers' seminar, indeed these two \*) items have not even come up at our meetings," and adds: "as far as I can remember." "The Correspondent," he says, "was merely expressing his private opinion or desire." Pastor Brobst will admit that the words of the correspondent were quite different; nor does he dare to claim with a syllable that the "Lutheran" quoted incorrectly. Without wanting to examine who is right, the following self-explanatory facts shall be explained: The correspondence came from Allentown, where Pastor Brobst lives, and was first printed in the Philadelphia Democrat, as he knows without the "Lutheran". Now, however, since 1856 the editor of this paper is Gottlieb Th. Kellner. He was not only in the meeting of the association, but also gave the lecture there, which was communicated. The correspondence was then transferred to other papers and no correction was made. A well-known editor told me that he suspected Kellner himself to be the writer. - Furthermore, it should be explained: Kellner is a co-founder and an outstanding (probably the most outstanding) member of the "Pennsylvanischer Preßverein" and (from his point of view) also takes the most active part in the school system. Pastor Brobst will not want to deny this, nor that Kellner is an unbeliever (atheist, denier of God), even if not rabid, like C. Heinzen. Already in 1845, Kellner was investigated in Kassel (Kurhessen) also because of the foundation of German-Catholic parishes. In 1848, to mention only this, he published "die Hornisse" (a newspaper founded by him) of gruesome memory. Brobst belongs to an association with such men. The same is therefore not a Lutheran, but an association of people of all kinds and attitudes. The only common thing will be the newspaper writing. Whether also the editor of the Pennsylvanian Lodge Journal: "The German Oak", organ of the Harugari Order, belongs to it, shall not be claimed. To such a

\*) He omits the third great task set, which "should" serve the "societies" about which Brobst makes so many words. - —

A Lutheran pastor should not belong to the Press Association! Even if he would do "much good", we would still have to reject the affiliation. Read seriously 2 Cor. 6, 14-18 and 1 Thess. 4, 12, where there are declarations of the Holy Spirit that should and must be heeded and obeyed literally. A. W.

**Pastor Brobst in the press club again.** Again the same association was assembled. This time "the plan for the establishment of a German-American Press Association was to be presented, for which the Executive Committee was instructed." "Plan, rationale, purposes, resolutions" were presented by Dr. G. Kellner and "unanimously adopted" by the meeting. Does Brobst now still want to deny that the "National-Verein shall one day enforce the foundation of a general German-American teachers' seminary, a university or an academy"? - "The Constitution of the Pennsylvanian Press Association remains in force as a tried and true constitution and must serve as a model for all Press Associations." The association seeks to achieve the "noblest purposes," e.g., "true education, true popular education, popular education, true freedom." All this, however, because the association stands on a "solid, unshakable foundation and wants only what is right, true and good. According to that "model constitution," however, "religious questions, religious disputes, religious party questions" must be "banished and excluded. But must one not ask here: Where is the Lutheran pastor and Christian, if Brobst is even "president" of the association? Is it possible to think of a "true education of the people" where everything, therefore certainly also the Christian religion, is "banned"? Is this not a mockery of education in discipline and admonition to the Lord?" This is the question that must be asked of one who has been publishing an educational magazine for half an age. Is "true freedom" possible without divine truth? What does the Lord Christ Joh. 8, 31-36 say? - Politics should also be excluded. But as "the Pennsylvania Association could for its purposes - to endow so and so many schools" (Lutheran?) - "influence the state and local authorities, so will a national association be able to acquire influence over the national government, to set the political machinery in motion for its purposes." So says the submitted, accepted plan. Or does Brobst dream that he, as a good leaven, will penetrate and change the association? It is possible that he dreams and does not see how he is used by the Pennsylvanian Association merely as a means to an end. For the latter is only too well aware of its "goals". The plan says: "In order not to lose the good given basis of our association, the association must keep the leadership. . . We must also insist that all such associations exclude religious questions; otherwise the end will immediately follow the beginning". . . and "if the elevation of the German element is not the purpose, the attempt is not worth the trouble." That is clear. - Brobst now resolutely wants to take up the fight of truth against the union in the Council; but here he works for the union with the world, the unbelievers and their principles. Sad! A. W.

**Denial of the Name of JEsu.** A recent Brooklyn paper carried the following notice "An exceedingly pleasant musical and literary entertainment will be given at the Bedford Avenue Reformed Church - on Wednesday evening - for the benefit of the (Jewish) congregation (?) Beth Elohim."

**Freemasonry in the Methodist Church.** "The Evangelical Messenger, a paper of the Methodist Evangelical Fellowship, says of the Purified Brethren, another Methodist fellowship: "There are likely to be serious divisions in the United Brethren Church because of its law against secret societies. According to this law, no person who belongs to a secret society can become a member. However, many preachers do not care about this law,

and some even portray it as pernicious and unbiblical. Even annual conferences, such as the Packersburg Conference, completely ignore the law, so that preachers and members of this church, despite the law, belong to secret societies. Even among the German brethren this law is not strictly enforced. The opponents of the secret societies want to put an end to this "lawlessness" at the next General Conference. The strict Bishop Edwards, who has the East as his district but cannot penetrate there with his strict views, is to report the disobedient Conferences to the General Conference, then the delegates of such Conferences are to be denied admission to the General Conference on the grounds of their non-observance of the law against the secret societies, and the General Conference is then to dissolve these annual Conferences. A leader of the radicals explained to us that the body that formed the annual conferences could also dissolve them. But what then? Will the conferences and their many congregations submit to such a judgment? If the General Conference allows the laxity to continue, the other side will lose its patience. This is a difficult question, which has already caused our esteemed sister church much trouble, and is likely to cause much more."

**Severe punishment for a cruel joke.** Under this headline, the New York state newspaper reports the following: William McCutcheon, about 51 years old, was sitting with a few others in the tavern at 126 Greenwich Street on Friday evening. A beggar came in and asked for something to eat. McCutcheon handed him a piece of bread, but when the beggar reached for it, he pulled it back and put it in his own mouth, remarking that the beggar should turn to his fellow Irishmen. A few moments later McCutcheon was seen choking on the bread he had put in his mouth until he choked and was a corpse. The dead man was taken to the Morgue and the Coroner was notified.

**Refuse and denial.** Gerhard Rohlfs, the famous Africa traveler, is now making a great stir in America with his lectures, which are said to be very interesting indeed. As a learned and traveling researcher, all the fame he deserves remains undiminished. How he stands as a Christian, however, is clear from the fact that he accepted Islam in Africa, i.e. became a Mohamedan; he therefore also wore short-cropped hair, a turban and yellow slippers. He used the Turkish blasphemy: "There is only one God and Mohamed is his prophet" to open the doors for himself. He had Jews declare that he was a Christian. As a personal physician, he wrote sayings from the Koran (the shameful "Turkish Bible") on paper, dissolved it in water and gave it to the sick to drink as medicine. He was also commonly called "converted Christian dog". All this is a terrible apostasy from Christ. May he be given the right repentance before he has to start the last journey (out of this life)! A. W.

## II. foreign countries.

**Prussian-Polish church conditions.** The "Pilgrim from Saxony" of December 12 of last year reports the following: "On the Reformation Day of this year, the church council of R. in the district of Lötzen, under the chairmanship of the royal superintendent A., arranged the substitution of the parish vicarage there in such a way that the church services are to be held mostly by liberal-minded farmers and landowners from the parishes. According to the substitution plan, from Nov. 7 to Dec. 19, pastors preach only on two Sundays, and on five Sundays three peasant landlords and two landowners, and only on Nov. 28, in addition to one landowner, the local teacher also holds services, the former in German, the latter in Polish. The peasants are also allowed to hold

Liturgy, the altar was made available to them; they were also entrusted with baptizing. When the secular members of the parish council considered it more appropriate for the peasants to stand in front of a lectern during the liturgy instead of in front of the altar, the superintendent is said to have instructed them that these were advantages that had been abolished by the new church system. Baptizing was finally assigned to the teacher in addition to the clergy. On Nov. 7 and 21, farmers held church services. The one whose turn it was on Nov. 7 recited to the congregation a catechization for children in question and answer by Langhanns (!). On Nov. 21, as the report in question states, preached: Mr. B., the landowner, in German and P., the farmer, in Polish. That is indeed Polish hospitality and at the same time welcome fodder for the sectarians. - Oh, God from heaven, look into it and have mercy on it!

In **Hanover**, a so-called Evangelical Lutheran association consisting of preachers and laymen has recently been formed, which wants to be a kind of middle party between the strict Lutherans and the unbelievers. Pastor Harms writes of the same in his Missionary Bulletin of November last year: "If in our days a party has arisen in Hanoverland, which declares that they concede the right to partake of Holy Communion to members of the Union, if they declare to be Lutherans" (within the Union). If these people do not "maturely and correctly consider" that communion is church communion and that the Lutheran Church of Hanover must therefore cease to be a Lutheran church, should this principle become legally valid. It should be noted to the dear readers that Consensus Unitarians are whole Unitarians and the others belonging to the Union are half Unitarians - but therefore both are united; as the cold and the lukewarm are not Christians, so both are not Lutherans." Here in America, the Oouueil should also remember this. For this is also such a neither cold nor warm "middle party." W. [Walther]

**Unirt - Evangelical.** When, at the last extraordinary Prussian General Synod, the motion was proposed to include "fidelity to the confessions" in the synod's pledge, there was "resounding laughter" in the synod.

### A Lutheran Martyr.

The Westphalian city of Paderborn has been a bishop's seat since the beginning of the ninth century. When in 1527 the Elector Prince John Frederick of Saxony passed through here with the well-known friend of Luther, Frederick Myconius, the former had him preach a Lutheran sermon to the assembled people from the window of his apartment, thus laying the foundation for almost the entire citizenry of the city to gradually become Lutherans. In vain, several bishops opposed this with all their might, until finally Bishop Theodor v. Fürstenberg, a friend of the Jesuits, from 1585 on, used bloody force to enforce a so-called Counter-Reformation. At that time Paderborn had a mayor named Liborius Wichart, whose firmness initially prevented all attempts of the bishop to deprive the city of its religious freedom and civil rights. The faithful mayor wanted to be assured of both before the bishop's gates could be opened. When he was reminded of the dangers to which he was exposing himself, he replied: "What do I ask of the bishop and the bullfighters? let them take care of the monastery and the cathedral; but I am commanded by God to govern this city. I do not fear the devil and do not fear his followers. God and the law

I have on my side. Thereupon an episcopal representative appeared in the city with a written document in which the settlement points were marked. When Wichart saw from the document that the bishop was also using lies and deceit, he indignantly snatched the paper from the hands of his representative, whereupon the latter struck the mayor a blow. The consequence of this was an uproar of the citizens, during which the bishop, with the help of Count John of Rietberg and a traitor, seized the city, which he had besieged in vain until then.

The revenge that the bishop took on those he had defeated was worthy of a Jesuit friend; all those who had been at the head of the Lutherans he simply sentenced to death, the others who did not want to become Catholic he expelled from the city, but to the horror of others a special example was to be made of Wichart, that is, he was to be quartered. In the writing of a Catholic, who admittedly does not want to be a Papist, the procedure carried out with Wichart according to the Westphalian Hausfreund of April 25 is described as follows:\*)

"Wichart stood in the pillory from early morning all day and all night, and even for part of the following day, with the chain around his body. Then his enemies and those he had punished earlier came with the Spanish soldiers and mocked him and spat in his face. But the priests were the worst, the sun was shining very hot that day, but the soldiers tore off his hat and put it high on a spike over the pillory, so that Wichart had to stand bareheaded in the heat. He received neither food nor drink. If he wanted to collapse, they disturbed him again. Only on the second day was he released from the pillory, but only to be immediately subjected to torture. Then they made incisions in his chest and poured red-hot oil into it; they hung him up by his feet and poured so much brandy into his nostrils that he lay there for two hours as if dead. From the torture he was led to the common prison, where the Jesuits tested their conversion skills on him. But he endured everything steadfastly. When he was led to death and even then he was persuaded to become a Catholic, he said: I have a faith and an assurance and a part, of which I also said that it shall not be taken from me for eternity. You know that I do not hold with you and the Roman faith; that I must now suffer is for the sake of the Protestant faith and the freedom of the city. May God have mercy on the city and the convent.' When he saw Bishop Dietrich standing in a garden near the place of execution, eagerly awaiting the bloody spectacle, he called out to him: 'Now come, Bishop Dietrich, and drink your fill of my blood, for which you have long thirsted/'

"Thereupon he stripped himself, had himself bound on the table, and when the light of the executioner's knife struck his eye, he cried out in a loud voice: 'Herr Jesu, take up my spirit/ Thereupon the executioner drew a bloody cross over his stomach and chest with the knife, slit open his body, and committed further unspeakable abominations against him. Wichart suffered and died without so much as a sigh. With him died the Protestantism in Paderborn, the leaders were executed like him, the others were driven out, the remaining ones were forced to go to confessional and mass, and still the people of Paderborn went to Schlangen and Lippstadt, the nearest Protestant places, until deep into the Thirty Years' War, to strengthen and refresh themselves with Protestant sermons. The latter place, of course, was called by the Jesuits 'the well-known hideout of all robbers and fugitives', Schlangen, however, 'the cursed snake swamp'."

\*) See: History of the Battle for Paderborn 1597-1>604. Pon Franz von Löhex, Bei A. Hoffman". 1874.

Certainly with full right the church historian Andreas Carl praises our Liborius Wichart in his ecclesiastical memorabilia as a "Lutheran martyr" whose blood was shed by a satellite of the Roman Antichrist. W. [Wather]

## Inaugurations.

On January 19, Professor H. Wyneken was inducted into office by me on behalf of the Presidium of our Supervisory Board and was thereby committed to the Concordia of 1580.

Springfield, Ill, January, 1876.

A. Crämer.

Introduced on New Year's Day at Little Rock, Arkansas, Rev. A. D. Greif. I. H. Niemann.

**Address: Uov. H.. O. Öroll,**

**Ilox 146-**

**I/ttIs lioclc, H.rlc.**

Rev. C. R. Riedel was installed at Charlotte, Iowa, on the 20th Sunday after Trin. L. Stiegemeier.

**Address: Uov. 6. k. kic-äol,**

**(Ikarlotte, Clinton Oo., Iowa.**

On the first Sunday after Epiphany, Rev. H. Hun- ziker was installed in the congregation at Pleasant Grove.

B. Sievers.

**Address: Rov. II. Hun^ilcsr,**

**Ooooli's Nill, 6oopor (lo., No.**

. On the 2nd Sunday of Advent, Rev. J. A. F. W. Müller, with the assistance of Pastors Pennekamp and Liebe, was inducted at Chlstr, Illinois, by the undersigned.

F. Köstering.

**Address: Kov. 3. L. "VV. Nusllor,**  
**Oliostor, III.**

By order of the reverend Presidency Northern District, Rev. F. Dubpernell was installed in his new congregations at Sebringvillr and Wartburg by undersigned on the 4th Sunday of Advent.

A. Ernst.

**Address: liov. L. Iudpern "II,**

**Löln-iiir-villy, Lortk 6o., Ontario, Oana<Za.**

## Church dedications.

On the 4th Sunday of Advent, the congregation of Pastor Scheips near Algona, Kossuth County, Iowa, would have great joy in consecrating their newly built church to the Triune God. The church is 36 feet long and 22 feet wide. The undersigned preached in the morning and Pastor Scheips in the afternoon.

E. Wiegner.

On the Sunday after New Year's Day, the church of the recently gathered Trinity congregation at BlgierS, Louisiana, opposite New Orleans, was dedicated with the participation and attendance of our New Orleans pastors, teachers and congregations, and Mr. I. D. Schröder, teacher, who accepted a call to the school to be established in the congregation, was solemnly installed in his office. C. A. Frank.

On the 26th Sunday after Trinity, the German "evang. Lutheran DreirinigkeiS congregation in Peoria celebrated its church dedication. The new

church is a gothic style building, 40 feet wide, with a tower projection and an altar chancel 89 feet long, with a 124 foot high tower. The pastors Hrid, Johannes, Mennicke, Sieving and the undersigned were active.

C. Weber, Pastor.

On Wednesday after the 3rd Sunday of Advent, the Lutheran congregation of St. James near Francesville, Ind. dedicated their newly built frame church along with their churchyard by the undersigned. I. H. Jox.  
Logansport, in December 1875.

### **Church consecration and introduction.**

On November 26, 1875, the congregation's new church at Indian Creek, Lass County, Ill, was dedicated.  
At the same time, Pastor Th. Buszin, who was appointed pastor by this congregation, was ushered into his new office by the undersigned, replacing President Wunder. I. L. Hirsch mann.

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### **Concerning the statistics in No. 1.**

That the headings "native" and "foreign" in the same" do not agree with "total", comes from the fact that still not all pastors aussüllrn you the former, but only give you totalsumm. Compare the parochial reports. G.

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### **For your consideration.**

From today on, all gifts of money for the local orphanage would be sent to  
**No. ckobn Dstsrssn,**

**118 Obelsoa St., Last öoston, Nass.**

and do not send mrhr to undersigned.

Boston, Jan. 15, 1876.

Adolf Birwend.



## Old "Lutherans".

Volumes 18, 19, 23, 24, 25, 27, 28, 29 are available cheaply. Please contact Jakob Threß,

Pomeroy, Ohio.

## Conference - Displays.

German-Norwegian pastoral conference held Feb. 8 inst<sup>at</sup> London, Wis. Lauritzen.

The First District of the Minnesota Mixed Pastoral Conference will meet in Waconia, Carver County, from February 8 to 10th. I. K.

### Revenue into the Western District's coffers:

To the synodal treasury: From Past. Matuschka's congregation in New Melle, Mo., 411.00. From Teacher Reifert there, 45.00. Teacher Mangoldt in St. Louis, 42.00. Collecte from Past. Flachsbar's Gem. in Pilot Knob, Mo., 44.00. From Past. Sievers' Gem. in California, Mo., 48.00. Past. Nützel's Gem. in West Ely, Mo., 46.00. Collecte of Past. Fackler's Gem. in Columbia Bottom, Mo., 49.50. Collected from Past. Gräbner's Gem. in St. Charles, Mo., 428.25. Collecte of Past. Schwensen's Gem. at New Bielefeld, Mo., 419.00. From Past. Janzow's gem. at Farley, Mo., 45.35. From Past. Sieving's Gem. at Lincoln, Mo., 45.25. by himself 42.00. By the same from N. N. 41.00. From the Gem. at Lowell, Mo., 418.00. From Past. Brandt in Baden, Mo., 42.00. By Past. Hamann in Fremont County, Colorado, - 42.00. by Past. Profit in Gidding, Lee Co, Texas, 42.10. teacher z Kienzie in Crete, Ill, 44.00. Joh. Ritter in Chitopa, Kansas, H 43.00. From Immanuel's District in St. Louis 424.20. From Past. I. Fackler in Lyons, Iowa, H 42.00. Past. Kleist's Gem. at Washington, Mo., 46.75. by himself 4-2.00. Collecte of Past. Bremer's Gem. at Lake Creek, Mo., 411.00. from Rev. Luker's Gem. at Aroma, Kansas, 44.00. by himself 42.00. Collecte of Past. Ströhlein's Gem. near Glasgow, Mo., 44.00. - From Past. Lenks Gem. at North St. Louis 410.00. From Trinity Distr. at St. Louis 437.25. From Cross Distr. there 474.90. From Past. Löschen's Gem. in Victor, Iowa, 45.00. > Collecte of Past. Endres' Gem. in Boone County, Iowa, 45.00. From Past. B. Mirisler in Palmyra, Mo., 42.00.

To the Colleeae-Unterhaltsskassc: From Past. Köste- rings Gem. in Altenburg, Mo., 455.00. From Kreuz-District in St. Louis 428.55. From Past. Köstcrings Gem. in Frohna, Mon., 457.00.

To the Synodal Mission Fund: from N. N. through Past. Sieving in Lincoln, Mo., 45.00. From the school children of Teacher Große in St. Louis 41.20. Epiphany's first-Collecte of the Immanuel's-Distr. in St. Louis 414.67. Desgl. from the Dreieinigkeits-District there 418.00. Desgl. from the Kreuz-Distr. there 417.45.

For inner mission: Through Past. Kleist in WaShing- ton, Mo., 43.50. Epiphany Collecte dcs Immanuel's-Distr. in St. Louis 417.37. Desgl. of Dririnigk. - Di-r. there 436.00. Desgl. of Cross Distr. there 422.50. Collecte of H. Kothe's wedding at Glasgow, Mo., 44.35. Of Past. Klste- rings Gem. in Frohna, Mo., 414.15.

To the building fund: from Past. Nützel's congregation in West Ely, Mo., 427.00. From N. N. through Past. Biltz in Concordia, Mo., 45.00. From members of the Cross Districts in St. Louis 492.00. From Zion District there 4103.50. Christmas gift from Chr. L. West in Lincoln, Ill, 4100.00. Collecte from Rev. M. Wynekens Gem. in Fort Smith, Ark. 2nd consignment, 420.00. Collecte from Past. Oetjens Gem. in Monticello, Iowa, 2nd Sndg., G 415.50. From Mr. H. Harks there 410.1X). Past. Mirisler- I Gem. in Palmyra, Mo., 44.70. Past. Ströhlin's Gem. in Glas- U gow, Mo., 44.15. Past. Endres' Gem. in Boone County, Iowa, I 41^70. from the Trinigk. - Distr. in St. Louis, subsequently ^.

For Past. Brun ns Anstalt: Collecte of Past. Lohr's Gem. in Elarinda Iowa, 47.38. from him selbst 62 Cts. Collecte of Past. Keglers Gem. in Minneapolis, Minn, 42.00. from Past. Fackler in Columbia Bottom, Mo., 41.00. Collecte of St. Paul's parish in Fort Dodge, Iowa, 411.00.

On the Hermannsburg Mission: Collecte of Past. Scholz's Gem. in Holt County, Mo., 42.50.

On the Leipzig Mission: Collecte of Past. Scholz Gem. in Holt County, Mo., 62.5V.

For poor students: From M. S. in St. Louis 45.00.

For the seminar in Springfield: Collecte of Past. Cousin's Gem. in Lolé County, Mo., 44.05, by himself 95 Cts.

St. Louis, Jan. 22, 1876, E. Roschke, Castirer. H

### Revenue into the Illinois - District's coffers:

To the synod treasury: In regular annual contributions: - From Pastors Sirk (near Champaign), Englbrecht, 1 Brüggmann, Kothe 42.00 each, Holiday 43.00. from Teachers: H. Fischer 42.00. Waschilewsky 41.00. From Past. Hartmann's congregation in Ash Grove 420.00. Past. Hrinemann's Gem. in Worden 48.11). Past. Eirich's Gem. in New Minden: Pentecostal Collecte 438.75. Christmas Coll. 417.50. Past. Dörings Gem. in Glencoe 42.00. By I. F. Sieving of Past. Achenbach's Gem. in Vncody 415.00 (late). By Past. Lindemann - of St. John's Gem. in Champaign 46.15. By W. Dicrsen, Christmas Collecte of Past. Traups Gem. in Crete 417.25. By Past. Fröh's Gem., Christmas Festival Collecte, 46.50. By dcr Gem. in York Centre, Colccten on Christmas and New Year's Day, 417.09. By Past. I. Nightingale at Waterloo, 44.50. By Past. Schunicht of sr. Gem. in Vandalia 410.00. By Past. Love's Gem. in Vine Hill, WeihnachtSsest - Collecte, 413.35. By Past. Dorn's Gem. in Elk Grovr 48.00. From Rev. Nuoffer's Gem. in Eagle Lake 416.50. From Addison: From D. Dammeyer 45.00; Coll. at Herm. Marquardt's wedding 46.40; Christmas coll. of Gem. 443.50; from L. Balgemann 41.40. From Chicago: From Past. Wagner's Gem. 460.00: from Rev.

Bartlings Gem. 518.10. By Past. Schmidts Wem. in Schaumburg 519.00. By Past. Rover from d. Gem. in Palatine 56.60 and from d. Gem. in Arlington Heights 516.86. From Past. Loessner's Gem. in Brecher 510.18. by Past. Pissel's gem. in Matteson 512 m. Past. Müller's Gem. in Echester 518.15. By Rev. Kothe of the Gem. in Monnt Olive 57.00. By Rev. Frederking's Gem. in Town Sumner 55.00. by Past. Mennicke's Gem. in Rock Island 515.00. Past. Schöch's Gem. in Lost Prairie 54.30. By I. H. Kuhlcnbrck of Past. Ottmann's Gem. in Collinsville 515.25. (Summa 5478.43.)  
 To the building fund: By Past. Oetting by Mrs. N. N. 51.00. By Past. Dörmann's Gem. in Yorkville 550.10. From M. Bernhardt by Past. Wunder in Chicago 51.00. Past. Reisingers Gem. in Danville 531.00. By A. Grunl of gray Luther in Niles 50 Cts. By Past. Hansen of d. Concordia Gem. in Genese" 511.00. By Past. Streckfuß von d. Gem. in Okawville, 2te Sendung. 5100.00. By Past. Schmidt from the community in Schaumburg, 2nd mailing. 5132 W. By W. Gottermann from d. Gem. in York Centre 543.85. By Rev. Löber in Niles for the Semthardau in Addison; from Joh. Brun 51.50. Jul. Cosmin, Aug. Cosmin, Bro. Burmol each 51.00. Melch. Müller 52.00. From Past. Trautmann's Gem. in Gowrr, 2nd Sendg. 521.70. By Past. Wehrs by Mrs. K. in Lake Zurich 54.00. By Past. Strieter's Gem. in Provsto 532.56. By Past. Niedel by H. Richter in Homewood 512.00. By Rev. Pissel's Gem. in Matteson 511.00. By Rev. Kothe from the Gem. in Mount Olive 540.50. By Past. Wangerin of the Gem. in Bethlehem, 2nd Sendg., 587.00. By Past. Mennicke's Gem. in Rock Island 516.00. By Past. Schöch of Ph. Kraft in Lost Prairie 53.00. (Summa -5605.61.)  
 For inner mission: By Past. Hibers Filialgem. 52.50. By Past. Riedrl by F. Sickingmann in Homewood 55.00. (Summa -57.50.)  
 On the Hermannsburg Mission: From the Women in Past. Wunders Gem. in Chicago 55.00.  
 To the Heidenmission: From Past. Wunders Gemeinde in Chicago 519.25.  
 For college maintenance: from Past. Riedel's comm. in Homewood 517.20.  
 For poor students in Springfield: by Past. Wagner by Z. Ehrmann in Chicago 55.00. By Rev. Dubsrg for Sondhaus from s. Gem. in South Chicago - 55.00. from that in Whiting 53.65. (Summa -513.65.)  
 For poor seminarians in Addison: From Past. Lange's Gem. in Chicago for W. Merke 510.00. By Past. Engelbrecht this, for Jul. Trapp from his congregation's Young Men's Association and from the Young Women's Association 55.00. each. By C. Waschlewsky in Echester, Collecte at Aug. Boerr's wedding. 54.35 Collecte at Aug. Asche's wedding in Addison 520.00. (Summa 544.35.)  
 On the Emigrant Mission: From Past. Reisingers Gem. in Danville -512.68.  
 For the Emigrant Mission in New York: By Past. <Ltrgr's Gem. in Dundee -55.00. By I. H. Kuhlcnbeck from Past. Ottmann's Gem. in Collinsville - 56.20. (Summa -511.20.)  
 For the Emigrants - Baltimore Mission: From Past. Steege's Gem. in Dundee -55.00.  
 For Past. Brunn's institution: From Past. Hiebers Gemeindc at Matteson -57.50.  
 For the congregation in Odessa, Dakota: From the congregation in Danville -517.22. By Past. Heid from Past. E. Bangertrrs Gem. in Proria -56.25. (Summa -523.47.)  
 For the community in Eincinnati: From the comm. in Provssso -513.20.  
 For the congregation in Oshkosh: By Pastor Heilmann in Worden 50 Cts. (retrospective).  
 For the Hospital in St. Louis: From Rev. Nidels Gem. in Homewood -56.00.  
 To the orphanage near St. Louis: By Rev. Kothe at Mount Olive from N. N. -55.00, by Wittwe Hismann -52.00.  
 Addison, Ill, Jan. 17, 1876; H. Bartling, Kassrer.

### Entered into the Middle District's treasury:

To the building fund: From Past. Seih's congregation in Ayilla 510.00. Past. Hiebers Gem. in Mark Township -55.00. Rev. Hüge's Gem. in Bremen - 59.11. From M. Schneider in Liverpool -51.00. I. Braun in Napoleon 52.00. Wittwe Hofmann in La- fayette 52.00. From Past. Kniers Gem. in Ncu- Dettelsau -55.00. Past. Nir els Gem. in Columbus -511.81. Past. Quorls Gem. in Toledo -59.65. From Past. Fleischmann's Gem. in Kendallville 529.25.  
 To the synod treasury: From Dr. Sihler in Fort Wayne 52.00. Past. Horst's congregation in Wittenberg 56.85. Past. Lehner's Gem. in New Havcu 59.44. from himself 51.00. Teacher Scheffl in Newburgh 52.00. Past. Hiebers Gem. in Mark Township 56.00. teacher Nolting in Dudleytown 51.00. Past. Nützel's Gem. in Columbus 54.70. Dr. Sihler's Gem. in Fort Wayne 559.55. Past. Stubnatzy's congreg. there 568.52. Past. Schoeneberg's Gem. in Lafayette 530.40. Past. Jox's Gem. in LoganSport 510.00. Past. Zuckers Gem. in Drifance 58.00. Past. Knier's Gem. in Neu - Vrttelsau 516.55. Past. Fleischmann's Gem. in Kendallville 512.40. Past. Zschoche's Gem. in Marion Township 510.00.  
 For Past. Doschrt's congregation: From Past. Schäfers Gem. in New Boston 52.00.  
 For the Emigrant Mission in New York: From Past. Lehner's parish in New Haven 56.75. Past. Hüge's Gem. in Bremen 56.59.  
 For the heathen mission: From Past. Dulitz Gem. in Napoleon 514.20. gray Bruns there 50 Cts.  
 On the Hrrmansburg Mission: By M. Schneider in Liverpool 51.00.  
 To the seminary household in Springfield: From Past. Wynekens Gem. in Cleveland 561.85.  
 For inner mission: From Past. Fleischmann's Gem. in Kendallville 52.05. Past. Zschoche's Gem. in Marion Town- ship P8.00"

For poor students in St. Louis: From Past. Bühls Gem. in Massillon 48.45.  
 To the orphanage at St. Louis: Wedding Collecte at M. Horsch 43.15. By Past. Dulitz from some of his congregations 425.30.  
 To the orphanage in Addison: From teacher Kuchle's schoolchildren 44.25.  
 To the Wittenkass in: From Past. Rupprecht's parish in North Dover 412.44. Past. Schmidt in Liverpool 42.1x). from his congregation 48.50. Mr. Deichmüller in Lafayette 43.00. Mr. Schnalbe there 42.00. Kindtauf-Collecte at A. Rausch in Neu Dettelsau 42.00. From Past. Fleischmann's congregation in Kendallville 46.45.  
 Fort Wayne, 31st Dec. 1875. c. Grahl, Cassirer.

### Proceeds to the Northwest District coffers:

(Conclusion.)  
 On the synod treasury: From Past. Spehr's congregation, Harvest Festival Collecte, 417.00. From Past. Schumann's congregation, desgl. K'61.00. From Past. Prager's Gem. in Town Gravelle 45.36. in Town Milwaukee 42.36. From Trinity's Gem. in Milwaukee 431.03. From Past. H. Dicke 42.00. Past. Aulich's congreg. in Ellisville 42.50. Past. Schumann's Gem. in Freistadt 46.35. Past. Wampsgan's Gem. in Adell 428.10. Teacher Ehmann - 42.00. Past. Daib and his Gem. in Oshkosh 421.00. Of the Dreieinigk. Gem. in Town Herman 411.64. Of Past. O. S. Zimmermann's Gem. in Ahnapee 45.00. Past. Markworth's Gem. in Caledonia 410.43. to Rat River 44.74. to Fremont Road 41.21. Past. Eibert's Gem. in Nicolett 42.00. Past. Kel- ler's Dreieinigk. Gem. 43.95. whose St. John's Gem. 44.55. By Past. H. Meyer, harvest festival coll. of the Gem. in Kirchhain 412.89. Reformation festival coll. 47.44. Whose Gem. to Cedar Creek 416.26. By Past. Winter's Gem. in Logansville 412.00. Past. Rolfs Gem. in St. Paul 410.25. past. J. Horst 41.00. past. W. Friedrich 45.00. whose Gem. in Waconia 410.00. at Watertown 41.70. Of Past. Grothe's Gem. in Town Lowell 452.00. Past. Markworth's Gem. at Fremont Road 42.20. at Schroeder's Corner 43.85. at Wolf River 47.75. From Rev. C. Seuel's upper Immanuel's Gem. 422.07. from lower Jmm. Gem. 45.48. Part of Harvest Festival Collecte from 3 parishes of Past. H. Sprengler 423.50. From Past. Alward's Gem. in Leebanon 433.00. From d. Sparbüchse von Otilie Georges an deren 5tem Geburtstag 42.00. From Past. Herzers Gem. in Minnea- polis 45.55. Teacher Rüge 42.00. Past. Laudeck 42.00. whose congregation 46.75. Rev. Schilling 42.00. From Immanuel's congreg. in Milwaukee 417.13.  
 For the Deaf and Dumb Institution: Bon Past. C. Strasen's congreg. in Watertown 415.73. Past. Winter in Logans- villr 41.00. From Jmm. comm. in Milwaukee 49.25.  
 To the building fund: From Past. Bürgers St. Johannis-Gem. 425.00. Past. Winters Gem. in Logansville, 5tr consignment, 432|>0. From Gem. in Eedarburgh, 2nd consignment, 430.00. F. L.-chneidewind in Sheboygan 42.00 each for Sprtngheld, Addison and Fort Wayne. Past. I. v. Brandt's Gem. in Blue Earth City 410.00. from d. Jmm. comm. in Milwaukee 413.61. Past. Ch. Maurer's Gem. in Belvidere 49.00. in Town Echester 410.40. Past. Wesemann's Gem. in Graton 417.00. whose Filialgem. 42.00. of Dreieinigk. Gem. in Town Herman, 2nd consignment, 421.50. of Past. Winter's Gem. in Logansville 423.00. Past. Pragers Gem. in Granville 43.58. Past. Stecher's Gem. in Rantoul 49.00. Past. Kaseiltz's Gem. in Wilson 48.00. by Past. Horst's Gem. in Hay Creek 470.00. in Goodhue 414.00. Past. Borneke's s comm. 47.20. Past. Schumann's Gem. in Freistadt, 3rd Sendg. 478.17. Past. Friedrich's Gem. in Waconia 414.05. Past. Meyer's Filialgem. at Cedar Creek 421.25. Past. Bürgers St. Johannis-Gem. in Hart 48.00. Past. Kolbe's Gem. in Green Jslr, Kirchweih - Collecte, 410.00. Rev. Kellers Dreieinigk.-Gem. 44.00. St. Johannis-Gem. 41.55.  
 For Past. Doescher's congregations: From Rev. O. Spehr's Gem. in Sheboygan 45.00. Past. Horst's Gem. in Hay Creek 46.94. Past. Endeward and its Gem. 43.25.  
 For inner mission: By Past. C. Seuel, Mission Festival Collecte, 417.61. Part of the collection at L. Weihbrecht's wedding 410.00. From the Jmm. congregation in Milwaukee 44.06. From St. Stephen's congregation there 41.00. From Past. Markworth's congregation in Weyauwega 43.87. Of Past. Borneke's 3 parishes 47.00. Wedding Collecte at Marshall's in Readfield 46.00. From Immanuel's parish in Milwaukee 43.00.  
 On the orphanage: From Past. C. Strasen's Gem. in Watertown 415.72. From teachers' pupils - Weib's in Milwaukee 42.00. Pritzlaff 42.00. Rüge in Schenckville 42.00. Rir 41.00. Schlich 42.00. By Past. Spm, running collecte at Morsch in Sheboygan, 42.25. From Otilie Georges' piggy bank on her 5th birthday 42.50. From G. Cornelius' children in Minneapolis 75 lts. From Past. "stute's Gem. 44.00.  
 For poor students in Sprtngheld: From Mrs. Holmk's piggy bank 42.00. From Past. Rohrlack's Gem. in Reedsburgh 45.00. Past. Friedrich's Gem. in Waconia 48.00. Past. Mare's Gem. 44.00.  
 Milwaukee, Dec. 31, 1875. C. Eißfeldt, Cassirer.

### For the Lutheran Orphanage and Deaf and Dumb Institution at Norris Station, Wahne County, Michigan:

(Conclusion.)  
 One month's pension from the farm in Royal Oak 44.00. By Berger from Past. Bühls Gem. in Massillon, O., 12.25. By the same from M. Conzoldmann in Indianapolis 2.00. By the same from Past. Lohmann's Gem. in Akron, O., 59.70. By the same of Past. Schwan's Gem. in Cleveland 54.08. Past. Schmidt's Gem. in Wyra, O., 8.25. Past. Wyneken's Gem. in Cleveland 98.25. Past. Crämers Gem. in Zanesville, O., 4.00. Past. Hiller in Pomeroy, O., 11.25. W. Dornfeld in Martinsville, N. I., 9.05. Eridas of poems by Karl Flach of Detroit, 30.85. By Past. Kilian, wedding - coll. at A. Zuhke's in Dodge County, Wis. 4.50. From Mr. Niemann in Pittsburg several suits for boys. To Mr. Kaufmann and Mrs. Köhn at Sheboygan, Wis. 1 box of soap. From Mrs. Adler in Detroit, 6 pairs of Stockings. Through Mrs. Past. Dörfler in Bridgewater from G. Nifle 1 quilt. From Mr. Hempel, nails valued at 6.50. From Mr. Strudel, work valued at 30.00. From the Young Women's Association in Oshkosh, Wis. 4 shirts, 4 pairs of pants, 6 aprons, 3 pairs of woolen stockings, 6 sheets, 6 pillowcases. By Past. Partenfelder in Bay City from Mrs. Zimmermann 8 Zlard Wollenzug, Don N. and M. Kamm 10 ad. Calico. From Mrs. and Miss Kolberg 15 sts. calico, 2 skeins wool. Miss Babette Trump and Joh. Bauer 10 id. Calico. Mrs. Mcrtens and Lütkenmüller 2 ad. Flannel, 1 apron, 1 pair of stockings. From Mrs. Arnold 1 boy's skirt, 1 pair of stockings, 7 handkerchiefs, 16 ad. Calico. From Mrs. Schwenn 3 id. Trouser stuff. From Eickmeier 2 pairs of stockings and unbleached stuff. From Misses Johanne and Lisette Arnold 8 handkerchiefs, 8 ad. Calico. From Mr. I. and G. Heumann 20 ad. Calico. R. Scheuermann 1 pr. shoes. Johann, Charlotte and Hermann Gruff 10 lv. Calico. By Mrs. Past. Adam in Woodland, Mich. 1 bag of dried apples, 2 skeins of knitting wool, 1 box of sugar stuff, Through A. Scheeler from Mr. Scharf a clock worth 3.00. From Mr. Albrecht coll. Bricks, timber, iron 2c., worth 265.70. From Mr. Walz coll. Bricks, timber and iron, worth 138.55. From Mr. C. L. Jung collect. Pumps 2c., worth 12.00. From Mr. Keil coll. Lumber, value 12.00. Bon A. Scheeler Lum-ber coll. worth 30.00. From Mr. Beyer a music book, werth 2.50. Mr. Glogner for stone and inscription 10.10. From Flach Schreinrarbeit in werth of 30.00. From Mr. Endris Fuheren in werth of 10.00. From the women's association of Trinitatis-Gem. Clothing and bedding worth 126.00. in money 50.00. By I. H. Topel to a hotel stove collectirt 40.00. donated 65.50. By C. L. Jung to the stove donated 33.00. collectirt 17.00. By Mr. Karl Vich 6 bush. Potatoes. By Maria Schüller in Adams County from the St. Paul parish of Mr. Past. Jakber 1 barrel of butter. By Mr. Bieth potatoes to the value of 44.00. By Rev. Hilpert in Wisconsin 15 pairs of woolen stockings. By W. Stolzenfeld and Joseph Hoff collected 20 bushrt potatoes, 3 bushel turnips, 53 cabbage heads, 1 peck onions. By Mr. Kundinger 9 chairs.  
 Detroit, Dec. 28, 1875. A. Scheeler.

### For the Lutheran orphanage zum Kindlein Jesu at St. Louis

in gifts of love furthermore received: From M. Mertz 1 bushel of apples. From Mr. Viehage 1 side of bacon, 2 Bush. potatoes. From Herm Stehner 2 Bush. Potatoes. From H. Niebrügge 2 sack of apples. Bon Jungfer Auguste Beyer 1 pack of worn clothes. From G. W. Kierzer in St. Louis 42.00. N. N. 4.25. From the congregation at Des Peres, Mo., church collecte on Thanksgiving Day, 21.00. From G. Mertz 3 S. cabbage, 1 S. turnips, 6 Psd. butter. From H. Hoffmann 1 barrel of cabbage. From L. Volkening 4 missionary harbs. Andr. Bopp 1 piece of calico. Ph. Rauscher 1 p. cabbage, 1 p. turnips, 1 bush. Potatoes. G. Greb several hundred heads of cabbage. Wittwe Pappendorf 1 p. potatoes, 1 p. turnips. From Amalie Rohlfing 4 girls' 2 boys' hats. From H. Reupcr and R. Kreisler 1 barrel of molasses. From N. N. 2 pc. gingham. From L. Könemann 2.00. From the Concordia District in St. Louis by Teacher Körner 3.75. From the Dreieinigkeits-Distr. there by A. Ahner 1.00. by F. W. Heinig 3.90. From the Jm- manuels-District there by F. W. Springmeyer 6.95. by Th. Günther 5.70. By Past. Landgraf 1.00. By Ehr. Körner 5.00. Collecte at the baptism of F. W. Buddenberg's Sohnlein 5.00. By J. Widand 1.00. Mrs. Weiß 1.00. Ernst Schrumpf 50 Cts. From F. Vötkötter 1.50. From H. Vornbrock double bedsteads, werth 418.00. By Past. Landgraf 1 pair of stockings. From the werth Women's Association in the Zion's District at St. Louis 6 pairs of pants, 13 shirts, 2 pairs of stockings, From C. Kölling 9 woolen girls' caps, 6 pairs of stockings. By Past. Lenk, Kirchen-Collecte sr. Gemeinde in Bremen near St. Louis on the 1st Sunday of Advent, 44.10. Dom werthen Frauenverein in der Gemeinde zu St. Charles, Mo., 8 woolen petticoats, 8 pairs of Barchent underpants, 5 pairs of woolen socks, 4 girls' dresses, 4 girls' shirts, 2 aprons, 2 Wcappers, 3 boys' shirts, 3 Knabentosen, 3 bodices. From the werth women's club in the community at Rock Island, Ill., 3 pairs of shoes, 7 caliro dresses, 8 woolen dresses, 11 aprons, 3 girls' jackets, 6 petticoats, 5 girls' shorts, 9 girls' shirts, 2 girls' shawls, 39 pairs of stockings, 2 boys' suits, 1 pair of petticoats, 5 boys' woolen shawls, 4 desgl. shawls. From Henry Schramm 2.50. From Karl Wchktng 10.00. F. Neumeister 5.00. From the piggy bank of the children of Mr. Wm. Steinmeyer 5.00. From Mr. Teacher O. Gotsch's school children in St. Louis 8.05 together with various articles of clothing 2c. From teacher C. Günther's schoolchildren 3.00. From teacher Mackensen's schoolchildren 7.00> together with several articles of clothing 2c. From the schoolchildren of Mrs. Teacher Pohle 7.25. from herself 1.00. From the Hackel siblings 5.00. From Mr. Teacher E. Roschke's schoolchildren 11.25 together with 1 package of shoes and 2 packages of clothes. Don W. Maßmann in Venedy, Ill., 10.00. Mrs. Strübing in South St. Louis 2.00. Subsequently from Mrs. Pohle's school 1.00. From Mr. Teacher Almstädt's school children in St. Louis 8.40. Collecte of the Jmm. congregation there at the Christmas children's service 35.55. Christmas collecte of the congregation at Lowell near St. Louis 9.70. From Mr. Berkling there 4.00. By Rev. W. I. Strobel of his Gem. at Wilton, Iowa, 9.25. Christmas gift from Chr. L. West at Lincoln, Ill. 10.00. From the piggy bank of a deceased 8-year-old boy 4.23. Wedding collecte at Mr. F. Willers by Past. B. Sirvers 6.00. From W. Krenning sr. in Bielefeld, Mo., 3.00. Christmas gift from Mrs. Schneider in Darmstadt, Ill., 5.00. From C. H. Moritz in St. Louis 20 dolls and 1 dozen cups, werth 7.50. From Mr. Wilhardt 13 caps. Through the same from N. N. several pieces of stuff. From A. Sieger 1 barrel of flour. From C. Lange, Christmas items valued at 5.00. From the Women's Association of the Cross Parish in St. Louis, 12 hats, 5 shawls, 4 pairs of stockings, 5 aprons. From Mrs. Unnamed 2 pieces of stuff, 6 pairs of stockings.

Many thanks to all kind donors!

I. M. Estel, Cassirer.

# 21

## Report of the preachers - and teachers - widows - and orphans kiss from Jan. 1, 1875 until then 1876.

		Intake.	
1.	Cash balance from last year according to report ... H 142.82 From the Western District contributions P266.65 Gifts 273.93		
2.	From Illinois District Contributions ...- 226.00 Gifts 168.59		540.58
3.	From the middle district, contributions ftheilwcisc from previous jabren, 306.50 gifts/ by Hrn. Kassirer Grahl 731.00		394.59
4.	From the Northwestern District contributions 269.25 Gifts 279.50		1037.50
5.	AuS to the north District Contributions 114.72 Gifts 97.80		548.75
6.	From the Eastern District contributions and gifts 199.12		212.52
7.	Excluded from the proceeds of the Rudloff Legacy. 50.00		
		Total revenue	H3125 .88
1.	Support for 23 widows and 45 orphans P2640 .00	R. Issue.	
2.	Support of a studying orphan from Rudloff-Legat 50.00		
3.	(Debts incurred before my term) paid off 418.11		
4.	Expenses 7.12		

Summa of the output K3115.23

Remains cash on hand on January 1, 1876 .... K 10.65  
South St. Louis, Mo. in January 1876.

### For the Preachers' and Teachers' Widows' and Orphans' Fund

C. F. W. Sapper, currently general treasurer of the preachers' and teachers' widows' and orphans' funds.  
(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of December 1875:

- Contributions:  
From Messrs. Teachers M. Große, B. Barthel and Eggers each 4-2.00. From Messrs. Pastors C. Vetter, Tirmcnstein and Schröder each 4-4.00, Modinger P5.00. From Hurn Dir. Linde- when H7.60.
- Gifts:  
From Mrs. N. N. of Rev. B. Sievers' congregation in California, Mo. 4-5.00. From N. N. by Mr. Past. Ottmann in CollinSVille, Ill. G5.00. From N. N. by Mr. Past. Hun- ziker 4-5.00. By Mr. L. Hintz in Frazer, Mich. \$1.65. By Mr. Teacher Neifert in New Mellr, Mo. H3.45. Collecte of the congregation of Mr. Past. R. Voigt in Pevely, Mo., H2.75. don of the congregation of Mr. Past. E. Lehmann in New Wells, Mo., Collecte, P4.30.

### Annual financial statement for 1875.

Received in	Gifts	Contributions
January	H 45.75	P 33.65
February	34.76	10 .00
March	17.65	30 .00
April	30.02	21 .00
May		25.00
June	38.50	84 .00
July		9 .00
August 9		9 .00
September 2.		005 .00
October	15.00	20 .00
November	78.25	18 .00
December	17.15	30 .60
throughout the year	H289.08	G295 .25
Summa	O584	33

This is H477.82 less than in the previous year, and yet the number of widows and orphans is increasing. May God grant grace that such dear congregations, which have not yet done anything for this cause, will from now on regularly contribute at least one collection per year. The dear Savior Jesus Christ has done so much for us poor sinners with his incarnation that we should certainly also thank him with such gifts.

The above H584.33 has been given to the general treasurer, Mr. Pastor Sapper, according to the receipt.

St. Louis, 31 Dec. 1875. Oskar E. Gotsch.  
For the purchase of musical instruments for the school teachers' seminary, during the yearS 1875, through teacher I. Meibobm received from the Woman's Club at Leavenworth, Kansas, 4-5.00

Received for poor students: Through Mr. Past. I. M. Hahn a part of the harvest festival collection of his congregation. Gemeinde 4-8.40. By Mr. Past. Daib from the Wisconsin Benevolent Fund G8.00 for Kaiser and Dubberstrin, By Mr. Niemann in Pittsburgh from the local congregation S10.00 for A. Schwan- kovsky. Through Mr. Past. Wagner from the Jungfrauenverein sr. Parish 4-20.00 for Ludemann. By Mr. Past. Schaaf from sr. Gem. 4-16.00 for Schatz From the Jungfrauenverein of the local Grm. P12.50 for Krause. From Hrn. Past. K. Moll's Gem. by I. Kamin, wedding collecte, 43.40 for Kamin. From the Sewing Club in the Concordia- District at St. Louis, 2 top shirts, 2 pairs of stockings, 1 undershirt, 1 pair of underpants, 1 handkerchief for wheels; also 3 bust shirts, 2 pr. stockings. From the women's club in Concordia, Mo. 6 bust shirts. From the Sewing Club of the Three Cinigk. comm. in Milwaukee, 18 bust shirts, 6 undershirts, 12 undershorts, 12 handkerchiefs, 12 towels, 12 pr. stockings, 6 bed covers, 2 woolen blankets. From the comm. of Mr. Past. You. G2.00, from that of Mr. Past. W. Schilling 42.50, from that of Mr. Past. E. Mertens 412.50 for Daschlein. Through Mr. Past. Stürken from the Frauenverein sr. Gem. 4-20.00 for Schwankovsky and 410.00 for Schatz, for the same 45.00 from the Jünglingsverein. Through Mr. Past. F. H. Kolbe as "part" of the Kirchweihfest-Collecte in Green Jsle 410.67 for Qerding. By Mr. Past. C. Groß from the Women's Association sr. Gem. 415.00 for Christmas present. Through Mr. Past. Willner, Christmas Collecte sr. Gem. 47.00. By Mr. Past. Tonjes from sr. Gem. 44.00 for Blanken. By Mr. Past. F. Grupe from Mr. Teacher Kienzie, collected at F. Krüger's wedding, 48.05 for Nimrier. Through Mr. Past. Hertrich by Pastors Schulenburg, Schaaf, v. Schenck, Sippe! and himself 41.00 each for Schatz. From N. N. per Erpr. 6 new vests. By Mr. Past. Rudiger, collected at I. Sieg's wedding, 44.00 for Fackler. From the women's association of the congregation of Mr. Past. Hochstetter 15 bust shirts, 6 pillow cases, 30 towels, 4 pairs of socks. From the Baltimore' Women's Association a large package of linen for the sons of Mr. Past. Schwankovsky, 24 pairs of stockings, 24 pairs of underpants, 12 undershirts, 11 suspenders, 6 woolen shawls. By Mr. Past. Köstering Collecte his Gesamtmgemeinde Altenburg and Frohna 460.00, of which 410.00 for Oerding. From the congregation of Hrn. Past. Werken s.Jllinoissynodej 426.25 for Krause. From Mr. Christ. Loren; from West Lincoln 410.00 for Meeske, and by Mr. Past. Schwensen 412.50 from his congregation for the same. By Mr. Past. Hirschmann from his congregation 420.50 for Heiner. By Mr. Past. Buszin from his parish 410.00 for H. Müller. By Mr. Past. Wille Collecte of his parish 410.60 for Blanken. By Mr. Past. Norden Collecte sr. Gemeinde 45.00 for Blanken. By Mr. Past. Hügli of C. Bieth 42.00. By Mr. Past. Schulenburg Christmas Collecte his parish 410.00 for Grabarkewitz. By Hrn. Past. W. I. B. Lange New Year's Day - Collecte of his congregation 46.00 for Sander. By Mr. Past. Maurer Weih- nachtS-Collecte sr. Parish 48.00 and sr. Branch 42.25. From the Collinsville Women's Association 11 bust shirts. Through Past. J. L. Crämer from the women's club sr. Parish 48.00 Christmas gift for Handschke. Through Rev. Hallerberg from the missionary treasury sr. Parish 420.00 for Mertner. By Mr. Past. Weber as part of the Christmas collection of sr. Congregation 47.00 for Meeske. By Mr. Past. Hertwig 45.00. by Mr. Past. Schäfer from Mrs. K. from sr. Gemeinde O5.00 and from the congregation in Holland 42.00 for poor students and from himself 42.00 for Huber. Through Mr. Past. Berner Collecte sr. Gemeinde 415.70, of which 47.00 for I. Müller. By Mrs. Goldfrus dahirr r by herself 41.00, by Mrs. E. Sommer 42.50, M. Dunkel 42.00, Köllner 41.50, Bachhelm 41.00 for the students who do not yet have washerwomen.

For the seminary. Budget: By Mr. Past. Schlechte 43.45 from sr. By Mr. Bolte here from the firm Zimmermann, Bolte and Armstrong here 415.00. By Mr. Past. Wunsch, WeihnachtS-Collecte, 411.50. Bon Hrn. Rocker dahier to a cow 450.00.  
Springfield, Jlls, January, 1876, A. Crämer.

### Received for the seminar - budget in Addison:

Since September 1875 the following gifts have been received r From Schaumburg, Ill: From H. Pfingsten 1 sack of cabbage, 1 p. yellow, 2 p. white turnips, 1 p. wheat, 2 p. oats, 5 p. potatoes. From H. Thirk 3 p. oats, 3 p. grain, 6 p. potatoes, 1 p. yellow turnips, 1 p. beans, 12 lbs. butter, 1 p. apples, 185<sup>4</sup> lbs. meat. From hard, Ill: From Jurg Matthies 1 L>. Oats. From H. Drechsler 1 p. oats, 1 p. grain. Marie Miller 25 Cts. From G. Amling 2 p. oats, 2 p. grain. From I. Lehnke 50 Cts. From I. Miller 1 p. potatoes. From Joh. Fink 1 p. grain, 1 p. beans and onions. From H. Kasten 1 -L>. Grain, 1 p. oats. From Wilhelmine Fink 1 p. potatoes. From Joh. Schulz 1 p. wheat. From H. Esch 3 p. oats. From Hirm. Hiltmann 4 p. grain and 2 p. oats. grain. From Zork Centre, Ill: From H. Gottermann 3 p. grain, 1 p. oats, 2 p. cabbage. From E. Ahrens 2 p. grain, 2 p. potatoes, 2 p. cabbage. From Addison, Ill: From W. Buchholz 6 squats of grain. From E. H. W. Leeseberg 3 p. grain. From F. Leeseberg 4 p. grain, 3 p. oats, 4 p. white turnips. From D. Kornhaas 2 p. grain, 2 p. oats, 2 p. potatoes. From F. Buchhol: 4 p. potatoes and 7 squats of grain. From F. Kuhlmann 3 p. grain, 3 p. oats, 1 p. red, 1 p. yellow turnips. From F. Weiss 1 p. rye and 2 p. grain. From W. Jeske 1 p. Grain. From H. Ducker 24 p. cabbages, 1 p. grain. By Prof. Selle 49.54, 449.30, 46.70 and P3.00. By Kassirer Roschke 420.00. By Prof. Linde- marin 416.50. By Kassirer Bartling 412.30 and 425.00.

Addison, Ill, Jan. 8, 1876. I. Rohde.  
Received for the orphanage at Addison since July, 1875: From W. Teyler at Rosette Station, Ill, 1 box green peas. From Mrs. Hölscher at Elmhurst, Ill, 6 sts. Stuff and 6 pieces of absorbent cotton. From Mrs. J. O. Meier in Trete, Ill, 1 dozen boys' shirts. From L-chaumburg, Ill: From C. Biesterfridt 1 gallon of butter, j gatt. Preserves. From H. Pfingsten 1 sack of wheat, 1 p. cabbage, 1 p. white and 1 p. yellow turnips. From Addison, Ill: From C. Schulle 30 lbs. of meat.

From Clara Selle 1 dress. From Wittwe Weber 9 hats, 6 caps, 2Z Bush. Apples, 2 Id. woolen stuff. From F. Leeseberg 1 p. flour, 3 p. turnips, 1 p. apples. From Prof. Lindemann 1 cap and several articles of clothing. From B. Willen 4 p. white, 1 p. yellow turnips. From F. Kuhlmann 6 girls' shirts, 3 pr. stockings and -K2.00. From H. Hochmeister 2 p. apples. From E. H. W. Leeseberg 2 fat geese. From F. Miesenbrink 2 towels, 11 Id. Stuff and H2.00. From Chicago, Ill. From Past. Wonders parish: from N. N. 1 new winter cloth, 1 pr. shoes; from the women and maidens 2 quilts, 14 Id. woolen stuff, 32 iv. cotton stuff, 2 towels, 10 woolen quilts, 45 Id. Stuff for clothes; from H. W. Niedert & Co. 2 barrels of flour for Christmas; by teacher F. Harte! from his pupils several pieces of clothing. From Past. Wagner's parish; from Mrs. Wendt 6 bed sheets. From Darmstadt, Jnd. r From Mrs. Past. Weyel 1 quilted bedspread, 9 caps, ^shirts, 3 pairs of stockings. From Mrs. W. Nuckrich 1 bed sheet, 2 pillow cases, 4 shirts. From Mrs. D. Umbach 1 quilted bed cover, 3 shirts, 1 pair of stockings. From Mrs. Ch. Kahle 4 pr. stockings. From Mrs. Ch. Korff 1 pair of stockings. From N. N. 10 Id. Calico. Through Rev. W. Hallerberg from the Mission- Na'iverein of St. Jacobi Parish in Quincy, Ill, 6 quilts, 32 shirts, 10 aprons, 4 girls' dresses, 20 jackets, 7 pants, 2 bodices, 6 girls' pants, 8 night pants. From the women's club in Past. Niethammer's congregation in La Porte, Jnd, 3 quilts, 3 sheets, 12 pillowcases, 7 pants, 4 bodices, 5 dresses, 9 petticoats, 5 aprons, 1 shirt. From the women of the community in Rock Island, Ill, 2 girls' shawls, 2 jackets, 9 dresses, 6 aprons, 3 caps, 8 pants, 6 petticoats, 11 shirts, 20 pr. stockings, 2 pr. shoes, 1 pair of pants with vest, 6 neckerchiefs, 5pr. gloves, 3 pr. pulse warmers. From Harleiri, Ill: From G. Amling \$1.00 and 2 lbs. butter; from W. Frick 40 Cts. and from H. Esch 12l.00. Through M. L. Barthel in St. Louis school books worth K48.50.

Addison, Jan. 3, 1876. i. Harmening, orphan father.  
For supplies to be purchased for science classes I received: from the high school student Fischer von Bellwer H8.00, Neuhooff 3.00; from the high school students Werner u. Rauh 19.25; from the high school students: Tatge 5.00, Trinklcn 1.00, Bünge 0.50, N. N. 3.50, Saupert 1.50, Becker 1.00, See! 20.00, Fischer 3.50, Wyneken 1.00, Eickhoff 1.00; from Mr. Druhé in San FranciScv 100.00; from Mr. Pastor Brüggemann a collection of butterflies and beetles.

For postage-free sending of insects and minerals, with indication of the place of discovery asks  
Fort Wayne, 27th Der. 1875 H. Dümmling.  
Received with heartfelt thanks: By Past. Biedermann from Jungfrauen Verein H20.15, from Frauen-Verein 7.30, Kinderblatt 7.00, from Dickryge's Hochzeit 2.00 for F. Schürfer, Bon Pastor H. Sieving's congregation for E. Heid 5.51, Past. Niethammers congregation for F. Brust 18.20. By Past. Pennekamp of the Women's Association 10.00. By Past. Fritze, collected at H. Oeting's wedding at I. H. Fülling, for H. Frincke and (?) 27.00. By Past. Liebe's Frauenverein for F. Pennekamp 8.00. By Rev. H. Wynekens Jungfrauenverein for W. Lucas 17.00. By Rev. Lenks Virgins' Association 10.00. By Past. C. Brandt by F. Siemers, H. Müller, Wischmeier 10.00 each, by H. Richmann 4.00 for S. Siebrand. By Past. H. Crämer 3.00, from the sewing club 5.00 for H. Rauh. From the Women's Club in La Porte 12.00. From an unnamed person in Baltimore 10.00. Past. H. Hanser's congregation 10.00. Past. W. Bartling's congregation 20.00, from the Women's Club 5.00 for Albrecht and Kohn. From Past. Engelbrechts Frauenverein for Bérldinn 10.00. By Past. Steinbach for Brunn's pupils 5.76. By Past. Seitz' congregation 15.00. By Mr. Wolfert 7.00 for F. Seitz. From F. Vorlag for Lucas 1.50. Past. Mennicke's Junglingsverein for C. Engel 10.00. From Past. Kollmorgcns Gemeinde for C. Metz 7.30. Past. Sturken's congregation 44.00 for Dorsch and Frincke. Past. Stubnatzy's Junglingsverein for Pennekamp 5.00, for Germcroth 5.00. From Past. Cämmerer's school children 3.35. From Past. L. Pfeiffer's congregation for Grmcröth 13.50. By Past. Allwardt, collected at I. Türke's wedding 7.32, at A. Stuber's wedding 4.68. From Rev. Hochstetter's congregation for H. Frincke 20.35. From Mr. Druhe of San FranciScv 100.00 and from Mr. Meese (formerly) 150.00. Bequest from Mr. L. Brandes sei. of Langster, O., 150.00. From Rev. Crämers parish 2 quilts.

Fort Wayne, Jnd, January, 1876, O. Hanser.  
Received as a Christmas gift for our dear orphans from the Women's Association of the JmmanuelS DistriitS of St. Louis K25.00.  
On behalf of the orphans sincerely thanking  
the 29th of the. 1875F . W. Ude, orphan father.  
For Albert Orth, a deaf-mute, received through Rev. A. H. Brauer in Allegheny City, Pa. collecte of his congregation, hi>12.08.  
For teaching aids: By the pupils of Mr. Teacher W. Schmidt in Jnglefield, Jnd., H6.20. G. Speckhard.  
L20.00 from an unnamed person in St. Louis as "Christkindchen" for the deaf and dumb, which "according to the best judgement shall benefit the poor in the asylum", certifies gratefully  
Detroit, Dec. 28, 1875I . A. Hügli.

## Changed address:

**lisv, Loelrtkl, FVint,orrorvck, LtLnAÜnni 60., III.**  
The "Lutheran", is published twice every month for the annual subscription price of one dollar and five and twenty lent for the current signers, who have to pay the same in advance and send in the post money, while amounts to five cents.  
The letters containing notices for the pages are to be sent to the No. daction, but all others containing "business" orders, "cancellations", monies ac. are to be sent to the address: Ll. O. Vurdel, cor. 5K Llanm Street L'mannir Vermer, St. Louis, Lic. to be sent to. -In Germany, this sheet can be obtained through Iustus Naumann's Buchm. Id. -S in Dre. -gen.

### **Our Emigrant Mission in 1875.**

The seventh year of the existence of our emigrant mission lies behind us. To all friends who have shown a warm heart and an open hand for the blessed continuation of this mission, a short report on the work done in the past year and its success will not be unwelcome. One will probably not complain about the fact that I let hear too much and often from me, it hits me rather the counter-sanctimonious reproach. Without wanting to reject this reproach as completely unjustified, I would like to point out that the emigrant mission, although expressly commanded in the Holy Scriptures by word and example, encompasses only a small area of Christian charity, about which no more should be written than about other works of charity within our Synod. The reports and many articles, which are trumpeted in a blatant manner from other sides regarding the emigrant mission, can by no means be used as examples worthy of imitation, but as deterrents. \*)

The tremendous decrease in immigration in the past year is striking. Only 84,560 landed at Castle Garden, compared to 140,041 in 1874 and 266,818 in 1873. Only 25,559 immigrants came from Germany last year. That my effectiveness has also been reduced by the decrease in immigration is obvious. Nevertheless, every day has had its own plague for me, if a Christian in his profession may speak of plague at all. While the mass immigration in earlier years was often like a battlefield,

\*) I mean especially Neumann's effusions about emigrant mission in the "Weltbote", since Mr. N. has made himself impossible in the "Councijl", thus also in the magazines of the same. His articles are sensational reports, brimming with vain glory and self-glorification, often not even in harmony with the truth. Only recently he reported that he had been given 40,000 acres of land in Wisconsin. What N. writes must be read with question and exclamation marks. But that the matter itself loses its sacred seriousness and true interest among the Christian public is beyond question.

St. Louis, Mo , February 15, 1876. No. 4.

Where sometimes someone is left behind who should have been advised and helped, the work could be more easily translated and better directed in the present state of immigration. By distributing thousands of copies of our well-known tract, as well as hundreds of issues of the Lutheran Volks- und Kinderblatt, the imperishable seed of the divine word has been scattered on many a pilgrim's heart, and the sermon services, which I have held every fortnight on Sunday evenings in the chapel of the German emigrants' house (16 8tato 8t.) before an often numerous congregation from near and far, will hopefully not have been without blessing.

Most of my time, of course, is taken up with caring for the physical well-being of the immigrants. There are roads to walk, letters to write. I prefer to listen to complaints, etc., so that the days often pass like hours.

I have noted down 682 persons as those whom I more or less assisted on their arrival in and departure from New York. If I were always able to make the necessary notes in the middle of the work, the number could probably be increased by half. Of these 682 people, 527 traveled to Germany and 155 abroad.

I have exchanged a total of 2046 letters, 1800 domestic and 246 foreign.

I have only been able to find work for 23 people. With the great unemployment in New York, I have always been in the greatest embarrassment when I have been approached for advice and support in this regard. If only the many unemployed still had a little cash, then I could prove that many people in our western communities are worthwhile earners.

In order to give the reader a small idea of what my work consists of and what it is used for, I will provide some details.

In February I met a couple of parents with 6 underage children sitting behind the stove in the Castle sheaves. They had been sheltering for several days against the wind and weather in the terrible cold. They did not know where to go from or to go to. The yellow was over and they also lacked warm clothes. In the whole country they had no

They did not know anyone to whom they could turn for help. As a member of our Lutheran church, I considered myself obliged to take care of them. At first I accommodated them in the German emigrants' house, where they soon recovered in the warm room, in the warm bed and at the table, which was generously set three times. In the meantime, I wrote letters here and there, in order to provide them with a good accommodation and continuation in one of our Lutheran congregations according to body and soul. Contrary to expectations, a place was quickly found for them in one of our congregations in Illinois. But where would the not insignificant means of travel come from? The Lord also helped to overcome this difficulty. I presented the plight of the poor family to an agent of the local Children's Aid Society and asked him to help. He agreed. I quickly provided the poor man with an old coat, which I could buy for \$2.00, and the woman and the children with some clothes and linen, provided them with the necessary food and some cash and let them go on their way in God's name. With tears of thanks they took leave of me. But I myself thanked my God that he had so quickly provided the means to care for these eight souls.

I am much concerned and troubled by the little passengers, especially when they immigrate alone. I am referring to the underage children, often still very young, who are often sent to me from Germany for care or onward transportation. For example, last summer a little girl of 2<sup>^</sup> years, a fatherless and motherless orphan, whom a lady had taken all the way to New York, would be handed over to me so that I would place her either in a Lutheran family or in a Lutheran orphanage. Pastor H. in M., from whose parish the child came, wrote me that in Germany she was in danger of falling into the arms of the Catholic Church, because her other three siblings had already been tricked into going there. I immediately contacted Pastor Holls of the Lutheran Orphanage in Mount Vernon near New York about the admission of little Marie (that is the child's name) to the said institution and soon received an affirmative answer. Pastor Holls



## 26

came himself to the emigrant house, where the child was staying, to bring him home. Since he was a complete stranger to the child, she did not want to go with him. She accepted the apples, nuts and cakes he gave her, but she would not take his hand or put her hand on his arm. There was no other way than that a little fairy tale in the emigrant's home, with which the child had become familiar in the meantime, went along to the orphanage. There he soon learned to feel at home among the many other orphans and has now found the best care for body and soul; for which he will later, when he comes to his senses, hopefully thank God, the right father over all that is called children, on his knees.

Another time I became aware of a ten-year-old girl in Castle Garden who had been there for almost two weeks. Upon further inquiry, I learned that she had come as far as New York with her uncle and wanted to join her mother in Wisconsin. Her father had died and her mother had gone to this foreign country with three smaller children in order to make an honest living with them. She could not afford the travel money for the eldest child, and so she left her in the care of her unmarried brother for the time being. With difficulty and hardship, he had managed to get through to New York with the child. But now they could not travel any further. They had already written to the mother, but she was unable to send money. What could I do? I had to take pity on the child, since he was in danger of suffering harm to body and soul if he stayed in Castle Garden any longer. I first took the child to the emigrant house and found employment for the uncle. On my intercession, the agent of the Children's Aid Society again agreed to take over the transportation of the child free of charge. The few articles of clothing which the child had brought with her were put into a sack together with provisions, and in addition I gave her a little money in her pocket and \$2.00, which I had sewn on the inside of her dress for the case of emergency, and a parishioner from Port Richmond, who was present at the time of the dispatch of the little wanderer, gave her an extra dollar, and so she went to the station without the slightest fear or worry. Since she could only be transported by the aforementioned company to the last main station on the railroad in question, I had to give her a letter to the Lutheran pastor who was fortunately stationed there, so that he would take care of the child and see that she made it all the way inland to her mother. According to letters received later, the child arrived safely in the arms of his mother. Who does not clearly recognize the action of the invisible spirits who are sent out to serve those who are to inherit the blessedness?

What has to be done, when a whole crowd of immigrants wants my services at once, is also an example of this. In June, about 140 Lutherans landed from Russia, from the region of the Black Sea. In Hamburg they had received my address with the instruction to place all their affairs in my hands. If one considers that these Russian immigrants, because they usually bring some money with them, are literally besieged from all sides upon their arrival, because one wants to get something out of them, then one can imagine that one of us has to run the gauntlet, namely on the part of the guests.

moneychangers, railroad and land agents. I nevertheless succeeded in keeping the crowd together and in beating off all attacks. First, I helped them collect their bills of exchange and convert the foreign coins. Then I concluded a contract with a railroad company, according to which they were to be transported by express train, but only had to pay the price of the emigrant train. Now the luggage was to be taken from the room in Castle Garden and transported to the station. Then a man and his wife approached me with thundering eyes and complained that they were in the greatest embarrassment, their money had almost completely run out, they had come all the way from Russia with the company and now they had to stay behind alone with their five grown-up children, whether I could not provide advice so that they could also move on? Of course, this was a difficult task, all the more so since the people only announced their departure so shortly before the onward journey. However, I immediately called together a number of family fathers from the society and discussed with them what could be done by themselves for their impecunious traveling companions. Although many of them had little more to spare, they could not bring themselves to simply help the poor family. They could not bring themselves to simply turn their backs on the poor family. I pulled a piece of paper and pencil out of my pocket, went from one to the other and noted down how much each could hand over. In a few minutes I had \$120.00 cash in my hands. With exact calculation, however, this was not enough for what the poor people themselves still had in cash. For a full ticket the yellow still had to come. The collecting among the company had come to a standstill, so there was nothing more to hope for from that side. I then presented the case to the railroad agent in

question with the remark that it would be easy for him to help out of this embarrassment. He scratched behind his ears and promised a free pass for one person. Now he had won. A short time later, not a single Russian soul was to be seen in Castle Garden.

I would like to share some not uninteresting details from my activities among the Russian Lutherans; as is well known, for some years now, these borrowed people have been coming to our country in rather large numbers, but it would take up too much space in the "Lutheran". I only want to mention that it is certainly the most sacred duty of our Lutheran Church to carry pure Word and Sacrament to these fellow believers in the far West. They are almost all people who love God's Word and their church, and in this they put many immigrants from the German fatherland to shame, but they are also all the more in danger of becoming entangled in the web of sects.

So far, I have shown a few examples of how I try to make myself useful to immigrants. I have no less to do with emigrants, i.e. with those who return to the old fatherland, partly as visitors, partly out of necessity and in order to stay there. The number of those who traveled from our congregations to Germany last year and made use of my small services was not insignificant. I should only be pleased if all Lutherans who travel from our Synodal Conference to the old fatherland would come to see me; they would be convinced that the emigrant missionary can also render them many good services, if he only gets the opportunity to do so.

Among the emigrants, those who are tired of America give me the most advice. Many, very many, have not found here what they hoped to find; some have barely earned their daily bread, especially in the last bad years of general business stagnation. They are still driven back to their old homeland, where relatives or friends can take care of them. Most of them come to New York with empty pockets, hoping that they will be helped in some way to return. I have been able to transport a number of very poor people quite freely to Bremen or Hamburg through the mediation of the Commissioner of Immigration; others I have procured passage at a reduced price, and sometimes I have also had to give them money from the treasury or fight for it among acquaintances, because in some cases the return to the old home was the only true help for the people.

How it goes there sometimes, of it still last an example. One day, a fine carriage with two horses suddenly stops in front of my office. The coachman jumps off the buckboard, obligingly opens the door, and out step a man and a woman in genuine patriotic dress, and come to me in the parlor. After greeting them, they seem so familiar to me, and I immediately learn that half a year ago I sent them to work in one of our Lutheran congregations in Michigan, because at that time they did not know where to go. There the man had gotten an incurable injury in a sawmill. Now he wanted to go back to Germany to his relatives. His wife was looking forward to giving birth. When I asked him why they were traveling in such a beautiful carriage, the man replied that the guys at the train station had grabbed them and put them in the carriage against their will. He did not yet understand English and therefore could not have helped himself. (This also happens to other people who travel from the West to New York and are by no means ignorant of the English language. Many a person has been picked up in this way from the train station and driven to the hostel (soft, moreover, to a different one than the one he wanted and was supposed to go to) and was finally happy when he came away with a loss of H5.00 and intact skin). So in our case, too, there was first a bouquet with the coachman; fortunately, the people had not yet paid. He therefore had to shirk the third part of his demand, or I would have "let" him shirk it. After the troublesome coachman had left, however, the people discovered to me that they had only \$30 00 cash left. Again the old story: traveling - and no money to do so. Fortunately, I met the ship's agent in question in a good mood, so he promised me to take them all the way to Hamburg for H40.00 as an exception. I put another \$10.00 on it and the people were helped.

From all the examples told so far, the reader will see that our treasury for the poor is constantly used, although it is unfortunately always poorly filled. More than \$300.00 was spent for the poor, partly for meals and overnight quarters in the emigrant house, partly in cash according to need.

In advances, I spent \$2163.06, of which \$600.00 had not been repaid at year-end.

In total, \$25,734.05 has been deposited with me and all but \$184.42 has been recovered.

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Finally, as far as the contributions to the management of our mission among the immigrants are concerned, the reader will certainly be pleased to see from the enclosed treasury report of Mr. I. Birkner, whom I often have to consult and consult especially in financial matters, that we were able to close the year without a deficit, despite the oppressive times, and even start the new year with a treasury surplus.

Finally, I would like to thank Mr. I. W. Sitzmann, No. 3 Meßberg in Hamburg, and Mr. B. Zieger in Bremen for the services they rendered to the hikers we assigned to them. It is only a pity that Mr. B. Zieger in Bremen was forced to leave his post!

Now, may the faithful God continue to preserve and bless our work among immigrants for the glory of His name. Amen. - —

S. Keyl,

13 Broadway, New York.

(Submitted.)

### **Something from Davenport, Iowa.**

When the great war is over and the defeated enemy army begins its retreat, it is not uncommon to find individuals who continue the war as marauders and, in order to play a trick on the victor out of sheer malice and despair, at least now and then attack a distant post. We have a similar experience here at Davenport with the gentlemen of Iowa. After the battle on a large scale has ended so unhappily for them, at least the local Iowa so-called Zion congregation, in the desperate situation into which it too has now fallen, is seeking to marry in our Trinity congregation, which belongs to the Missouri Synod. \*) The first reason for this was that a member of our congregation, who had been disciplined by us, took refuge in the local Iowa congregation, but when asked by them whether there were "reasons for disciplining" this member, we naturally did not enter into any negotiations with them, since we stand on a completely different basis of faith. \*) But what happens? On January 7, the secretary of the Zion congregation sent us, on their behalf, a "protest" directed to our pastor Bensen against his office, because our congregation had not come into being and existed legally, but was a "Rottengemeinde", and our pastor should therefore resign from his office. And that does not change anything about the ridiculousness and impudence of this protest.

\*) Pastor Gaß, the preacher of the Zion congregation, has already asked us several times with scorn how we knew that he still belonged to the Iowa Synod; but when we asked him for a written declaration that he had left this synod, he replied that he neither said yes nor no whether he belonged to Iowa. So long as he persists in this ambiguity, we must naturally regard him as belonging to the Iowa Synod," but ashamed of it.

When I, the undersigned, some time ago tried to win the heart of the one under discipline by loving persuasion, he answered me: "He does not need to ask anything else about us; we should only exclude him, then he will be excluded to the Iowa church without further ado. Mr. Pastor Gaß had stated that he had now received a letter with instructions to admit anyone as he pleased." To this I asked if this was a letter from the good Lord? "No," he replied, "the letter is from Professors Fritschel." That Pastor Gaß tried to deny this statement changes little in the matter, but sounds quite Iowaish.

Theodor Bensen, Fr.

The letter demands that a joint investigation be instituted, otherwise our community will either accept the charges or keep quiet about them. The people are obviously doing it like evil bankers, who, the more "I approach their downfall, issue all the higher swindle notes, in order to give themselves the appearance that everything is in the highest flourish with them. Not only in order to

In order to justify our protest, but rather to bring to light the shenanigans of our opponents, we let follow here the reasons on which they want to base their childish protest, together with a short answer. They write:

"1. Because the founders and present members of said congregation (i.e., with the exception of a few who have only since been added) have irresponsibly broken away from our congregation with Pastor Vomhof without any reason or semblance of right, and for no other [purpose] than to establish an opposition congregation against us and to cause divisions in the Lutheran Church of this city."

In response to this we must refer the dear readers of the "Lutheran" to the 13th number of the 26th volume; there they will find on page 100 the following certificate of dismissal of Mr. Pastor Vomhof: "Mr. Pastor Vomhof! Since we have sent you to our pastor, namely to the Evangelical Lutheran Zion congregation in Davenport, Iowa, with the intention and opinion that you should be faithful to the confession of the Lutheran **General and Iowa Synod** in doctrine and conduct, and because you have now decisively expressed your intention that you want to join the **Missouri Synod** together with your congregation here, wherein the congregation from

The board of this congregation feels compelled to dismiss you, its current pastor Vomhof: Certified by the Board: John Hiller, H. Schmidt, Jürgen Flambo." Now it is **not true that** Hr. Past. Vomhof demanded of his congregation that it "must join Missouri," nor did Mr. Hiller, who at that time sought to win over Mr. Pastor Strobel of Wilton to himself and his party by such sealings, retract these his false expenditures himself about a year ago. Mr. Pastor Strobel himself reports the following about it: "Let no one refer to me any more, since Mr. Hiller himself admitted that Mr. Pastor Vomhof did not require the congregation to join the Missouri Synod." If one now adds that the same people who deposed Mr. Pastor Vomhof, a few Sundays later publicly put the Hermannsburg mission sheets into the oven in the church with the statement: These were also Missourian papers, and they did not want anything Missourian, indeed they would burn a Missourian Bible because it came from Missouri: - so it will be clear to every reader that only fanatical hatred against the truth of the divine Word dictated to those Iowaish-minded men the deposition of Mr. Pastor Vomhof. Therefore, whoever wanted to remain faithful to the Lord, not to have blasphemed His pure Word, and to be innocent of the shameful deposition of Pastor Vomhof, **had to** leave with him and remain with him. Thus those Iowans have **expelled** us from their synagogue for the sake of our conscience, our confession, and our Lord; they have put Pastor Vomhof in irresponsible prison without any reason or semblance of right.

We were **deposed in an irresponsible manner.** Today, on the other hand, the same people claim that we have irresponsibly broken away from them without any reason or semblance of justice in order to cause a split. - A liar must have a good memory!!! - —

"2. Because they and Pastor Vomhof were guilty of many illicit machinations in the process, and their departure itself was done in a most unchristian, tumultuous, and spiteful manner."

In refuting their first reason, we have actually already refuted this second one. For it is surely inconceivable that church members who depose a faithful preacher for the sake of the pure confession and thus expel all the true-believing children of God from their midst could still be recognized as dear brothers and treated as such. Pastor Vomhof therefore immediately declared to them that they were throwing the Lord Christ and His Word out of the window with their unjust dismissal. However, we see ourselves compelled to call the accusation that our departure was done in a most unchristian, tumultuous and spiteful manner an infamous lie. When Pastor Vomhof was deposed, Mr. Hiller, although we had been told that if we appealed to a congregational meeting, they would lock the doors on us and chase us apart with policemen, wanted to read us a long indictment against Pastor Vomhof after the public service. We did not want to hear this. Therefore we moved away and crossed out our names in the parsonage.

"3. because they then sought to justify their conduct before the public by distorting and twisting the facts in the "Lutheran.""

To this we reply: Until now, no one has refuted our article in the "Lutheraner". Yes, Pastor Strobel himself, who had written a correction concerning himself, now admits from the bottom of his heart that the verdict of the "Lutheraner" on page 117 of the 26th volume: The attempted correction was nothing else than a confirmation of the accusation on the part of the accused himself, was absolutely justified. He himself writes: "I guessed then to the best of my knowledge, but not according to God's Word as I now realize." - The Iowa congregation, of course, claims in its letter, dated January 6 and 7, that it had submitted a protest to Prof. Walther through Pastor Strobel and demanded an investigation. Pastor Strobel, however, firmly denies this. He rather writes: "**I had no order from the congregation .....** to my knowledge, the congregation of Pastor Gaß's predecessor **never** requested an investigation from the Missouri Synod after the separation, nor before."

"4. because they have not only done unspeakable damage to our congregation, but have destroyed the prosperous growth of the Lutheran Church in this city in general, so that they are now burdened with the grave sin of having ruined the Lutheran Church here and thereby encouraged unbelief and sectarianism".

As deeply and painfully as we lament the unfortunate conditions of our poor city, sunk in unbelief and error, which to a certain extent are precisely

of the disgraceful dismissal of Pastor Vomhof, these blasphemies do not affect us who, for the sake of our conscience, have remained true to the pure word and confession. They fall back on those who revile us.

"5. Because since then they have not confessed and made amends for this grave wrong, though perhaps recognized, nor otherwise sought forgiveness and reconciliation from us, but have persisted unrepentantly in the wrong they have committed."

If the enemies of Christ call it a wrong to suffer persecution with a faithful pastor for the sake of the Word of God, let us boast about it.

"6. Because we believe that we may still lay a justifiable claim to these members in question, who are admittedly in church discipline and banishment with us."

Would Grabau, even after six years of separation, suddenly banish an entire congregation if it occurred to him afterwards? To our consolation, Mr. Hiller has given us the assurance that they would **not** have put us under the ban **yet**, if we would have proceeded differently with Mr.! - Otherwise, only the pope would be able to lay claim to his allegedly banished Lord for years to come.

But our Lord Christ has also proclaimed in advance to us, who by His grace have so far stayed with His pure word: "They will put you under ban." John 16:2.

Davenport, Iowa, January 24, 1876.

In the name and on behalf of the congregation the church council: Paul Stahmer.

Fritz Meier.

1.

Oldsen.

H. Kirchenwaldt.

P. I. Richmann. Joh. Stahmer.

(Submitted.)

### **"Night School" and "Germania".**

The "Germania", published in Milwaukee, Wis., is without doubt a paper that distinguishes itself very favorably from all (known to the undersigned) political newspapers of this country. Without interfering in theological disputes and ecclesiastical matters, it nevertheless stands on the side of Christianity and represents the cause of the citizens of this state without violating their faith. She avoids with care what might be offensive in any way, and likewise she opposes the mad ideas of the times in a manly and courageous manner. I sincerely wish that this newspaper, faithfully preserving its previous character and strengthening it in the same way, may exist for quite a long time and gain an ever larger circle of readers. From the bottom of my heart I wish that our God will bless it in such a way that the longer it lasts, the more it will become a means to keep the Satanic press out of the homes of our German fellow citizens in the Northwest of the Union on this side of the Mississippi, or to drive it out of them again.

The writer of these lines is in any case a friend of the "Germania". He has to be, because it really helps to promote the civil welfare of the country, and because it does not fight against the Church of God, but does justice to it.)

\*) However, all this is only said about the weekly issue of the "Germania". I hope that I can also say it of the

He, the writer, is also an old friend of the "Abendschule"; and partly it is this old special friendship, but partly, yes mostly, it is the love for our Synod (i.e. for all individual Christians in our Synodal congregations), which urges and moves him to speak a short word here about "Abendschule" and "Germania". With regard to both papers, I have had some questions on my mind for quite some time, which I would like to put to every adult Christian within our synodal community, but especially to those in the northwest of the Union, and which therefore undoubtedly belong in our dear "Lutheran". In doing so, however, I must go back a little and recall the history of the "Evening School."

A pressing emergency called this into being 22 years ago: at that time there was a lack of a Christian family newspaper, which would have offered true instruction and permissible, harmless entertainment, especially to the growing youth. From then on, this was to be done by the "Evening School", which also received its name for this reason. Poor and small, but pure and chaste, it entered the world. It also had its shortcomings. The content was often "far-fetched", and the pictures often showed the "beginnings of art". That is why the readership did not want to increase very soon. The publishers, who like the editors changed repeatedly, could not turn much to the paper, and so it barely eked out a meager existence for several years.

It was not until the present editor acquired the "Abendschule" and spared neither time nor effort nor expense in embellishing it and making its contents richer and more useful that it became the paper it is today, which not only does credit to its owner, but is also read with pleasure and blessing by thousands. Our "Evening School" has become a success through the earnest and persistent efforts of its editor and the faithful help of many skilful colleagues.

(both of whom, of course, had previously received from God what they could give) has become a family leaf that can quite well stand a comparison with writings of a similar kind. There is no other in the country that could stand alongside it as an equal. The layout, as far as the work of the printer is concerned, is exemplary. A larger number of pictures would be desirable, but they are expensive, and for the current price of the paper, more really cannot be given. The content is solid, carefully selected, and contains nothing that would be offensive or dangerous to a Christian.

could become. And it brings almost only those articles that were written especially for it; it does not eke out its existence by merely plundering other papers and books, which would of course be much more economical, but would also rob it of its value. Of course, the "Evening School" is not perfect, and in particular it does not have the property that every single article pleases every reader or non-reader. But who can please all people! And who can please the clever blamers, who may well spot this or that (real or fictitious) deficiency, and who may point it out with importance to their neighbors and to their readers?

But they do not have the slightest idea of the difficulties which are necessarily connected with the publication of such a paper, and who, although they could, do not even lift a finger to make the matter better!

I would be able to say the same about the daily edition, if I were familiar with it. Only in so far as the content of the latter is also that of the former, will I have judged the same of the latter. L.



In spite of these censures, which have existed at all times and which will not die out in the years to come, the "evening school" has acquired many friends. It has grown and strengthened under our eyes, and has brought many blessings and prevented many mischiefs in our homes. Shouldn't we be fond of it? - If every fourteen days (or even every week) a man would visit us, sit with us for two or three hours and tell us and our children instructive and entertaining, spiritual and worldly things, would he not finally become our dear friend? Wouldn't we thankfully shake his hand? And would we not also gladly grant him a seat at our table during a short visit? And if the man had faithfully endeavored for years to be useful to me and my housemates, would it then be fine and beautiful to immediately show him the door as soon as a stranger came and said: listen to me, I can do it just as well as him; also I live closer to you and perhaps eat a piece of bread less?

I would not send the old friend away! Perhaps, if it were in my power, I would also help the stranger, introduce him to friends and neighbors, or even keep him in my house; but I would not turn away the old friend like that. The old, the proven, is dear to me; the new, if it is right and good, I also heartily grant its existence and success; but I will not let it be driven out of my house by it. There is room enough for the new; let it pave its way where it does not disturb old friendship.

The application of the parable to "night school" and "Germania" is easy; it probably needs no further explanation.

But there is another thing to be considered about the keeping of one or the other of the two sheets on the part of the members of our dear congregations."

Gradually, the "night school" "paid for itself"; it "yielded something", so that its owner (as I assume) had his modest livelihood. It was a blessing with which God crowned his faithful, strenuous and restlessly continued work. No one had a rightful claim to the profit that the "evening school" yielded, but its owner alone! What did the owner do? He offered, in 1872, to pay the third part of the net profit into the synod treasury! The General Synod accepted this request and concluded a formal contract with the publisher, which is printed in the "Synodal-Handbuch" p. 72. 73. The undersigned has never approved this contract for various reasons; but it is concluded, and as long as it exists, both parties are obligated to act in accordance with it and to fulfill it. It is here that s 1, 5, 6 and 7 of this contract are of particular importance, which may therefore find their place here verbatim.

§ t. "Mr. Louis Lauge agrees to give one third of the net profits from the Evening School to the treasury of the German Evangelical Lutheran Synod of Missouri, Ohio, and other states, reserving sole ownership of said sheet."

§ 5: "The publisher of the 'Abendschule' further undertakes to do everything in his power to ensure that the 'Abendschule' will continue to be a publication in accordance with Christian principles and the faith of the Evangelical Lutheran Church.

The following is and will remain an edited journal for useful entertainment and general instruction.

§ 6: "The said Synod undertakes, as long as the present contract is faithfully kept by Mr. L. Lange, not to publish any periodical as an opposition paper, nor to stand in the way of the spread of the 'Evening School', but to promote the prosperity of this enterprise in all respects."

§ 7. "This contract shall remain in force as long as both parties fulfill their obligations hereby expressed."

According to these provisions, the current publisher of the "Abendschule" is the sole owner of it; however, he is obligated not only to have it edited "according to Christian principles" in general, but he must "do everything he can" to have it written and equipped "according to the faith of the Evangelical Lutheran Church." Thus, according to the will of the synod, the "Abendschule" is to be a newsletter for Lutherans. However, the publisher must renounce to see it distributed also among the so-called Protestants, Unirthers, Methodists, etc. He can only aim at Lutheran customers. He can only count on Lutheran customers, and these then also have the undoubted duty to support this paper to the best of their ability.

The synod also recognized this as its duty and therefore declared (§ 6) "not to publish a magazine as an opposition paper, nor to stand in the way of the spread of the 'Evening School', but to promote the prosperity of this enterprise in all respects". In return, "a third of the net profit" should flow into the synodal treasury. And "this contract shall remain in force as long as both parties fulfill their obligations.

Has the editor of the "Evening School" fulfilled these obligations? His paper is open to the whole world, and every Lutheran capable of judgment will have to say that it is edited in the prescribed manner. In truth, it offers only such reading material that every Lutheran Christian can read "for useful entertainment and general instruction" without seeing his Lutheran convictions attacked in any way. Indeed, many an article in our "Evening School" serves quite directly to promote Christian knowledge and to strengthen Lutheran faith. - As far as the Synod's share in the net profit is concerned, the account of our General Cassirer in the Synodal Report of 1874, p. 86, proves that the publisher of the Evening School has paid in \$1446.93. I also know for certain and certain that he is cordially willing and ready to faithfully comply with this provision of the contract as soon as there will be a net profit.

But, many readers will probably ask, isn't there a "net profit" at the end of each year for such a widely circulated newspaper? Yes, shouldn't such a newspaper regularly yield a significant net profit?

It should, indeed it could, if every member of our synod, who can and wants to keep such a journal, would consider what he has committed himself to by the above-mentioned contract. Or have only the officials concerned committed themselves to "promote the prosperity of this enterprise in all respects"? Or did only the pastors and congregational deputies who were present at the synodal meeting do so? Not thus, but by the conclusion of that contract.

we have all declared and promised to "promote the flourishing" of the "evening school" "in all respects".

But what has happened now in this respect? - Since the agents of the "Germania" have been roaming the Northwest, many, many previous readers of the "Abendschule" have simply cancelled it and taken the "Germania" instead. Of course, I am only talking about those readers who belong to our synodal congregations and who had committed themselves to support the "Abendschule". I do not find it reprehensible in the least that these dear brothers keep the "Germania"; only that I cannot approve of the fact that they, completely contrary to the contract entered into, unsubscribe from the paper which appears within their own synod, which is published under the supervision of the same, to which they have pledged their support, and from the net profit of which a part should flow into the synodal treasury. Therefore, I would like to dare the modest question: Do we thus fulfill in our part the contract entered into? Are we not ourselves turning the "Germania" and the "Hausfreund" accompanying it into an "opposition paper" which, through our fault, is ousting our paper from baptizing houses? - —

There is another circumstance to be noted here. For years, the wish has been expressed against the publisher "Evening School": "If only your paper were a weekly paper! If only we had an advertisement paper next to it!" After long hesitation and careful consideration, the owner finally decided to comply with the ever-recurring wish. For a year and a half now, the "Evening School" has been a weekly paper, and a monthly advertising paper runs alongside it. Understandably, this doubling could not be accomplished without considerable financial outlays. The publisher's expenses have increased by one and a half times the former amount,\*) and in addition he has to pay the postage in advance. One might have expected that those, whose often expressed wish was fulfilled with the enlargement of the paper, would apply a corresponding diligence to collect new readers and also to double the number of customers; but this was almost universally lacking. In many cases, it was almost promised that a larger number of readers would be taken care of, but this only really happened in very individual cases.

Brothers, shouldn't and couldn't this be different and better again? - —

I come to the last point. Despite the fact that the expenses of the publisher of the "Evening School" have increased considerably, and despite the fact that the number of readers has decreased, one still expects here and there, in cities and in the countryside, on the part of some pastors and not a few laymen, that a part of the net profit will flow into the synodal treasury. I declare once again that I know for certain that the owner of the "Evening School" will fulfill his promise of his own free will, without any further external impetus (and also without urgent inquiries!), as soon as a net profit is really to be shared; but I must also ask: how can it be thought of on our part to want to share a profit with him, if we first cause him to enlarge his paper at great expense, and then - cancel it? Shouldn't we rather be concerned with fulfilling the concluded contract on our part, and then wait calmly to see whether a profit will turn out? - Should we not also try to realize that our position towards the "Evening School" is and must be completely different from that towards the "Germania"? Whoever is willing and able can keep the latter and enjoy it; but we should never forget what we have promised to the "Evening School".

I sincerely ask the dear brethren, whom it concerns in particular, to receive my fraternal conception with love, as it also arose out of love for our Synod. It is still urgently necessary for us and our children to have a family newspaper that offers "useful entertainment and general instruction" in chaste language and in the spirit of our church. Our domestic happiness, the spiritual well-being of our dear children, depends very much on the quality of the newspaper that is read in the home; therefore, let us "promote in all respects" the dear "Evening School", through which many blessings have already flowed to us and, by God's grace, will continue to flow. We also help to build God's kingdom with it, first of all in our midst, in our homes, among our children and housemates, if we nurture and care for a leaf like the "Evening School". May this cause continue to be commanded to the faithful God.

Addison, January 18, 1876.

J. C. W. Lindemann.

Yes, if only the number of buyers had remained the same, it might never have been necessary to raise this matter publicly. But, as already mentioned, this is not the case either. Since the publication of the "Germania", well over two thousand readers have cancelled the "Abendschule"!!! I have no doubt that by far the greater majority of them belong to our congregations. So, dear brethren, we on our side comply

with the contract we have entered into. Not a few of us support the praiseworthy enterprise of some private persons, who, however, neither work under the supervision of our Synod, nor give it a share in the profits; but the paper, which has been greatly cultivated in our own Synod, which appears under the supervision of the same, and to which they have promised support "in all respects" through their representatives, they give up, and thereby expose it to the danger of having to be completely discontinued. Dear

\*) i.e. where he used to get by on \$100S, he now has to pay \$250.

(Submitted)

## **Proposal.**

Dear brothers!

The "Lutheraner" of the last of January of this year brought us the account report of our general synodal treasurer, which shows us that we are deeply in debt, that only our synodal and building funds together owe the sum of H47,315.26, and that we owe borrowed capital of \$26,769.95. The general Cassirer urgently asks every member of the lower synod to consider this debt as his own and to help to bear it according to Christian love. He is right to do so; for we are all together One Church or Synod, doing One Work, i.e. the cause of the Lord Jesus and His Kingdom (and it is God's great grace that the Lord has entrusted us with such a glorious work, and that we may therefore be co-workers with our great God), and shall

therefore all together with equal zeal do this glorious work, for "cursed be" (says the Lord) "he who neglects the work of the Lord", Jer. 48, 10; if one member of the synod has the same share as the other in all the earthly possessions of the synod; if all have the same promises, and thus can expect a glorious reward of grace, if we are found faithful in faith and love, which the Lord also wants to give us by grace: then it is certainly due to all of us, each member of our synod, to regard our synodal debt as our own and to help pay it off. Therefore, I take the liberty of making the suggestion, and ask all my dear synodal brothers not to take it amiss, that each pastor of our synod organize a collection with his congregation or congregations quite soon on one of the next Sundays, and that each member of the congregation (including the pastor) voluntarily and cheerfully make a good donation, for God only loves a cheerful giver, so that our debt may be paid off or at least significantly reduced. And let each congregation then diligently continue to collect a good collection from time to time for our synodal treasury 2c., so we will certainly get rid of our burdensome and oppressive debt with God's help. It is oppressive, for it kept me up a long time last night, and I have learned the truth of the saying, "Borrowing makes you worry." For I look at the matter in this way: what the general Cassirer borrows for the needs of the Synod, he also borrows for me; and this debt weighs on me as well as on him. And it would be sad if it were not so with every Synod member, if this burden, care and pressure were left on the general Cassirer alone! Truly his office is a heavy one anyway, and he does enough for us in vain! And, my dear brethren, do you not think that it is no honor for us to have so much debt? a synod so richly and gloriously blessed by the gracious God with the pure teaching of the Word of God! Therefore, let us stand together in unity, diligently and zealously collect in the love of faith, and pay our debt. We can, - if we will. We must not and will not wait for a Peabody. May the Lord God grant us all much faith and love, willing and doing good to the glory of His glorious name! Amen.

The 29th of January v. 1876.

A synodical member in Wisconsin.

### To the ecclesiastical chronicle. America.

Farmer **Preachers** is the title of an article in *Our Church Paper*. By Farmer Preachers, the writer of this paper understands not only preachers who are engaged in farming in addition to their ministry, but also those who have taken on a teaching position (probably in a non-church school), practice medicine, trade, or otherwise run a secular business to support themselves and their families. This mischief is said to take place especially in the North Carolina and Tennessee Synods. In the former synod there are 18 pastorates, - of which only 5 maintain their preachers meagerly; in the 13 other parishes the preachers must "farm" in order to live. It happens that a parish of 300 wealthy members, having a church and parsonage, asks another parish to join with it for the maintenance of a pastor. A

Congregation of 500 members cannot raise such a salary that the pastor has enough to live on! The situation is no better in the Tennessee Synod. Out of 18 or 20 parishes, 3 pay their preachers without having to resort to "farming." All the rest have a side business. The nature of the other contributions to the synod and mission can be imagined. The blame is laid especially on the older pastors who have so habituated the congregations. G.

The "**Friedensbote**", the organ of the Unirt Evangelicals, warns against the Lutheran tract: "Why no Lutheran may join a 'Unirt' or 'Evangelical' or also 'United Reformed Lutheran' congregation for his soul's bliss." He calls what is said therein concerning their way to blessedness and their faith a hard-boiled lie." But hard-boiled is actually on the part of those who let themselves be led by the "messenger of peace," since they harden themselves against the truth that has often been held up to them by the "Lutheran.

They have often been told that if they accept the Lutheran **and Reformed** confessions, that is, if they mediate between truth and lies, their faith cannot be a firm, certain confidence, but, as it is said in the treatise, must be a "hovering above lies and truth," that they, that even if they mention the name of Christ and speak of faith in him, they nevertheless tear away from people the bridge on which Christ wants to come to them, keeping with the Reformed who deny the power of the means of grace, so that they nevertheless, as it says in the treatise, "know another way to blessedness. The "Messenger of Peace" gives us the advice that we should "for the sake of the honor of the church and for the truth of Jesus Christ, reject the above-mentioned treatise or declare it rejected. If the messengers of peace were indeed interested in the honor of the church and the truth of Jesus Christ, they would refrain from their defamation of the church and the truth of Jesus Christ and help to spread the tract efficiently. We want, beloved God, for the good of his church and for the honor of the truth of Jesus Christ, to deliver soon more such tracts. G.

The **Methodists** have already, as the "Lutheran" reports, granted Jews, these declared enemies of the Lord Jesus, their churches for the holding of their idolatrous services. It is not surprising that the Methodists in Mascoutah, as reported in a local newspaper, recently made their church available to two visiting Mormon missionaries. G.

**In the Methodist Church** infant baptism is coming more and more into contempt. At the recent Virginia Conference one preacher reported that he had baptized only one child; another, who has a congregation of 500 members, reports that he has baptized no children, and says in his report that even the best men in his district reject infant baptism; another preacher also reports that he has baptized not a single child, and excuses himself by saying that fewer children were born this year than last. G.

**The Romans** have not yet issued their intention to bring the state schools under their control. It is true that the Archbishop of New York, Cardinal McCloskey, has advised a senator who asked him for advice to vote in the New York legislature for the revocation of the law which granted great privileges to the gray nuns (see Luth. Jahrg. 31, Nv. 22). Alone this counsel of the Cardinal is apparently only politics. One apparently submits in order to make the people safe and to agitate elsewhere. And where they are allowed, they go forward briskly. In Albion, New York, for example, as the Apologist reports, the Catholics have seized the school taxes by a clever prank. One day, Father Castaldi of St. Joseph's School announced to his children that the school would be closed for some time and that the children would not be allowed to attend.

who were to disperse to the district schools for the time being. They did so, and, by appointment, flocked to the classrooms early, before the city schools opened, accompanied by their parents, and took their seats there. When the regular students and teachers came later and demanded that they make room, they refused, and so there was rioting in all the schools. The end was that the Catholic children went back to their Catholic schools and kept their teachers, and these are now recognized as district schools and paid for by taxes. G.

## Inaugurations.

Inducted on the second Sunday after Epiphany Mr. I. H. Niemann (heretofore of Little Rock, Ark.) at the Drri- unityS congregation at Cleveland, O., by H. C. Schwan.

Address: 53 Kann 8tr. (^Vsst 8iä "z)

On the first Sunday after Epiphany, the Rev. E. T. Richter, of Ellisville, Missouri, was introduced by.

Theodor Mießlrr.

Address: Kcv. L. 1. kickten,

Lliisvill.", 8t. Douis 6o., Llo.

According to the notice received, the Rev. I. C. Himmler, hitherto of Humbrrstone, was installed by the undersigned in the congregation at DaShwood on the second Sunday after Epiphany. A. Ernst.

Address: Kcv. <1. 6. Himmler,

Dsskveooä, Huron (!o., Ontario.

## Ordination and introduction.

Candidate Julius Kirmis of Springfield Seminary, Ill, called by my congregations since in Welleslev, Prole, and Petersburg, died on January 2, d. l. in the discharge of the high". Presidency of the Northern District, was ordained and inducted by me with the assistance of Rev. W. Brandt. F.

Address': Rsv. 3. Lirmis,

VVellele^, >Vnter1oo 6o., Ontario, (lrmaäa.

## Church dedications.

On the 4th Sunday of Advent, 1875, the church of my branch congregation at Town Bingham, Huron County, Mich. was solemnly dedicated. May Christ, the faithful Savior, always pasture pure in this church! W. S. Schwartz.

On the 4th Sunday after Epiphany the newly built church of the First German Lutheran Congregation in HopkinS Township, Whiteside County, Ill, was solemnly dedicated. The church is a frame building 36 feet wide and 48 feet long with a front tower 80 feet high.

F. Lußky.

On the day of Epiphany the newly built church of my ZionS- Grmeinde in Town Larrabee, Waupaca County, Wisconsin was dedicated. Pastor Dicke preached the sermon, and the undersigned preached the afternoon sermon. I. I. Walker.

On the first Sunday after Epiphany, the new church in Paitzdorf, Unionwnn, Perry County, Missouri (a brick church with a steeple) was dedicated. The pastors W. Müller, Polack and Demetro preached. A. W. Bergt.

## Mission Feast.

On the first Sunday after Epiphany, the two congregations at Pomeroy, O., celebrated ^in mission feast. Pastor W. L. Meyer and undersigned preached. The collecte, intended for Hermannsburg, was \$20.00. Chr. G. Hillrr.

## Notice.

To prevent misunderstandings, Teacher H. Bariling has asked me to point out that the O10022.93 used for the seminary annex in Addison is distributed as follows:

The wing without the inner device costs.... H8728.98 the inner device costs 699.38  
for repairs were used 594.57

P10022.93 E. F. W. Meier, Kasfirer.

## Where is Frederick Baker of Fort Wayne, Jnd. ?

If you can provide information, please send it to the following address: Kcv. ^V. 8. 8tudn "tL^,

Kortlnä .

## Dietrich's catechism.

All those who have noticed printing errors in Dietrich's Catechism want to send a list of them.

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## Books display.

Available at M. C. Barthel in St. Louis is:

**The Voice of Our Church on the Question of Church and Ministry.** A collection of testimonies on this question from the confessional writings of the Lutheran Church and from the private writings of orthodox teachers of the same. Presented by (S. F. W. Walther. Third edition, newly revised and increased by order of the synod.

All who know what a great blessing this book has already been, will certainly be heartily pleased that, after no copy was available for a long time, it has appeared again and has already gone into its third edition. This is all the more gratifying, since the struggle against the pure doctrine of church and ministry has not yet ceased, and now everyone who does not yet have the book has the opportunity to study the doctrine of church and ministry. Here he finds, in addition to the proof of Scripture, the testimonies of our confessional writings, Luther and other orthodox theologians, Chemnitz, Gerhard and others, and also the old church fathers collected and arranged. Here he finds that our doctrine is not a new Missouri doctrine, but that of the Word of God, the ancient church and the Lutheran church. Here he hears the voice of the church, which alone hears the voice of its good shepherd and does not respect the voice of strangers, no matter how splendid their speeches may be.

From the second edition, which was already increased by a number of excellent testimonies of orthodox theologians and to which a subject index and list of the cited writers were added, this third edition differs only in the provision of the original Greek text, where instead of it in the earlier editions the patristic citation could only be given in Latin translation. May the Lord of the Church also place his blessing on this new edition.

Price: \$2.75.

**The right form of a local Lutheran congregation independent of the state.** A collection of testimonies from the confessional writings of the Evangelical Lutheran Church and from the private writings of orthodox teachers of the same. By C. F. W. Walther.

The relationship of this writing to the previous one is stated in the preface: "If the writing 'The Voice of Our Church in the Question of Church and Ministry' contained the same doctrine, then the present writing shall set forth the practical implementation of this doctrine: The present writing is intended to present the practical implementation of this doctrine and to show that this doctrine by no means leads, as has often been said, consequently to anarchic, ochlocratic, anabaptist and independentist conditions, but rather forms the firmest foundation on which a Particular Church in its right form is built. At the same time, the present writing provides proof that our old orthodox teachers, although living in a state church under a consistorial constitution, on the basis of their doctrine of church, office, church government, etc., did not conceive of the form of a local church independent of the state in any other way than that which is presented here."

Like the aforementioned, this publication has also done much good. Many of the older readers will still remember how it was greeted with joy everywhere in our congregations when it first appeared, how it was eagerly read by congregation members, thoroughly studied and consulted in individual cases. Since then, many new congregations have come into being and many new members have joined the old congregations. We would now like to share the blessing with them and therefore draw their attention to this wonderful scripture. The first chapter deals with the rights of a local Lutheran congregation independent of the state, the second chapter with its duties, and the third chapter with the exercise of these rights and duties. The latter chapter deals with congregational meetings, the election and appointment of preachers and school teachers, the admission of congregation members, church discipline, care of the poor, and Order 2c. All pastors, leaders and members, who are interested in a proper organization of their congregations, will do well if they make sure that this book is found in every family and is read diligently. - Price: 75 cents. G.

**American calendar** for German Lutherans on the political jubilee year 1876.

Although a fairly large edition of our calendar was made, the demand was so great and the need for it so urgent that a new one had to be organized.

Price: 10 CtS., postage 3 Cts.



# Genuine Protestant Interpretation of the Sunday and Feast Day Gospels of the Church Year,

Translated and Extracted from the Gospel Harmony of the Lutheran Theologians M. Chemnitz, Polyk. Leyser and Zoh. Gerhard.

Fourth volume.

It gives us great pleasure to be able to announce that the fourth volume of this magnificent work, which has long been out of print, has appeared in a new edition and that the fifth volume will soon be available in a second edition. For those who are not familiar with the work, it should be noted that the Gospel Harmony, from which this interpretation is taken, has been "considered the highest flowering of Luther's interpretation of Scripture" since its publication. A preacher has here a treasure trove of material for his sermons on the Lutheran pericopes, in which he will in no year exploit all the thoughts flashing before him therein, and every year discover ever new ones." As firmly as we are convinced that Luther's postils and other striking writings should be thoroughly studied and faithfully used by every preacher in preparation for his proclamation of the Word of God for the blessedness of man, we are at the same time convinced that the secondary use of this "genuinely evangelical interpretation" will make Luther's study all the more fruitful and prosperous. He who is therefore serious about giving his congregation the best he can; he who is not satisfied with only having something edifying to say to his listeners every Sunday; he who is rather anxious to buy out the few precious hours given him for preaching with the utmost fidelity and to establish those entrusted to him as deeply as he can only by God's grace; who therefore also knows how the main thing is that the listener recognizes every thought expressed by the preacher as a thought of God revealed to him from the text and therefore receives it with full confidence as God's incontrovertible word: Such a preacher will find what he is looking for in the "genuinely evangelical interpretation" that is offered to him here; such a preacher should take it up in haste; he will certainly not regret the sacrifice of money that he has to make for it. Laymen, too, who belong to the "Beroenser" who daily search the Scriptures, are strongly recommended to read this work as a treasury of deep understanding of the Scriptures." Cf. "Lehre und Wehre" I. 208 f. IV, 94 f.

The price of this fourth volume is 41.50. The whole work, comprising seven volumes, costs 410.50.

## Theses on Usury.

With attached explanations from Luther's and other theologians' writings. The local community has decided to discuss the question of usury again according to the theses of Prof. Walther in the November and December issue of "Lehre und Wehre" of 1866 and has therefore ordered a separate copy of the same. Certainly many who do not have that volume of "Lehre und Wehre" will be glad that they can thus come into possession of this important work. May the Lord bestow his blessing upon it. Price: 15 Cts.

## The bitter hostility of

Luthard's so-called Allgemeine ev. luth. Kirchenzeitung against the confessional fidelity of the Lutheran Synod of Missouri, Ohio and other states of North America. Manly statement by five missionaries of the Leipzig Mission in the East Indies, E. Schaeffer, F. Zucker, C. M. Zorn, A. Grubert, O. Willkomm. Promoted to print on behalf of the same by friends. Zwickau 1876.

This pamphlet contains the declaration of the five missionaries of the Leipzig Mission in the East Indies, which has already been communicated in No. 3 by Pastor Brunn with a preface. Certainly, many will be pleased to have it also in pamphlet form and to be able to send it to friends.

Price: 10 Cts.

## "It's a god."

Once again, attention is drawn to this booklet by Mr. Past. Fick, in which he compiles the testimonies for the existence of God, and which has already been announced in No. 23 of the previous volume. As soon as so many subscribers are found that the expenses are covered, printing will begin. Subscribers will receive the book at 50 cents, later it will cost 75 cts. Subscriber collectors will each receive the eleventh copy free. As soon as the book is printed, it is sent to the respective subscribers, who send the money and the postage for it. All net profits will be donated to the Dr. Martin Luther Orphanage in West Roxbury, Mass.

One address:

Kov. II. P?iolr, 286 Üdrnvrub ^.venue, Boston, Nuss.

## Conference - Display.

The Community Pastoral and Teacher - Conference of Chicago and Surrounding Areas gathers at St. Paul's Parish School on the afternoon of February 22.

G. E. Bartling.

## Revenue to the Middle District's coffers:

To the synod treasury: From Past. Stock's congregation at Fort Wayne 420.40. From Past. Evers' congregation at Bingen 415.85. Past. Schmidt in Liverpool 42.00. From the latter's congregation 48.00. Teacher Steede in Marysville 42.00. Past. Sitzmann's Gem. in Terre Haute 48.50. Past. Schumann's Gem. in Willschire 45.00. Past. Heintz's gem. in Crown Point 44.00. Past. Hiller's gem. in Pomeroy 44.50. Past. Husmann's gem. in Euclid 410.00. Past. Wichmann's Gem. in Farmers Retreat 413.25. Past. Wedg's Gem. in Waymansville 45.00. Past. Brackhage's Gem. in Switzerland County 415.50. Of Past. Biedermann's Gem. in Cincinnati 420.32. Past. Schlesselmann's Gem. in Reynolds and Goodland 410.00. Past. Zschoche's Gem. in Marion Township 412.00. Of Past. Niethammer's Gem. in La Porte 416.72. Past. Tramm's Gem. in Vincennes 415.76. Past. Jo's Gem. in Logansport 42.25. Dessen's Gem. 45.75. Past. Sauers Gem. in Dudleytown 424.05. Past. Betbke's Gem. at Arcadia and Kokomo 46.80. Past. Bode's Gem. at Fort Wayne 436.21. Past. Zagels Gem. at Fort Wayne 417.83.

To the Baukassr: By Louis Gehrke in Past. Zagels Gemeinde 410.00. Past. Stubnatzy's Gem. in Fort Wayne 493.00. H. Klinkermann in Farmers Retreat 4.00. Past. Koehlers Gem. in Lancaster 2nd Sendg. 443.00. Mrs. Monk in Terre Haute 45.00. Past. Schmidts Gem. in Elvria 450.00. Past. Saupe's Gem. in Evansville 2nd Sendg. 474.25. Past. Schümm's gem. in Willschire 125.00. Past. Heintz's Gem. in Crown Point 44.00. Past. Hiller's Gem. in Pomeroy 4th congreg. 418.50. Past. Husmann's Gem. in Euclid 413.00. From Past. Stubnatzy's parish in Fort Wayne 439.00. From Dr. Sihler's parish there 429.00. Von Pak. Betbke's congreg. in Arcadia 43.00. Pastor Seitz's congreg. in Avilla 443.00. Wedding anniversary gift from a congregant in Logansport 420.00.

For poor students in Springfield: From Past. Wichmann's congregation at Farmers Retreat 413.19. By Past. Brackhage for Brunn'sche Zöglinge 42.00. By Pastor Mohr's congregation at Warrinton 45.00. A part of the wedding collection at Mutschler in Evansville for Poritz 45.00.

To the Heidrmmission: From the school children in Pomeroy 45.00. From Past. Biedermann's congregation in Cincinnati 424.80. Past. Knief's congregation in Neu-Dettelsau 411.75. Past. Stock's congregation for Indianermission 413.00.

To the Widow's Fund: Wedding Collecte at H. Lohmeyer in Bingen 414.43. From Past. Mertz's Gem. in Brownstown 48.00. Past. Zuckers Gem. in Defiance 46.00. A Bookstadt by Past. Brackhage 42.00. Past. Zschoche's congregation in Marion Township 410.50. Wedding-Collecte by Past. Reichardt in Columbia City 410.35.

To the orphanage in Addison: By A. Schilling in Cold Springs 45.00. Past. Kunz in Julietta 41.98. Whose comm. 49.02.

For the Emigrant - Mission in New York: From Past. Hettmüllers Gem. on the Clify 46.15. From N. N. in Crown Point 42.80. Wedding -- Collecte at Schmidt in Waymansville 41.00. From Past. Schlesselmann's parishes 42.75.

For Past. Brunn's institution: From Past. Becker in Lancaster 42.00. Past. Maack's Gem. in Sugar Grove 412.15.

On the Hermannsburg Mission: From Pastor Schlesselmann's congregations 42.00.

To the college - budget in Fort Wayne: From Past. Schwan's community in Cleveland 498.02. Past. Rupprecht's comm. in North Dover 413.50. Part of the wedding collection at Mutschler in Evansville 45.90.

For inner mission: From Past. Evers' Gem. in Bingen 48.07. From the missionary box of the Gem. of the Past. Swan in Cleveland 47.13. Don Past. Betbke's Gem. in Arcadia 44.40. E. Husemann in Farmers Rerrrat 45.00. Past. Schlesselmann's Gem. 410.00.

To the orphanage near St. Louis: Thank offering from D. Scheumann in B-nge 43.00. From Past. Wichmann's Gem. in Farmers Retreat 410.00.

For poor students in St. Louis: From Louis Gerke for F. Zagel 45.00. Past. Stocks Gem. for H. Junget 414.45.

For poor students in Fort Wayne: From Louis Gerke for Brust 43.00. Collected at Melchers wedding for Brunn'sche Zöglinge 410.00, for A. Fritze 46.85. From E. Dickson in Dingen für Betel 42.00.

For the Emigrant Mission in Baltimore: From N. N. in Crown Point 41-00" Fort Wayne, Jan. 31, 1876, C. Grahl, Cassirer.

## Revenue to the Eastern District's coffers:

To the synod treasury: From the congregation in Meriden 411.80. From Past. Graves 44.00. By Past. Engelder 47.00. From the Williamsburg congreg. 48.75 and 49.27. From Rev. Weisel Sr. 42.48. Rev. Dreyer 45.00. From the congregation at Richmond 48.00. From Rev. Müller, Sr. 42.00. From the congregation at Paterson 48.60. from Friedr. Bothe 41.00. from the Trinity congregation at Buffalo 417.24. congregation at Eden 411.00.

To a building fund: From the comm. in Accident 437.50 (2nd sendg.). Grm. in Somerset County 49.00. From N. N. 410.00. From the Gem. in Williamsburg 2nd Sendg. 4200.00. From C. F. Reinking in Adams County, Ind. 450.00. I. Preisinger 45.00. From the Gem. in College Point, 3rd Sendg. 444.25. From Past. Kolbe 46.00. From the Trinity comm. in Buffalo, 4th dispatch, 490.25.

To the widow's fund: From the comm. in Williamsburg 410.35. From Past. Weisel sen. 43.65. N. N. 46.00. At the silk-erncn wedding at Ernst Frank's in Richmond collectit 411.00. From Past. Müller sen. 48.00. from dcr Gem. >n First Boston 410.20t Andreas-Gcm. in Buffalo 46.70. from Past. Kolbe 48.00. Thank offering from Piarrwittwe >ch. for recovery of her

Son 45.00. from d. Trinity congreg. in Buffalo 413.86. congreg. in Coboccon 4:7.26. thank offering from Mrs. Pastor Gross H5.00. don Fräulein Aug. Klose 41.00. from congreg. in Eden 49.00. don Past. S. 45.00.  
 For the Heidenmission: Cbristenlehr-Collecte by Past. Engeldrr 428.00. From some members of the same congregation 43.00. From the Women's Association of St. Paul's congregation in Albany 48.00. From Past. S. 45.00.  
 To the College Unterhalskasse: From the Gem. in New York 413.60. From Past. S. 45.00.  
 For the Emigrant Mission in Baltimore: By Kassirer Grahl 422.71 From Past. S. 45.00.  
 For Pastor Brunn's institution: From Past. S. 45.00.  
 To the seminary household in Addison: from the comm. in Williamsburg 410.00. from Past. S. 43.00.  
 For poor students in Fort Wayne: From the congregation in Williamsburg for Botzner 410.00. From the Women's Association of the Imm. Gem. in Baltimore 410.00. From the Virginsverein of the same Gem. 410.00.  
 For poor students in St. Louis: From a member of the Imm. Gem. in Baltimore 43.00. From the Gem. in Port Richmond for Pechthold 415.00. From the Women's Association of the Imm. Gem. in Baltimore and from the Jungfrauenverein: e 410.00. From Past. S. 45.00.  
 For inner mission: From the Imm. congregation in Baltimore 418.61. From a member of the same 43.00. From the Dreifältig! Gem. in Buffalo 413.00.  
 To the orphanage near Boston: By Kassirer Grahl 41.00. By Past. S. 4'3.00.  
 On the orphanage near St. Louis: By Rev. S. 43.00.  
 On the orphanage at Addison: From Past. S. 43.00.  
 For the deaf and dumb: From the Gem. in Williamsburg after 44.50.  
 For poor seminarians in Addison: From a member of the Imm. congregation in Baltimore 43.00. From the women's and the virgins' association of the same congregation 410.00 each. From Past. S. 45.00.  
 For poor seminarians in Springfield: Collecte at Keitsch's baptism of children 42.80. From the Women's and Young Women's Association of the Imm.-Gem. in Baltimore 410.00 each.  
 New York, Jan. 3, 1876. I. Birkner, Cassirer.

### Received for the Castle - Garden - Mission:

Don Past. Eirich's congregation in Albany 418.65. Mr. Dick 45.00. Past. Dowidats Gem. 45.00. N. N. 41.50. Mr. Mill 42.00. Past. Trautmanns Gem. 410.00. By Kassirer Simon 435.19. By the Gem. in Allegany 45.00. By Past. Schmogrow's Gem. 45.25. > By C. Lang 41.00. By Past. Fackler 45.00. Past. Prohl 41.00. From the Gem. in Rondout 48.40. From Past. Signst's Gem. 45.00. past. Ungrods Gem. 45.50. From Past. H. I. Müller's Gem. 42.41. B. Offenhausen 41.05. From the Women's Missionary Society of Grace congregation in Milwaukee 420.00. From Past. Köpplin's congregation 42.10. Past. Groth's Gem. 47.80. W. B. Hanken 41.00. Jak. Mühl 41.00. From Conoclon's Gem. 45.29. Richmond's Gem. 44.09. Bon Past. Hudloffs Gem. 45.00. by Past. C. C. E. Brandt 42.50. Past. C. Hoyer 80 Ets. From Past. Messers Gem. 412.00. Aug. Meier 45.1'0. Mrs. Past. Kranz 45.00. From Past. Wesemann's Gem. 413.00. past. Fackler 41.00. By Kassirer Grahl 4139.04. By Kassirer Meier 475.07.  
 New York, Jan. 3, 1876. I. Birkner, Cassirer.

### Castle Garden - Mission Fund - Report.

#### Revenue:

Balance at January 1, 1872	4 234 37
in 1872	1671.69
in 1873	1717.00
in 1874	1916.25
in 1875	1954.44

47493.75

#### Expenditures:

in 1872	41613.75
in 1873	2129.64
in 1874	1795.92
in 1875	1680.17

47219.48

Balance on January 1, 1876 4274.27

#### Commissions Conto. \*)

Total - Revenue from 1869 to 1875 incl44068	.93
" Output "" "	3937.43
Balance at January 1, 1876	4 131.50

New York, Jan. 31, 1876. I. Birkner, Cassirer.

From these commission funds, which were generated by the sale of ship's cradles and iron babbitt ice, the journey undertaken by Pastor Keyl to Germany in 1873 in the interest of the mission was covered, as well as part of the salaries of the assistants stationed in Bremen and Hamburg. 41049.96 have been used to support and transport poor emigrants and are to be considered lost; about 4600.00 are still outstanding as advances to needy emigrants. - Incidentally, we have not received a commission from the railroad companies for about two years. I. B.

For poor students chrich by Mr. M. C. Barthel of I. D. in Greenville 42.00. By Mr. I. Lischeid dir Collecte on a double wedding at Mr. Ph. Sebastian in Pekin, Ill. 45.00.

For Pastor Brunn's Anstalt received through Mr. Pastor Botticher in Mount Pulaski, Ill. from Mr. H. Henn 45.00 L. F. W. Walther.

### For the Inth. Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan:

By Berger collectirt in Past. Schmidts Gemeinde in Town Eshelst 442 35. cost money from an unnamed 25.00. From N. N. in Roseville 50 Ets. By Berger in Past. Belsos congregation in Ann Arbor, Mich. collectirt 15 76. By the same from Past. Cramer's congregation in Zanesville, O. 10.00. Advent collecte from Past. Zuckers congregation 6.00. Cost money from Jakob Heib in F. W. 20.00. cost money from Hermsdortier in F. W. 25.00. By Berger subsequently from Schröder in F. W. 3.00. Cost money from Mr. Berghorn in F. W. 25.00. Arrears of contributions by Mr. Jung 9.00. By Mr. Kassirer Simon 73.38. Don the Kinderlalt 12.92. By Past. Hochstetters Gemeinde, Weibnachts-Collecte, 42.00. Contributions from Vereingeliedern in December 2.25. Contribution from Mr. Herm. Reif 10.00. From Charlotte Futavere in Springfield, O. 1.00. By Mr. Past. Müller in Amelthb. subsequent collecte, 8 25. By Berger, desgl. of H. A. Schmidt in Trumbull County, O. 5.00. Subsequent contributions of 1875 by Mr. Jung 2.38. By Past. Röder from his congregation in Palatine, Ill. 12.46.

#### Correction

In No. 2 of the "Lutheran" read instead of "By Cassirer Simon in Monroe 47.70" : 487.70.  
 Detroit, Jan. 28, 1876. A. Pupil.

### For the Lutheran orphanage zum Kindlein Jesu near St. Louis

also received: From N. N. by I. Keller in St. Louis 44.00. From the Concordia District in St. Louis by R. Körner 2.70. From the Drcieinigk. District there by A. Ahner 1.75. by F. W. Heinig 3.80. by Chr. Brockmeyer 5.05. From the Imm. Distr. there by F. W. Springmeyer 6.05. From N. N. 50 Cts. From Bremen - St. Louis by teacher Kafrau 5.00. From N. N. by C. Wilhardt 1.00. From M. Seidel in Humboldt, Kansas. 5.00. In the basin of the Jmnn Church in St. Louis on the 3rd Abvents- Sunday. 5.00. By widow Sal. Allenbach of St. Marcus parish in Wapakonetta, O. 1.00. By school children of Mr. Past. Hansen in Geneseo, Ill. 3.00. From Mrs. Flügger in Jm- manuels-Distr. at St. Louis 5.00. Kindtauf-Collecte at H. D. Heimsoth's in Lake Creek, Mo. 2.25. From Mrs. Louise Schwand in Jmm Distr. in St. Louis 3.00. From the piggy bank of little Anna Lindhorst there 2.00. Collecte at children's service in Zion Church in St. Louis 30.00. Thank-offering for happy delivery from Mrs. Vilhelmine Baumhofener in Im manuels-Distr. in St. Louis 2.00. From N. N. there 1.00. Don an unnamed person in Collinsville, Ill. 5.00. H. Grewe in Past. Strickfoot's parish in Washington County, Ill. 5.00. By Past. Braun in Houston, Texas. 2.65. By F. Fricke in Washington, Mo. 1.00. W. Weltmann in Imm. - Distr. at St. Louis 1 box cake, 1 boxchrn candy, 1 pair of pants, 1 vest. From the children of the Bethlehem School in St. Louis 73 little juveniles. From Peter Meyer in St. Louis 1 package of clothes. Don Pastor Sieker in St. Paul, Minn. 1.00. By Rev. Bock in Antonia, Mo. from B. Held 2 Id. Muslin, S. Nösel 3 Id. Calico, C. Bock 1 dress, N. N. as thank offering 2.00. S Bollhofer and Mrs. Hahne 50 Cts. each, L. Salery 25 Cts. From Lina Gün-ther in Trinity District by I. Keller 1.00. Mrs. Hocke there 1.00. Don the 2nd grade of Jmmannuels School at Saint Louis by Teacher Eggers 8.00. By Past. Herrmann in State Centre, Iowa. 5.50. By the Women's Club in Past. Wille's Gemeinde in Brownsville, Mo. 3 quilts, 18 towels, 28 hand kistcnüberzüge. I. M. Estel, cashier.

Received for the orphanage in Addison from Nov. 20, 1875 to Jan. 28, 1876: From children, including: From Chicago, Ill: Through Past. Wunder, Christenlehr-Collecten, 421.10. by Past. Bartling, desgl., 7.15. from St. Johannis parish, desgl., 71.63. from little Willir Diener's piggy bank 2.00. by teachers: Borchard 75 Cts. Nagel 2.00. Kappel 6.00. Bünger 4.25. Ganschke 1.85. Grote 3.25. Kopitke 3.10. Lücke 2.50. Hoppe 11.60. Krugel 8.25. Schwarz 7.35. Leiser 7.50. Burhenn 1.75. Bartel 3.50. Schacha-meyer 2.50. Theilmann 8.10. Kruhsieg 1.25. By the pupils in the west district of the parish Addison 8.85. by the following teachers in Illinois: Troller at Homewood 4.10. Brase at Bloomington 9.00. Marr there 4.00. Militzcr at Arlington Heights 1.76. List at Blue Island 1.25. Mack at Proviso 3.50. by teacher Roescher at Fort Wayne 2.25. by F. Graß at Dwight, Ill, From the piggy bank of sr. Children 50 Cts. By Rev. Boyer at Pittsburg from children's paper 25.00. (Summa 4,237.89.)  
 From congregations 2c. in Illinois: From congregation in Juliet, Neformationstest-Collecte, 20.00. Congregation in York Centre, Collecte on Nov. 25 9.80 and later 12.08. Congregation in Dwight 15.00 and from S. Frühwirth there 5.00. From Past. Hiebers Gem. in Town Rich 6.55. From the Gem. in Danville 11.30. Gem. in Aurora, Christmas Festival Collecte, 19.05 and from Mrs. Lankow there 1.00. From Past. Roeder in Arlington Heights 3.00 and by F. Gohrke from the Gem. there 20.00. From the Gem. in Rodenberg, Christmas Festival Collecte, 10.00. By Past. Detzer, wedding collecte at Konr. Müllern Des. James 5.10. By the Gem. in Dalton 15.00. Parish in Dundee 15.58. Parish in Yorkville 6.75. Parish in Brecher 23.74. Parish in Homewood 6.80. By Past. Martin in Bremen 2.00. Past. Trautmann of the congregation at Downers Grove 2.45. Don d. congregation at Proviso 32.28. By C. Bruns of the congregation at Crcte 46.00. From Chicago: By Past. Lange's Gem. 176.70. by Past. Rinke from Aug. Stocke 1.00. Mrs. Hermann 2.00. by Past. Engelbrecht from H. König 1.15. by Past. Wagner by Joach. Famin 25.50. by sr. Gem. 100.00. from I. Ehrmann 3.00. from the

virgins of the Imman.-Gem. 10.00; from Joh. Thurn 2.00; by Past. Wunder by Auguste Bierdemann 1.00; by Past. Bartling by some members of sr.  
Gem. 9.00, Kind- bauf-Coll. at A. Baumann 2.00. From Addison: from L. Stun- kel, D. Tammeyer each 5.00, W. Stunkel 1.00. by F. H. Fime 49.65;  
Collecte at Aug. Asche's wedding 10.00; from the poor fund of the Gem. 25.00. (Summa 4717.48.)  
From congregations 2c. outside Illinois: from Adam Sinn in Serbin, Texas, 50 Cts. From the Women's Association tn St. Charles, Mo. 10.00. By  
Past. Daib, Wed. collecte

at Albert Gruenhagen's, Oshkosh, Wis. 6.50. Through Past. W. Hagedorn of sr. Germ. in Town Forest, Wis., 6.75. By Past. W. F. Heike at Upper Sandusky, O., 7.00. By Rev. C. Cleisler at New Washington, O., by Mrs. Schctz 2.00, by Sunday School sr. Occh. 4.00. (Summa 1-36.75.) Addison, Ill, Jan. 28, 1876. H. Bartling, Kassirer.

Cash Report of the Missionary Committee of St. Paul's Parish at Fort Dodge, Iowa, from Jan. 1, 1875 - 1876.  
Revenue. From H. Kruegermann 10 Cts. Past. Bramm's parish in Lowden, Iowa, \$10.00. Mrs. Otto 1.00. Past. Löschen's St. Martini - parish in Keokuk County, Iowa, 4.60. St. Johannes' Gem. in Iowa County 8.60. Past. Endres' Gem. in Boone County, Iowa, 5.00. 2nd sendg. 10.00, 3rd sendg. 3.25. By Pres. Binger 150.00. By Past. Thürmer's congregation at Guttenberg, Iowa, 4.50. Collecte at local Missionsfest 20.15. Collecte of pastoral conference at MissionS-fest in State Center, Iowa, 20.00. By Past. Schürmann's congregation at Homestead, Iowa, 12.50. By Past. Studt of sel-ncr Lt. Pauli Gem. 4.10. St. Martini Gem. 5.90. By Past. Horn at Benton, Iowa, 8.00. By Past. Osterlms Won E. Wiegand 2.00. -summa \$269.70.  
Issue. To Past. Fourth paid to supplement his salary \$65.97. For writing materials 25 Cts. To exchange for horses 80.00. For hay and grain 10.10. For 2 forage boren 1.00. To bank draft exchange 50 Cts. For horse shoeing 2.00. For our mission debt paid off 55.00. For saddlery 12.00. For carpentry work on the mission house 42.88. Total expenditure \$269.70. F. Lucian Weiß, Treasurer.

## For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of January 1876:

From Mr. Pastor I. P. Fackler \$4.00, from Mr. Teacher P. W. Gayer 50 Cts.

From Mrs. N. N. by Mr. Past. E. A. Sieving in Lincoln, Benton Co. Mo. \$2.00. From the congregations at Altenburg and Frohna, Perry Co, Mv, and their preachers and teachers \$39.00. From Mr. Past. Stephen's congregation at Waverly, Iowa, \$5.00.  
St. Louis, Feb. 1, 1876. Oskar E. Gotsch.

## For the Preachers' and Teachers' Widows' and Orphans' Fund

(Middle Districts).

ind further received:

From the pastors Schlesselmann, Weyel, Brüggemann each \$4.00.

By N. N. \$3.00. Mrs. Pastor S. Wyneken \$5.00. N. N. from Past. Schlesselmann congregation \$1.00. Thanksgiving offering from Mrs. Averwesrr, by Past. Jünger \$2.00. ChristmasS Collecte of the two congregations in and around Darmstadt, Ind. by Past. Brüg-won \$1 1.40. By Past. I. G. Kunz congregation \$7.05. By Emma Kunz \$1.00.  
Indianapolis, Jan. 19, 1876 M. Conzelmann.

Received for the Cincinnati congregation: From Past. Hochstetter's congregation \$34.00; from Rev. Ottmann's congregation 11 10; from Rev. Dörmann's congregation 5.00; Past. Jüngel's Gem. 3.00; Past. Bingers Gem. 25.00; Rev. Siute's Gem. 2.00; Rev. Schummo Gem. 2.00; Past. Bauer-Gem. at Monroe 2.50; Past. Fritz's Gem. 10.00; Past. Stric- ters Gem. 13.20; by Mr. Lange in St. Louis 2.00; by Past. C. seuels Gem. 2.00; by Mr. Reinking in New York 10.00; by Mr. Kassirer Siemon from the Northern District 22.39; by Past. Doscher 3.00.  
Cincinnati, Feb. 3, 1876. R. H. Biedermann.

For poor students and college students, undersigned received through Past. Schönberg \$20.00; from several members of his congregation \$5.50; collected at Mr. Liebmann's wedding \$10.05. W. S. Stubnatzy.

Received for the Inner Mission of the Middle District: From Cleveland Township (west side) \$36.10; from Indianapolis Township \$7.00.  
Fort Wayne, 3 Fcbr. 1876 W. S. Stubnatzy.

With heartfelt thanks, I hereby certify to have received \$10.00 from the worthy Young Women's Association in St. Charles, Mo.  
Sr. Louis, Oct. 11, 1875. Julius Krause.

Received from the Women's Association from Mr. Past. Stocks parish for I. Borth \$20.00. G.

## Changed addresses:

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The "Littlerau" is published twice a year, once for the annual subscription price of one dollar and five and twenty people for the current signature, who have to pay the same "Littlerau" and send in the postage, which amounts to 100. - in St. Louis each number is sold for ten cent.  
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**Two speeches delivered by F. Lochner in 1871.**

**I. On the Extra-Congregational Meetings of the Church. Apost. 6, i—7.**

Beloved in the Lord!

Since a considerable number of men in our congregation still either do not attend the monthly congregational meetings year after year, or attend them only very rarely; since, furthermore, the alms for the poor in the congregation no longer flow abundantly enough, and since winter is gradually approaching, in which merciful love must be called upon more than in summer, I was asked at one of the most recent congregational meetings to once again lay these two important aspects of our congregational life on the heart of the entire assembled congregation in a sermon on a suitable Sunday. I say our congregational life and look at our local circumstances, since we form a congregation that is completely independent of the state and in this respect occupy the same position as the old apostolic church, which was also a free church. And the fact that the church of this country has again come into such a position is a great grace. She, the bride of Jesus Christ, whose kingdom is not of this world, does not need the help and support of the state, but thrives best when the state does not interfere in church matters, just as it is best for the state when the church does not interfere in purely civil matters. It is indeed a great grace when princes and authorities are not pagans but Christians, and can therefore serve the church as nurses and provide it with external protection against the evil attempts of the godless; but the church can exist without them, and if it is to flourish properly even where princes and authorities are Christians, this can only be done by completely separating spiritual and secular government.

With such an independent position of the church from the state, however, the extracurricular congregational

St. Louis, Mo , March 1, 1876. No. 5.

In our text, we also find both of these in the apostolic church. We also find both in our text, indeed we see both in the apostolic church. Both are therefore one of the oldest institutions of the Christian church, and both seem all the more necessary and important. Therefore, I speak to you on the basis of our text about this

**two important pieces of a Lutheran congregational system independent of the state;**

namely

- I. about the extra-worship congregational meetings and
  - II. on the orderly care of alms.

About the second part, however, I speak today about a fortnight. Today I speak about the extracurricular church meetings and talk I. about their apostolic example, II. about their necessity and importance and III. about their participants.

**I.**

In the 5th chapter of the Acts of the Apostles we read the following in verse 34 and 35: "There was also no one among them who lacked" 2c. Although the apostles were very conscientious and unpartisan in the distribution of the money given to them in their great love, discontent and murmuring soon arose, especially about the distribution of the money among the needy widows, because as a result of the great and rapid growth of the church, with the best will in the world, it happened that sometimes widows of the "Greeks," i.e., the Greeks who had lived outside of the Jewish country and were Greek, were not given the money. i. the Jewish Christians living outside the Jewish land and speaking Greek were overlooked. We read this in our text: "In the days when the disciples were many" 2c. Verse 1.

In order to remedy these complaints and to extinguish the smoldering spark of dissension and discontent in the congregation right from the start, and in order to preserve the necessary time for the main performance of their ministry, the apostles consider it necessary and expedient to establish a special branch of the preaching ministry, i.e. the ministry of almsgiving. But how do they start this? Oh, they do not make any pronouncements of power.

Rather, they are here making an order in the church and for the church, not without involving the church, but with the church. We read in our text, "Then the twelve called together the multitude of the disciples," 2c. Verse 2-6.

Here we have an example of a congregational meeting outside of worship in the apostolic church. The Acts of the Apostles show that this is not an isolated case. When a doctrinal dispute arose in the church at Antioch over the necessity of circumcision, a congregational meeting was held to settle the matter, and when no agreement could be reached on the disputed question, it was decided in this meeting to send some men with this question to the apostles and elders in Jerusalem, and they chose Paul and Barnabas for this purpose, along with some members of the church. But when they presented the question to the apostles and elders in Jerusalem, they did not want to act on their own authority, but discussed the matter with the whole church there, and after they had argued long and hard about it, they finally agreed on a decision made by the apostles, elders and brothers, i.e. male members, concerning which everyone can read the details in the 15th chapter of the Acts of the Apostles. Another example is found in Act. 21 When the apostle Paul, aware of his impending martyrdom, came to Jerusalem for the last time, he found all kinds of suspicions and false accusations spread about his teaching and practice. Although the apostles and elders gathered in Jacob's house were completely reassured and satisfied when Paul gave them a detailed report about his apostolic activity, it is nevertheless said in verse 20-22: "But when they heard this.... All things must the multitude come together 2c."

This is how it was in the apostolic church. We see precisely from this example how the power was not in the hands of individuals and was exercised, but by the whole congregation and how right from the beginning the holy apostles held sway over it. As great as their reputation rightly was in the church, as much as they stood far above all the shepherds and bishops of the church in it

that they were the chosen witnesses of Christ to the whole world, and that in their teaching and preaching they spoke from the inspiration of the Holy Spirit, as the Spirit of truth, they did not arrogate to themselves supreme authority in the leadership and government of the church. We can see that they find good advice, even the wisest and best advice, for the circumstances that have arisen; but they do not command the congregation in such matters, but assemble the multitude of disciples under their leadership, make a proposal to them, explain the necessity and salvation of the new institution, and then let the congregation decide on it; indeed, they use these assemblies to cultivate the unity in the Spirit that has been given through the bond of the Holy Spirit.

Peace.

Although this apostolic institution had completely fallen under the rule of the antichristic papacy, there was an immediate effort to re-establish it during the Reformation. Above all, Dr. Luther would have liked to re-establish it and was only prevented from doing so by the fact that the congregations that had only left the papacy were not yet mature enough to do so. "I cannot and may not yet order or establish such a congregation or assembly," he wrote, "for I do not yet have people and persons for it; so I do not see much that urges me to do so. But if it comes that I must do it and am urged to do it, that I cannot refrain from it out of a good conscience, then I will gladly do my part and help as best I can." But we find that as early as 1526 a synod at Homberg in Hesse established such congregational meetings, in which, as it says in its records, "all men who are well disposed to the service of Christ and who belong to the number of the saints are to participate, in order to settle together with the bishop everything that is to be negotiated in the church congregation on the basis of the Word of God."

What a grace, therefore, that in the Lutheran church of this country such gatherings are possible, yes even be required by the conditions!

Therefore, let us now continue to speak of the necessity and importance of such meetings.

## II.

The main part of congregational life is, of course, the worship gatherings for the preaching of the Word and the use of the sacraments, for common prayer and for the common praise of God. But if Word and Sacrament are to be properly brought into pregnancy and preserved, and if everything is to be done honestly and orderly in general, then precisely where church and state are separated and where, in addition, as here, not only the whole church but also each individual congregation has to govern itself, i.e. to administer its own affairs, there is a need for the extra-worshipful assemblies. The establishment of outward orders and the introduction of wholesome ceremonies during worship, the control of income and expenditures, the care of alms, the handling of church discipline, the exercise of a church court, concerning faith and life - all this belongs to an evangelical Lutheran congregation, all this lies in the hands and on the conscience of the individual congregation in circumstances like the ones here. Therefore, special congregational meetings are so indispensable that without them no congregation can really exist. Or say for yourself what would have become of our congregation if we had **not** held such meetings, and what would have become of our congregation?

Without them, what would become of it in the future? How are the offices in the congregation to be filled with capable persons if we do not assemble for the election and appointment of the same and in this way make use of such an inalienable, so highly important Christian right? How can things be done properly in the house of God if we do not discuss and unite about the necessary orders and customs according to our circumstances? How can each person be required to contribute and how can these contributions for the maintenance of the preaching and school ministry, the buildings, church equipment and for the coverage of many other needs be properly distributed and supervised, if we do not meet here from time to time? How can we properly care for the poor if we do not inform ourselves about the existing needs of poor and sick members and consult about the appropriate remedy? Who can still know who belongs to the congregation and who does not? Where then do we still have an opportunity, according to the words of Christ: "Tell the church", to carry out the third degree of exhortation and to judge according to God's word whether the word is applicable to the exhorted one: "Hold him as a Gentile and a publican"? Where then is the supreme judgment, in which the innocent may find his right and the guilty, as St. Paul says,

"may be punished by many"? Where then is the church to be found, if the preacher begins to seduce souls by false teaching and the church is then to judge about the most important thing, namely whether the gospel is being taught purely or is being falsified? or if the pure teacher is suspected of being a "pagan"?

Is he a false prophet, a heretic, and if he now appeals to the judgment of the whole host?

It is certainly true that a congregation could transfer the administration of all these matters belonging to the church government to a smaller committee, e.g. the board. In this way, the consistories and local church inspectorates have taken care of all ecclesiastical matters on behalf of all the congregations or a number of them. But, beloved, would such an institution be beneficial for a local church that is independent of the state? Would it not involve much danger to the freedom of the congregation? And how could the orders of such a governmental committee be carried out, since the same could not use force? And is the church to be governed by law? Should not God's Word alone decide in all matters of conscience, and love alone rule in all external matters? But how can this be done properly without such congregational meetings? Never would the church of this country have been able to accomplish such great things in such a short period of time if all the members of the congregation had not been called to participate in the church government.  
been.

Therefore, what once prevented Luther from implementing this order, namely, the mixed condition of the congregations at that time, which would have resulted in "Rotterei," cannot prevent us here from reintroducing this "right evangelical order" and maintaining it, since "Rotterei" has already occurred here as a result of the permitted freedom of religion and can be best controlled by this "right evangelical order" in addition to the preaching of the Gospel. (Walther, "Die rechte Gestalt" 2c. x. 49.)



### III.

Thirdly, if we take a look at the participants in the meetings outside the church, we will see who is entitled and therefore also obligated to actively participate in them according to God's Word.

The twelve "called together the multitude of the disciples" to that apostolic assembly. So it was not men and women who took part in this meeting, as in the two worship meetings, but only the men from the congregation. That we understand our text correctly, that in all apostolic churches only the men were entitled to participate actively in such meetings concerning the church government, is clearly shown in 1 Cor. 14, 34, 35, where St. Paul writes to the Corinthian church: "Let your wives be silent in the church" 2c. Since the profession of women is not to rule, but to be subject to the man, the female members of the congregation are not entitled to take an active part in the church government and thus in the deliberations in such congregational meetings. Therefore, even if the present time may judge differently - it is a wicked world that disregards all God's ordinances and tries to turn everything upside down, it is important that we do not put ourselves on an equal footing with the world here either, but rather examine what is the good, the pleasing and the perfect will of God. If individual mad women in this country with their accomplices impetuously demand an equal share in the government of state and church, let us recognize that this is the bitter fruit of the prevailing bottomless unbelief and the contempt of God and His word, and abhor such activity all the more from the bottom of our hearts, since it so shamefully disregards their God-given position and special vocation to the highest detriment of human society.

However, not all male members of the church are entitled to such active participation in these meetings. The apostle Peter writes in his first letter Cap. 5, 5: "You boys are like them, subject to the elders all together" 2c. To this Dr. Luther writes: "St. Peter wants to have such an order in Christianity, that the young should follow the old; so that everything goes along in humility, the inferior against the superior. If this were to happen now, there would not be much legislation. He wants to have it straight so that the younger ones are to be governed according to the old ones, as they know best, that it may be done to the praise of God. But he thinks, St. Peter, that such old people should be learned and understanding in the Holy Spirit. For if they themselves are fools and understand nothing, no good government comes of it; but if they are understanding, then it is good that they govern the youth. But St. Peter does not speak here of worldly rule, but in general that the elders should rule in the spirit, be they priests or other old men". Therefore, although the confirmed young men have entered the circle of those who partake of the Lord's Supper, they have not yet entered the circle of those who govern. These are those males who have reached the years of maturity, who are then to be regarded as the representatives of the whole audience. But how, beloved, should not every Christian youth in the congregation, who has now reached the years of maturity, be considered as

should consider it a matter of honor to be allowed to make use of his right and to be excluded - not into the congregation, as some erroneously think, because they are already congregation members as children and confirmed - but into the congregational assembly, into the council of the congregation, into the circle of the voting governing members? Shouldn't every father urge his son of age to make use of this right now, and should every son of age apply for admission of his own accord as soon as he has reached the age of maturity? Is it not therefore a sad sign when young men withdraw from it and it requires much urgency and necessity? Oh, young people, do not let yourselves be put to shame in this by our pagan German ancestors. These, a free people, held popular assemblies from time to time for the administration of their affairs, in which every adult male member of the tribe was entitled and obliged to participate. But how the adolescent youth looked forward to the day when he could bear arms like a man and, adorned with them, enter the people's assembly for the first time!

But there we are of our own accord with the duty which this right imposes. If all male members of age have this glorious right, they also have the sacred duty to take an active part in the congregational meetings.

In our text it is expressly mentioned twice that the crowd of disciples came together. So not a part, but the whole number of all the men gathered, who were not prevented by illness or weakness of age or other more important duties. And so it should always be. The number of disciples should always come together. No one shall stay away without need. Only the old gray heads, who are oppressed by the infirmity of old age, shall be allowed to rest from their work at their request.

Consider for yourselves what harm it does to the community if the multitude does not come together. Experience shows many times how much the congregation is hindered in its steps toward improvement and prosperity if a number of members miss these meetings without need. Sometimes, after much effort, something important has already been decided or an exciting dispute has been settled. And behold, those who were not present, who had not heard the reasons for or against, who had not gained an insight into the situation, did not agree with it, and so the congregation either had to take up the matter again, or it was weary of it and then had to hear the reproach that it was uncharitable and certainly pressing. Oh, how much precious time would have been saved, how much less rancor would have arisen in the minds, and how much further we would be in some matters if each member had better fulfilled the duty he has to his part for the general good. And how, beloved, is there not also danger to freedom when "the crowd" does not come together? How, if the preacher becomes domineering, will he not gladly use the lukewarmness of most of the members of the congregation to do everything according to his will with a few of his favorites?

Consider, moreover, how else those sin against love who often stay away without need. We should serve one another with the gift that each has received.

as the good stewards of God's various graces and should show themselves the gifts of the Spirit, which God has strewn in the church, for the common benefit. Is not the one who withdraws here like the servant who buries his pound in the sweat cloth? And how, is it not unreasonable to cultivate rest, or to pursue pleasure and profit, while the other members, for the sake of the common good, renounce the same and have to toil here in the assembly? Or when the names are read out in the meeting and it almost always turns out that a large number are still missing and among them there are those who are almost regularly absent - is this not annoying to the other brothers? Must not the zeal of these also finally grow cold?

I am well aware of the objections and excuses with which some people try to gloss over their staying away. But they all stem only from the old man and are therefore to be seriously combated. Most often, the objections and excuses are twofold. Many people pretend that things are not right in the meetings, that there is only bickering and quarreling. But this is not quite true, for by God's grace things are often quite Christian and edifying, and there is not always quarreling and fighting. But it must be admitted that things sometimes get quite unedifying, that there is sometimes no lack of personalities, that useless, unedifying words are spoken, that one or the other does not get a chance to speak. But even in the most beautiful time of the church, in the apostolic time, did it always go so smoothly and according to the string? Do we not also read of some congregational meetings in which it was not possible to reach an immediate agreement, and in which there was first heated bickering and argument? Why is it so surprising that in these last troubled times things do not always go as they should in our meetings? But the more you recognize and deplore this, the more you have just the duty to come. "Be diligent to keep unity," 2c. says the apostle, and the Lord says, "Blessed are the peacemakers," 2c. The peacemakers are not only those who keep the peace, but also, and especially, those who make the peace. Some others say that they get no blessing from the meetings, but nothing but harm, distraction of the mind, agitation, and the like. On the other hand, it must be said that those who attend the church meetings year after year as diligently as they attend the public worship service, confess that they have gained much for their knowledge and much blessing for their Christianity; and again, that many a one who separated himself from the church meetings, finally stayed away from the worship service more and more, and finally even separated himself from the church. The separation from the brethren, wherever it happens, can only bring harm to the soul. That is why God's word warns so earnestly against all segregation and why we would like to write the apostle's word deeply in our hearts: "Let us discern one another" 2c., Hebr. 10, 24. 25. By the way, what touches the mind pleasantly is not always a blessing. If you perceive trouble in the congregation, if you hear of distresses, if fierce quarrels break out and threaten the congregation; if you are deeply distressed by all this and your heart is now moved to heartfelt sighing and fervent prayer, then you are blessed.

If you are moved by intercession, you have received a great blessing. And even if you go out without benefit for yourself, which cannot be possible, you are also there for the benefit of others, and the saying: "Obedience is better than sacrifice" also applies here.

Let me hope, then, beloved brethren, that through these ideas some who hitherto did not consider the church meetings so important and their duty not so serious, will now look at the matter in a different light and become diligent participants; that where zeal was already about to wane, it has been kindled anew, and that those who have hitherto shown a fine zeal have been encouraged and stimulated to continue in it.

But you, beloved sisters in Christ, even though you are not entitled or obliged to actively participate in these meetings, they are nevertheless of concern to you. You wives may and should ask your husbands at home about things that are important to you; you should also encourage and stimulate your husbands if they want to become lazy and discontented in attending the church meetings, and above all, while we men are taking care of our council in the meeting, you should remember us in your prayers at home.

Let us all thus begin the matter with renewed zeal; truly, our congregation will grow and prosper inwardly and outwardly, for it is also with a view to these apostolic assemblies, to this cultivation of fellowship, to this unanimous, brotherly standing together and working together, that it says at the end of our text: "And the word of God increased, and the number of the disciples was very great in Jerusalem." May God also grant this to our congregation in grace. Amen.

(Sent in by a member of Pastor Hörger's congregation.)

### **Bavarian State Church. \*)**

In No. 21 of last year's "Lutheran," an example was given to show how dangerous the practice of the Bavarian church regiment is. It is the intention of the present article to contribute to the completion of the picture drawn there. The sender has had several opportunities to become acquainted with the conditions in Münchsteinach. He remembers quite well the excitement in the community there when the pastor Schm. described in the article was forced upon them. Of course, no serious resistance was to be thought of. When the imposition forced him to pay the costs of the elevator, it began to germinate anew; only pastor Schm. possesses a not insignificant gift of speech and that is usually enough to make himself popular with a regional church community. Barely a year after the rise of the new pastor, disputes broke out in the middle-class community of Münchsteinach between the small and the large estates, which led to the most bitter enmities and finally divided the entire community into two parties. A faithful pastor could have prevented much disaster. Pastor

\*) We do not share these pictures from the national church out of schadenfreude, but with a saddened heart, partly in order to justify the position we have to take against the national churches, and partly in order to bring these sad conditions to the attention of those who are called upon to intervene against them, or, if they are unable to do so, to leave the incorrigible community. D. R.

Schm., however, first made the Winkeladvokaten of the "little ones" and when there was not much to fish for, he let himself be persuaded by the "big ones" to produce their pamphlets. When the "little ones" won the election of the local government on November 29th, the priest went to the pub and tried to irritate the winners with scornful remarks about their bad financial situation. They would even sometimes need a farmer to drive the manure, but because of their inconsiderateness they would not get one. When one of the people attacked could not understand why the "pastor" was so concerned about driving manure, and when his comrades did not want to accept the pastor's attacks either, the pastor called them "miserable people", whereupon a tumult ensued, during which the pastor was thrown over a beer table. This gave rise to a judicial inquiry. But what a result turned out to be! The priest appeared at the hearing, showed bruises on his face and an injured finger, and asked that his confessors be punished for maltreatment. However, none of the witnesses had noticed the bruises on his face that evening; none had seen anything of mistreatment, not even his friends. The priest himself could not say whether he had been thrown over the table or whether he had fallen over himself, not even who had touched him. When asked by the judge where the bruises on his face came from, he said: "probably from a blow"; a witness, on the other hand, thought it more likely that the priest had fallen on his way home or at home because he had drunk a little too much. It was also established by sworn testimony that he had grabbed one of his opponents by the throat and pushed the other on the chest, but that they themselves were only in a state of self-defense; furthermore, that he kissed and caressed them again after the fracas and, together with his teacher, drank with them until late at night, so that they were completely surprised by the charge. During the session, the judge had to reprimand him for constantly whispering to the witnesses; but when this remained unsuccessful, he had to be sent to the opposite end of the courtroom at the request of the defense counsel. The whole region spoke of this story; only the spiritual superiors seem to have heard nothing of it. At least nothing has become known of any intervention on their part. - Now one will think that this is such an isolated case; from it one cannot draw conclusions about the state of the church in general. But one does not believe that this wolf does not find his equals in the country. For example, in Schauerheim, in the same deanery, there sat until recently an elderly pastor S., whom his daughter always had to accompany to the inn, so that he would come out again. His closest neighbor, the rationalist pastor M. in Dottenheim, usually found the street too narrow on his way home from town. When someone asked him about it, he answered: "What else is good in the world for such a country pastor! In B., a suburb of his parish, he had to hold prayer hour during the week. After they ended, he immediately went to the inn and could not get away from there. Once in the evening the musicians played him out to the village. One of the parishioners tried to escape from this scourge and therefore turned to a neighboring parishioner of his faith and orthodoxy.

The priest was a respected priest for the sake of his merit. What kind of advice did they get? It should seek its edification outside (according to the church order, however, one should not do that either); official acts, however, could only be carried out by the *parish priest*. If it wanted to seek such from another pastor, it would have to pay double fees and, moreover, would cause inconvenience to the clergyman of its choice. - The adjoining parish of Unternesselbach, from where the Reformation once spread in this region and where Luther himself is said to have preached under a lime tree, also had a brother of the inn as pastor. A man I know asked the dean several times to remove him, but was finally told that removal was not legally permissible because the pastor had not been convicted of a criminal offense or crime, but that transfer was pointless. However, at the grave of this same pastor, I hear the same dean praising the pastoral faithfulness of the deceased and going off against his persecutors. Of course; the dean, although praised as a pillar of the national church, himself sought his daily recreation in the inn and may well have experienced there that one can easily be tempted to look too deeply into the beer glass in an inn society. How cheap in the national church the fame of a "Great in Israel" is, can be seen in the case of this Dean B. in Neustadt a.A.. As a speaker in the General Synod of 1861, he moved to reject the petition of Löhe and his "extreme party" for the abolition of the mixed communion "in the well-understood interest of the regional church" and succeeded without a fight. On the Reformation Day of 1867, he had his son condemn the Lutherans from the pulpit as carnal people who cling to a man's name and praise the union. Even his highest ecclesiastical superior privately expressed that his doctrinal standpoint was quite "blurred." Nevertheless, the man was elected chairman at all parish conferences that wanted to be

"Lutheran". But admittedly, he was an "anointed" orator, respected scholar and great politician. —. Only one booze hero should be remembered, the priest M. in Seubersdorf, Erlbach deanery. He is known in all the taverns of the surrounding area, the children in the street mock him. A messenger sent to him met him one Saturday evening so drunk that he had to spend the night in order to be able to carry out his mission. In the fall of 1867, he suddenly disappeared without even his family knowing where he had gone. With him was also gone a bond of 1000 guildens belonging to the branch church of U. On the report of the church administrator, an investigation was initiated. After about a fortnight, however, the priest returned; the money was replaced, as they say, by the relatives and the investigation was dropped. The congregation asked the dean to request the transfer of the priest; the former also promised it; but today the priest is still sitting quietly in S. - These examples are taken from a radius of only a few hours. It would be a small thing for me to multiply them by many. What a list would result if one wanted to enumerate all drunkards, misers and usurers! There is one who sits on a penal post under the nose of the Ansbach Consistory and carries on his mischief. If it does not see this one, how can it see more distant ones? One will see from this sufficiently how impudent the questions of certain defenders of the national church, e.g. the pastor Ulmer in Hersbruck, are,

are: "Does the church regiment promote clergymen into office who are not equal to it, or does it tolerate those who dishonor it through unworthy conduct? (Ulmer: *Einer wider* 601, p. 9.) But to Pastor Rupprecht, who wrote in the June issue of the *Erlanger Zeitschrift* of 1874: "Have the congregations really lost all right and are they subject to the church regiment like the Roman church to the pope? Do they really receive stone or bread, shepherd or wolf, at the whim of an unbeliever? The pen balks at rewriting such shameful slander far exceeding all measure" - this whitewasher, who uses every opportunity to sprinkle incense on the church regiment, may one day be answered by the souls whom the high church regiment has led into damnation by the wolves known to it. The former (Ulmer), on the other hand, addressed his question to his own dean, who informed the Oberconsistorialrath v. B. of the statement of a member of the congregation: "If Löhe had been an adulterer, nothing would have happened to him; but because he did not trust an adulterer, that is why he was suspended," adding that the better ones among the people knew nothing else than that the church regime was there to protect the wicked. In order to be able to hang the regional church papacy, one only has to consider that the congregation is not entitled to the slightest right of objection against the installation of a pastor. With every installation of such a pastor, one may want him or not, the representatives of the community have to pledge in the name of the community to the secular commissioner that they will show reverence and obedience to the appointed pastor. According to the church order, the pastor himself is only an "organ of church supervision", i.e. an instrument of the church regiment, and his first official duty is the "local execution of the church laws and ordinances" (*Amtshandbuch* I, 306). The executive organs have to subordinate their "personal conscience to that of the community" (*Erlanger Zeitschrift* 1874, August issue), as expressed by a high pen in agreement with *Amtshandbuch* II, 536. However, Prof. v. Scheurl writes of this commonwealth that he is "always compelled to deny his own better knowledge and conscience in the question of divorce" (and not only in this question) (*Zur praktischen Lösung der Eheschescheidungsfrage*, p. 22). Where does this leave God's word and conscience? That must only ask the infallible pope at Munich (the church regiment) for the grace to be allowed to sit in a corner against the promise to keep quiet. If, however, the promise cannot be given, the culprit must be crucified immediately. For "if we leave him there, the Romans will come and take our land and people" (John 11:48).

But now people will point to the large number of believing pastors and ask, "Is it so bad; how can these bear it?" Ah, "the large number"! If you are impressed by that, you should take a look at the clergy of the regional church. "A superior qualified his subordinate pastor by saying that he was "up to his business. That is all that can be said of many. "Faithful" and pious, because it comes with the trade; "Lutheran" because the wind blows from above; "tolerant" of all possible "directions" and "views" within the church, but hostile to the "extreme Lutherans"; little concerned about the welfare and well-being of the congregations, indeed completely unfamiliar with their condition; on the other hand, eagerly considering

The clergymen of the state church, who were very interested in the increase of income, artistic and experienced in all kinds of worldly science, but inexperienced in the supreme art of opening the treasures of the gospel to a beaten conscience, flattering the high church regiment, bubbling over with patriotism and enthusiasm for emperor and empire, full of interest in political elections - this is a picture of the "great number" that is as true as possible. One must have been at some parish installations to get to know the spirit of the ordinary clerisy of the country church. In the church, of course, the installer cannot assure often enough that only the clear knowledge of the divine will had driven him to the new congregation. After returning to the parsonage, however, a brother pastor asked him: "What drew you here, my dear?" He gave vent to his heart: "Oh, the climate in N. is so harsh; the larger cities are so remote; not the slightest enjoyment of art was offered to me; just think, in two years I have not heard a note of music. Or: "It is a small place; the people are poor; the voluntary gifts are scarcely to be put to use." Or: "The parsonage is small and dilapidated; in vain have I sought structural improvement." Or: "The position was too burdensome for me ; I also had to preach in two branches." One of them, who wanted to pay attention to "every sign of God", was suddenly surprised with the news that he also had to preach weekly sermons. He said that if he had known that he would have to work so hard, he would not have asked for the new position. The installation (which, mind you, must be immediately preceded by the taking of the oath of office as a sign that this alone entitles one to hold a church office in the national church) is usually followed by a banquet, to which, in addition to the installation commission and the teachers, the representatives of the congregation are usually invited. Whoever believes that he will hear edifying conversations or even spiritual songs, will be sore at heart when he has to hear for hours about fat sinecures and dilapidated parsonages, about student pranks and marriage stories, or even when a Jewish schoolmaster, as I have experienced, speaks out. What will he think when, at parting, the clergymen express their joy about the beautiful day spent together and invite the new pastor to diligently visit the "society" in such and such an inn? - Look at this clergy in office! Do they not all stand yawning in the pulpit, at the altar and in the confessional like my former confessor; their eyes are full of sleep. In many a congregation one could not find three adults who rightly bear the Christian name. In the sermon, however, all are addressed and treated as good Christians without distinction. What about the administration of the sacraments! Our most zealous opponent, Pastor R. in W., must himself write: "It is true! It is frightening, especially in cities, how terribly easy it is taken with the question of discipline. Especially where there is no registration for confession, where possibly Catholics, even Jews, if they do not stay away from it, and all kinds of sectarians could come to the Lord's table, and in the end they do. ." (Erlanger Zeitschrift 1874, June issue). Just take a look at the garrison towns. The soldiers, thrown together from all parts of the German empire as a result of freedom of movement and unity of the empire, are commanded to communion on Char Friday. What is only known under the designation "Protestant" in the



The parish priest usually does not know any of them; he only knows that most of them are a godless people, and if he did not know, he could tell him. The priest usually does not know any of them; he only knows that they are for the most part a godless people, and if he did not know it, the children in the street could tell him. There he stands in the confessional and talks to them (I have heard it said in my hometown), that he knows well that their occupation with its distractions does not allow them to prepare themselves worthily for the sacrament. All the more diligently they should pay attention now, when he teaches them the right preparation. This is followed by a confessional speech of barely ten minutes, too dull to wake a sleeping person, let alone a dead one. When the whole crowd has answered the confessional questions in the affirmative, the confessor's conscience is already satisfied. After all, he still expressly spoke the formula: "As you believe, so be it done to you!" But how will he stand before God with such miserable excuses! - Or follow the school students and seminarians forced to communion on certain days, the pupils of humanistic and real educational institutions to church and back, see them reading the "Gartenlaube" during the confession and mocking the "priest" on the way home. One looks into the penal institutions and reads the religious testimonies for released convicts issued by house chaplains, which usually read as follows: "N. is a completely degenerate person. In spite of his regular attendance at church services and Holy Communion" (which, by the way, is compulsory, even if it is not exactly enforced) "no improvement can be hoped for in view of his obdurate mind and his bad behavior in the institution. Go to the tombs and listen to the funeral orations; hear a denier of God, a man who has passed away with a curse on his lips, bless a man who has died in intoxication as a "Christian confrere," praise a miser and usurer as a faithful steward, sing at a suicide's grave, "I have eaten JEsu's body; I have drunk His blood here; now He cannot forget me, I abide in Him and He in me." One goes to school and hears a godless teacher deny the existence of a devil to the children; while reading the story of the Passion, he denies the possibility that the Lord sweated blood, based on medical authorities, without the "spiritual" school inspector stopping him. O these school inspectors! Then the district government decides to introduce a reading book for "mixed schools," i.e., a pagan one, in an elementary school for the sake of the people of other faiths in it. The ecclesiastical school inspector carries out the decision without opposition. There the district school inspector has to examine a Jewish religious school. Even if he takes the help of the rabbi, it is he who gives the grades and has to exhort teachers and children to become more and more complete in the cursed Jewish unbelief. - O of the "great number of believing pastors"! Graves full of mustiness they may well surround with a glittering glow, but nothing more. "O Israel! thy prophets are like the foxes in the deserts. They step not before the gaps, nor make themselves a barrier about the house of Israel, nor stand in battle in the day of the LORD." (Ezek. 13, 4. f.). They all know one enemy: "the extreme direction", as they say. Once my former confessor had a pastoral conversation with me when he heard that I was leaning toward an

"exclusive direction", i.e. to Lutheranism. "All directions that do not undermine the foundation of the church" are "wanted by the Lord and therefore to be carried". So the "exclusive direction" will undermine the foundation of the church? Certainly. The city pastor L. in Fürth assured with great earnestness that he could not accept the separated Lutherans as his godparents. Asked "why he allowed Catholic and unbelieving godparents", he answered that they were "no obvious enemies of the church". At the grave of his "Catholic colleague" the "believing", "Lutheran" city pastor could give a eulogy on the tolerant man with whom he had never come into confessional conflict. When after him the reform Jewish rabbi Dr. Löwi called out to the funeral assembly: "Have we not all One Father; has not One God created us?" and praised with enthusiastic words the glorious time in which "a priest of the old covenant may speak at the grave of a priest of the new covenant," it was not too much for him either; but when a member of the congregation wanted to bring a separatist as a baptismal witness, his tender conscience could not calmly let such an outrage happen. "If you were to convert to the Catholic Church, I would issue you a certificate of resignation without objection, but I cannot do so in Hörger's congregation. I will have to accuse you before God's judgement seat if you take this step," says Dean L. in Neustadt a. A. to a person leaving the church. Dean B. in Memminger, however, calls the resignation a "sin against the Holy Spirit". Who can blame our pastor when he calls such a clergy a snake breed and a brood of vipers and the like?

In order not to be unfair, I must also remember the "sighing pastors". Are they faithful shepherds? At least they try to be, as far as this is possible in the miserable circumstances. They are well aware of the

damage, but they try to cover it up as best they can. Where this does not work, they close their eyes, as one of them said: sit down in a corner and sigh. Of course, they were the first to be forced to take a stand on our separation. We saw some waver, heard some complain: "What will become of our national church when the resolute Lutherans leave!" "Wait a few more years; it must be decided soon. It can't stay like this much longer." But so Bengel, to whom they so readily refer, said 125 years ago, and still the conditions have not become better, but much, much worse. Why wait? Hope for what? The gentlemen themselves say that the conditions are "unbearable"; they themselves do not like to be reminded of their "oath of service", but hastily refer to their ordination vows. The Lutheran confessions still exist rightly, they say. Even if this were the case, what is the use of the legal status, if the facts are completely different and they themselves are not even allowed to act according to the Lutheran confessional writings? What do they want with their ordination vows, since the Oberconsistorium only pronounced on September 23, 1874, that "not on the confessional writings, but on the confession is committed, by which nothing else is meant than the" (so-called) "substantial faith content of the confessional writings". (Südd. R.-P. 1875, No. 14), What value has an ordination vow if it opens the door to subjective arbitrariness! In the Petitions Committee of the General Synod of 1873, it was openly stated: "The

In its broad version, the vow of ordination does not weigh down a conscience that stands on eternal foundations and leaves the necessary room for individual understanding. (Südd. R.-P. 1873, No. 241). But "the true separation will be made by the Lord" says Bengel. Therefore, if one "wilfully forsakes the divine guidance" one falls into the judgment: "She does not wait for the counsel of the Lord. Of course, the true separation must be made by the Lord. But where is it written that He will send an angel for this? Where is it written that His word is valid at one time and not at another? Where is it written that one should persevere with a "smitten conscience" in "unbearable conditions"? The gentlemen talk and write so much about the study of the "prophetic word". Have they perhaps found something in the Revelation of John that one must not go oneself, but must first wait until one is "cast out"? Yes indeed. "Freimund" puts off to the time when "the beast in the state and the harlot in the church shall go forth." If they were not blinded by their chiliastery, they would see that the beast in the state and the whore in the church have long since left, and they would also know that Christians no longer have a permanent place wherever Christ is no longer allowed to reign, but is relegated to the corner. Our King has been expelled, and we should not go with Him? - But even with these lords "the bag of bread plays its part". "The separated communities also have their dark sides. This one and that one served in the Prussian Free Church; they barely had enough to maintain their families." "In my candidate years I also dealt with the thought of leaving the state church ministry; but when you have a wife and children - where was I going to get a congregation again? At most, I would have to go to America." One can sometimes hear such speeches. But one does not like to dwell on this for long; one probably tells oneself that this is not trusting God. One would rather start to judge our priest's way of writing. "In our days, we don't throw things around like H. does; it doesn't improve things, it makes people bitter. "That may do well in America; the Americans are such louts" - pardon the expression; I am reporting faithfully according to the saying of a respected priest - "with us one must come differently. Yes, of course; one can also see what the "most loyally obedient" petitions of the gentlemen were intended for. They should have been taught by their successes that "Erasmus and Capito achieve nothing, because they do not want to scold, bite, insult. For when the popes are politely reminded, they take it for flattery and remain as they are, as if they had the right not to mend their ways, amused that they are feared and do not have the heart to punish them" (Luther to Spalatin. See: Seckendorf, German v. Frick, p. 306). And because they themselves admit in private that the "thick hearts" of the church rulers are in need of salt, they do a double sin by trying to suppress the "sharp physician" awakened to them by God. One probably also comes to speak of our "Missourian" doctrinal position. "The doctrine of the last things is your weak side. According to the Missourians, the Holy Spirit ceased to be effective in 1580," and other such lies. Someone would have me believe that there is a church regiment in Missouri, too, and that we are more radical than Missouri itself. No congregation could appoint its own pastor, it would have to turn to Mr.

If the sighing gentlemen find no way out, they resort to prophesying. "Think of me, H. will also become milder in the course of the years." "Let his congregation grow, and there will be no difference between it and the national church. - Now there are also great spirits who would gladly throw everything into the redoubt, if only, as they say, "love for the poor people" did not hold them back. "The poor communities are otherwise like sheep that have no shepherd. Is it not conscienceless and unloving to flee and leave the sheep to the hirelings and wolves?" This is nothing but a glaring sheepskin; for who has caused these super-spiritual people to do evil that good might come forth? Not Christ; He calls, "Follow Me! Let him abide who abides, and let him wait who waits; look thou to no man, but to My word alone, and depart fresh!" (Luther, Erl. A. 29,30.) What do they not do under the appearance of love! The Loehan priest B. in Sch. had the experience that a communicant threw away the host at the altar. The next Sunday he complained in the pulpit that he could only have confidence in one of the 120-140 communicants that he had received the sacrament worthily. Why did he hand it to the others for judgment? Yes, if he did not have to! He insists on a personal confession, but his mayor says that such an innovation cannot be tolerated. What should he do? The church regulations stipulate that he may not make it obligatory for anyone? Well, he just sighs and stays. Another has held communion at Christmas at the request of some pious people; because only spring and fall communions are customary, the wicked rebel against this innovation and the consistory helps them. A third man wants to exercise discipline, but the consistory

protects the sinners. The man grieves that his hair turns gray; but he sighs and obeys. A fourth wanted to discipline an ungodly host; the consistory decrees that he should "reconcile" with the host again. He grumbles and sighs and bows down. After he was transferred to a new congregation, I heard him announce from the pulpit that he could not absolve the fallen before he investigated their state of mind. There was a general grumbling in the church. The priest's plan is against the "ecclesiastical order," but he tries to enforce it. But when a person on the street who had been admonished to repent scolds him about the "impudence of the priest," he sighs again and lets it go as it goes. Should he seek help from the consistory? He must fear that he will be counted among those who "have given rise to misgivings through their brusque behavior" and may therefore forego promotion (Amtshandbuch II. 159). About the congregation he himself complains in a sermon: "In my congregation I know of not a single convert." One would think that he would shake the dust off his feet and leave. Oh, the loving gentlemen are not so "harsh". In every distress they know how to help themselves with "sighing"; and whoever does not consider this sighing to be the greatest service to God, puts them in harness. God also owes them a special crown of honor for their faithful perseverance (in the wrong!). They believe themselves placed on a "missionary post"; alone a missionary does not throw the Sacrament among the heathen crowd. "One becomes checkmate with time," complained

this last mentioned. This is the curse of disobedience to God's command. Even if one is sometimes startled, he bends his shoulders again, as he is accustomed to do, and becomes an interest-bearing servant, for the rest is good and the land is pleasant (Gen. 49:15). Löhe himself, who with the words: "The people make me lament", withdrew his hand from the plow, had to lament 8-9 years later: "We all live in mass churches and the life among the masses, which are nothing less than Christian, are even less so now than before, has made the limits of ecclesiastical, ethical and historical judgment crazy for us. I consider it demonstrable that the terribly mixed condition of the church has not only spoiled our lives, but also our sense and judgment. The consideration of brotherly love has become a caricature among us and the theology of considerations has often taken away our simple view, especially of the moral conditions of our church. What is the use of speaking of a gradual penetration of the whole people with Christian ideas, of a victory of the dough over the leaven, and of hopes which all experience has shown to be hopeless? We will never be able to penetrate the masses, nor will we be able to grasp the individual souls in depth, if we do not dare to wage war with the world in the church sincerely and to establish the boundaries between the world and the church correctly. From the mixture of the church, which is quite different from that predicted in Christ's parables, comes that high degree of participation in the world... which poisons us ..... Far from these conditions being skillful in representing or even permitting a penetration of the people by the spirit of Christ, they rather show how much the church has been overcome by the world and bring forth that unhappy feeling which even most better people are wont to have, namely, that their Christianity is no truth." (Löhe's conference lecture on s. Rosenmonate.) This testimony, I think, needs no addition.

Among the "sighing" Christians there may also be some gentlemen of the church regime who think they can prevent greater harm by the sin of denial. One knows at least that the Oberconsistorium made attempts at a conversion in 1856. However, it became obvious that no one other than the world and its prince steers the wheel. For, moved by storms "from below" and ungracious remarks "from above", the intended restoration of Christ was soon abandoned, so that the king could give his storming Protestant subjects the reassuring assurance that "nothing new" was to be introduced. They had got no further than a liturgy and a Lutheran hymnal, but far enough to be able to boast of their progress. Christ must now be satisfied with this. The evil thing has been given a pious cloak. But He is a great zealot who will not be satisfied with what is attainable, who does not want to know anything about reconciliation with the world and peace with the devil. With him the pious masters have their dear trouble. His "imprudence" and "brusqueness" are too inconvenient for their "well-meaning" policy. He should know that he is causing an uproar among the people.

how is the mind of the understanding so blinded! How exactly Christ's word is fulfilled here: "He who is not

is with me, he is against me!" Because they do not want to go with! He goes without them and builds His house. Even the great rulers of the church laugh and mock at the house that He builds without them, what does He ask? "Do you think that the church can hardly do without the highly gifted number? It needs for its construction rather the filling stones than the squares." He has never gone other ways; how should He first watch something special in these last days, when the harvest of the earth is already beginning to grow dry and the berries are already ripe for the winepress (Revelation 14:14 ff.)! "Do you think that Christ hesitates until Caiaphas and Herod hurry to open the gate of the city for Him with splendor and speed? He wears the Lord's and King's hat and rides in when it seems good to Him" (Harleß: Luthers Lehrweisheit). Where the lords come with their cake ruling without Him, one can see daily. Thus, for example, the diocesan synod of Neustadt a. A. decided, at the suggestion of its dean, to introduce prayer for the emperor in all churches as of September 2 of last year, after having waited in vain for royal approval for four years, and after the general synod member Frh. v. Rotenhan had claimed that such approval was not necessary and that the Holy Scriptures made prayer for all authorities a duty of conscience. Thereupon came a sharp lesson from the Consistory. The dean should fulfill his duty of conscience in the closet, in the church he had to preserve the "ecclesiastical order", according to which royal permission was required for ecclesiastical intercession. Within six weeks he was to indicate that prayer for the emperor had ceased in all churches of the diocese. So the king is prince in the church and Christ must be in the corner. But the patriotic dean was not satisfied. Rather, he asked the Consistory to turn a blind eye for the sake of peace; the matter had now become a matter for the people; if the prayer were to be stopped again, the story could find its way into the newspapers and even be read in Berlin, which could result in great unpleasantness. The pious gentlemen might find the admonition to prudence and caution very wise. They at least kept silent out of respect for the newspaper rabble and Berlin. This is one example among many to prove what miserable human bondage is to be found everywhere and how miserable the conditions are. May these pictures of the misery of the national church help to open the eyes of prisoners and to help them to freedom; and may they inspire us, the free and escaped, to gratitude to God, who has dug wells for us in the "wilderness" and sustains us in the midst of the suffering! May God give His blessing to spur us on to a holy eagerness to take home as long as there is time, before night falls completely over Germany.

### **To the ecclesiastical chronicle. America.**

**Mexico.** As we can see from a document sent to us, there is currently a "German Protestant Church" in Mexico, the capital of the Mexican Republic. This document is the "Church Order" adopted and signed on November 22 of last year and a kind of church charter of this congregation. It professes not only according to the preface dated December 10, 1875, but also according to the second article of its order "to the holy scriptures of the Old Testament".

and New Testament according to the understanding given in the Confessions of the German Reformation, especially in the unaltered Augsburg Confession. The confirmation of the children takes place on the basis of the confirmation instruction given according to the five main pieces of Luther's Small Catechism. Confession and absolution after prior confession is introduced, private confession is permitted. Unfortunately, the pronouncement of the devil before baptism does not seem to have been introduced, but only the inquiry about the three articles of the apostolic symbol; also, this inquiry is not addressed to the child to be baptized, but to the godparents. The formula for the distribution of Holy Communion is not indicated. Although the congregation calls itself a "Lutheran" congregation, it seems to want to be a Lutheran congregation, since it has adopted the confessions of the German Reformation, not also the so-called Swiss Reformation, and especially the unaltered Augsburg Confession. Without a doubt, all Lutherans rejoice at this news, all the more so since Mexico has been firmly closed to the Lutheran church until now. The pastor of the congregation is M. Göthe, probably the same who was originally pastor in Melbourne in Australia (President of the Synod of Victoria) and later in Sacraments in California. Even if we do not know whether he is really faithful to the confession, we do not only wish that he may stand in such faithfulness or penetrate to it, but also live in the good hope that with the founding of his congregation the door is now open for our church in Mexico. Both the congregational order and the church agenda are given in German with an opposite Spanish translation. The church in which the congregation meets bears the title: *Iglesia Evangelica de la Santissima Trinidad* (Evangelical Church of the Most Holy Trinity). W. [Walther]

**How Methodists look at children.** A Methodist preacher in "Indian" recently had two children die, ages 3 and 5, and a college of his had to preach the funeral sermon. For the text of his "sermon" he took the word of Christ, "For such is the kingdom of heaven." Of course, he said nothing about Holy Baptism. The Methodists have long since thrown it overboard as useless. But with what did he comfort the parents of the deceased children? By telling them that their children were as innocent, pure and spotless as the cherubim and seraphim before the throne of the Lord, and therefore the kingdom of heaven belonged to them. If the good man had said that the deceased children had already attained perfect sanctification in their tender youth, we would not have been so struck by it, but that people bring perfect sanctity with them into the world - we had not yet heard that from any Methodist. Have these gentlemen completely eliminated the biblical doctrine of original sin from their theology? Do they not know that God's Word says that there is no man on earth who does good and does not sin? Do they not know that it says we are begotten of sinful seed and conceived in sins? Finally, do they not know that according to God's word every man is by nature a child of wrath? And for what purpose then did Christ die for all men, and so also for children, if they are innocent and undefiled, like the holy angels? Then - one should think - he should have died also for the angels.

H. D.

**The raving Moody on baptism.** If I believed that God makes people blessed through baptism, I would give up preaching, borrow a bucket, go around the streets and baptize whoever I met, whether he wanted to or not. I would attack people in their sleep and baptize them. But that is not God's way. He says, "You must be born anew." . . . This saying is called by the apologist

As a pearl from Moody's sermons. And we must call it a blasphemy. G.

**Methodists and Jews.** The Apologist reports that Dr. Lansing Taylor, pastor of the Methodist Church in New Haven, exchanged pulpits with Rabbi Wechsler of the Jewish synagogue the other day! G.

**A sign of the times** and a gruesome proof of the fact that greed for money can make a man and even a boy devoid of any human emotion is the following story recently reported in the "Fort Wayner Tageblatt": "Judge Borden tells a story for whose truth he vouches and which is worth telling. Some time ago he acted as judge in a murder trial. The trial took place not far from Fort Wayne. The jury had been in session for a long time; the mood was very unfavorable to the defendant, and it was generally felt that the jury would return a verdict of death upon him. While the jury was still sitting and racking their brains as to what they should submit for an interdict, a boy of fifteen came into the hotel where Judge Borden was lodging, and desired to speak to him. The following conversation took place, "Are you Judge Borden?" - "Yes, my son, what do you wish?" - "Well, I am a son of the man who is accused of being a murderer." - "Ah, and what can I do for you?" - "Have you not the disposal of my father's body after he has been hanged?" - "Why, my son, do you think that your father will be hanged?" - "Because all the people say he should be hanged." - "Do you think he should be hanged?" - "No, sir, I don't. But should he, and I think he will, will you not then send me his body?" - "Well," said the judge, taken by the apparently childish request, "but what do you want with the body if I give it to you?" - "Sell it, sir! There are two doctors in town who have offered me forty dollars for it."

## II. abroad.

**Sächsische Landeskirche.** As we can see from the "Pilgrim from Saxony" of January 23, the pastor of the state church, Sulze in Chemnitz, who publishes a newspaper under the name of "Leuchte", in which he fights the basic articles of the Christian religion, has been elected pastor in Neustadt-Dresden and has also accepted this election. The "Pilgrim" expresses his regret that now, as in the past, every preacher accepting a new position no longer has to pass a new examination, because then the Consistory would finally find out that Mr. Sulze is a blasphemer of Christ and deny him the qualification to be pastor of an Evangelical Lutheran congregation. After all, the Consistory itself had recently cited Christ's word in an address: "Whoever confesses me before men, the Son of man will also confess him before the angels of God. But whoever denies me before men will be denied before the angels of God." (Luk. 12, 8. 9.) But why does the "pilgrim" want to excuse his high consistory by saying that the repeated examination has been abolished? Indeed, an exceedingly lame excuse! Can and should the consistory only discipline a false prophet when he himself takes the exam, or is it not obliged to do so at any moment according to its guardianship? The "pilgrim" also seems to have feared that this might be held against him, so he adds: The consistory "seemed to have remained unaware of the blasphemies of the faith of our church continued by Sulze in his 'Leuchte'!" An obviously even lazier excuse. It is a fact that Sulze's blasphemies are known throughout the entire national church, and yet they are supposed to have remained unknown to the national consistory appointed to watch over this church!

## 40

The "pilgrim" obviously does not believe that himself! He knows quite well that the consistory does not want to attack Sulze only because it is afraid of the unbelieving rabble and because it knows that Mr. Sulze would refer to the new formula of commitment put on screws and that they would then not know how to catch him. But this is how it goes when one wants to defend an apostate national church and yet be considered a faithful Lutheran. One then falls into hypocrisy. O of misery! W. [Walther]

**Baden.** According to the Kreuzzeitung, the national-liberal party in Baden has decided to work at the next state parliament for "the compulsory introduction of the mixed school," that is, for forcing every municipality to establish such schools in which the children of the so-called Protestants, Catholics and Jews are taught together, and for requiring parents to send their children to such schools under penalty. The Kreuzzeitung remarks on this: "One sees that the freedom demanded by it (that party) regularly turns into coercion with time." The unbelievers, when they come to power, are not satisfied with the fact that they themselves have freedom to do what they want, but they also want to force the believers to do as they do. In America, too, many unbelievers are trying to enforce a law that would force Christians to send their children to state schools that are devoid of religion and morals. Who knows if it would not be good if the unbelievers enforced this. Then it would become clear who would rather suffer the robbery of his goods than give his children to the unbelievers and false believers. Such a storm would sweep many a chaff from the threshing floor. For in times like ours, when the church experiences peace and freedom from all persecution, the weeds in the church increase mightily and even the true Christians are in danger of falling asleep. Persecution, however, quickly wakes them up again. But God alone knows what is necessary for us poor weak Christians in this last dangerous time. Our future is in the hands of His gracious government.

W. [Walther]  
(Submitted.)

### Explanation.

Gerd Alfs, a former member of the undersigned congregation, who for persistent contempt of the Word of God, after unsuccessful brotherly admonition and after unsuccessful three summonses before our congregation, was solemnly and publicly declared to be one who has excluded himself and put himself under ban; has compiled and published a booklet of lies and blasphemies, in which he brazenly claims, contrary to the obvious facts, that he has been denied the third stage of admonition.

Since he now spreads the same not only here, but also in other places, we feel compelled to publish this statement for the sake of truth.

By resolution and in the name and on behalf of St. John's Lutheran Parish of Pekin, Ills,  
Pekin, Ills, February 7, 1876.

J. M. John, Pastor.

Johann Lischeid, > Vorsteher Hinrich O. Otten, f LZor,teyer Georg Becker, s Gelteste Gottfried Erxleben, ) ^"ste.

### Inaugurations.

On Sunday, Sexagesimä, by order of the Reverend President of the Illinois District, Rev. Fr. Lochner was inducted into his new office at Springfield, assisted by the venerable Professors Crämer and Wyneken, by L. Geyer.

Address: I^oodnor,

111) llvNdisoQ 8t., deNv. b'irst, 8t. "L 8seoncl 8t.,

8l>rii>LÜolä, IN

Rev. Th. Brauer, who had resigned from the Iowa Synod for conscience sake and had accepted a call from the congregation to Clark's Fort, Cooper County, Missouri, was installed in his new office on Sunday Septuagesimä.

H: Hunziker.

Address: llsiv. H lZrakuor,

Dono Mirr, Ooopor 6o., Hlo.

### Notice, regarding admission to Concordia - College at Fort Wayne, Ind.

The last quarter of this school year begins on April 15. Parents who wish to send their sons to the institution are hereby reminded that they will be accepted and must register immediately with the undersigned. The boys must bring with them a good report on their moral conduct and their knowledge of school.

On behalf of the Teachers' College

C. I. Otto Hanser, Director.

#### Revenue into the Western District's coffers:

To the synod treasury: from Past. Wille's congregation in Brownsville, Mo., 48.25. Past. Estel's Gem. in Pierce, Neb., 41.70, from himself, 42.00. Past. Kaspar's Gem. at High Hill, Texas, 45.30. Teacher Th. Kuechle at Fort Wayne, Ind., 42.00. By Jakob Scherer at Rose Hill, Texas, 410.00. Past. Wetzel at Stringtown, Mo., 42.00. By Past. Hottus in Travis County, Texas, 43.00. By Past. Bremer in Benton County, Mo., 42.00. By Past. Lenks Gem. in North St. Louis 410.00. Herm. Jung in St. Louis 41.00. Past. Polack's Gem. in Cape Girardeau, Mo., 48.25. Past. Bapler's Gem. in Benton County, Mo., 42.65. From teacher Heider in St. Louis 42.00. Teacher Burg dort there 42.00. Don some members from Past. Sievers' Gem. in California, Mo., 46.00, from himself 42.00. Rev. Zschoche's Gem. in Atchison, Kansas, 42.50. From the Triunel district in St. Louis 418.80.

To the building fund: Collecte der Gem. des Past. Zimmermann in Rose Hill, Texas, 415.00. By Jak. Scherer there 410.00. Past. Ottmann's Gem. in Collinsville, Ill., 4175.00. By Past. Hottus in Travis County, Texas, 45.00. By Past. Bremer's Gem. in Lake Creek, Mo., 4th sending, 426.50. Past. Polack's Gem. in Cape Girardeau, Mo., 419.75. Past. Bapler's Gem. in Cole Camp, Mo., 43.50. Past. Frese's Gem. in West Point, Nebr., 413.00. By Past. Leimann's Gem. in Sherrills Mount, Iowa, 48.00.

For Past. Brunn's Anstalt: By teacher Leubner, on A. Biarü wedding in Serbin, Texas, collected, 48.65, on A. Wagner's infant baptism there collected, 4.185.

On the Leipzig Mission: From some students of the Past. Lohr in Clarinda, Iowa, 65 Cts. For the seminar in Springfield: Don Mr. F. Klein's children in High Hill, Texas, 45.50. Collecte from Past. Krämers Gem. in Vienna, Kansas, 44.50. From Past. Bremer's Gem. in Lake Creek, Mo., 42.10. Collecte from Past. Lohr's comm. in Clarinda, Iowa, 48.37.

For Brunn's sch. sophomores in Fort Wayne: From I. G. Fischer in Cleveland 42.00.

For the deaf and dumb: By H. Vogel in Sherrills Mount, Iowa, 41.00.

For the seminar in Addison: From Past. Bremer's comm. in Lake Creek, Mo., 42.00.

For the congregation in OshkoSh: From Past. Bremer's congreg. in Lake Creek, Mo., 41.00. St. Louis, Feb. 21, 1876. E. Roschke, Cassirer.

For poor students received through Rev. Greif from St. Peter's congregation at Serbin, Texas, 420.00. Through Rev. Jungk a communion collecte from the congregation at Jackson, Mo., 43.00. From Rev. Schöffler in Wisconsin 75 cts.

C. F. W. Walther.

From Aug. 24 to Dec. 31, 1875, I received the following gifts for poor students: From Mr. Kassirer Bartling 423.00, 2.00, 19.00, 3.00. From Mr. Past. B. Lange, at the introduction of the teacher collectr., 5.00. From G. H. Alpers in Dover, O., 5.00. By Hm. Kassirer Simon 25.75. By W. Hank 1.00. By Mr. Teacher Abraham in Altenburg, Mo., 27.80. By Mr. Teacher Schöverling in Fort Smith, Ark., 8.63. Don Past. Roders congregation, 10.00. Don Mr. Teacher Ehmann's school children, 1.50. By Rev. C. Sruel, collected on Mr. N. N. S. (?) baptism of children, 8.00. A third of the collecte at the local



mission festival 29.27. By Mr. Past. Greif: from K. Wichalk 0.50; MissionSfest-Collecte sr. Gemeinde 6.00. By Past. Wagners Jungfrauenverein 20.00; by Mr. Leh- rerer Arndt, collected at F. Christ's Hochzeit, 6.30; by Rev. Greif 0.70. By Rev. H. Fischer 6.25. by W. Wächter 1.00. by C. Groh 0.25. On H. Weiß's wedding collected 5.55. By Hm. Past. H. Wyneken: von Meyer's wedding 4.00. von Bahre's wedding 2.25. von Droste 2.00. H. W. 0.75. On Mr. Lehrer Richter's wedding collected 9.00. By Mr. Past. Brügge- mann in Darmstadt, Jnd.: from Mrs. Sus. Berger 5.00. Just. Suhmeier 1.00. Wilh. Schlenker 1.00. Fried. Bödmner (?). Through Mr. Niemann in Pittsburg: from the Women's Association there 8.00. from Mr. Past. Beyer's congregation 7.25. By Mr. Past. Vetter 26.M. By Mr. Past. Johl, collected at teacher Zutz's wedding, 5.IX). By Mr. Kassirer Roschke 13.00. By Mr. Lind in N. Orleans 37.50. By Mr. Past. Schröder 410.00.

Also, from January 1 to February 14, 1876: By Mr. Bewie, teacher, 7.50. By Mr. Lutz, teacher, 11.65. By the Women's Association in Mr. Past. Wagner's congregation 10.00. From the Young Women's Association in North St. Louis 30.00. By Mr. Kassirer Bartling 4.35. From the congregation in Grafton, Wis. 11.40. By Mr. Past. Jünger's parish 14.00. From the women's club in Taron- delrt. Mo., 5.00. From the local parish 50.00. By Mr. Past. Weinbach 7.07. From the Women's Association in Patcrson, N. I., 5.00. From Bro. Krage 1.00. From Bro. Stünkel Jr. 1.00.

We would like to thank all donors. May the faithful God reward what they do for our poor students. And we have more of them than usual this year<sup>A</sup> some of them are in great embarrassment because they really lack the most basic necessities. But the faithful God will also help them.

Addison, Ill, Feb. 14, 1876. J. C. W. Lindemann.

Received with thanks for **the Lutheran Hospital at St. Louis:** By I. W. B. rtling \$5.00. By Teacher Roschke from the congregation at Lake Creek, Mo. 10.45. By the Women's Verein at Echester, Ill. 2 Qmirts. Don N. M. C. in Indianapolis 2.00. By Mr. Roschke from the undisclosed in Illinois, 2.00. By Past. Büniger from G. K. in B. Illinois, 2.50. Don Lisette Bender 1.00. Mrs. Sträubing 2.00. N. N. in Collinsville, Ill. 5.00. By the congregation of Mr. Pastor Brauer 1.15. By Mr. Heinz in St. Louis 5 gallons of wine and Z Bush. Onions. From Hm. H. Veal flour to the value of \$41.70.

It is subsequently certified to have received from the worthy Women's Association in Sheboygan, Wis. 3 quilts, 6 head coverings and 12 bed sheets for the Deaf and Dumb Institution.

G. Sprckhard.

For student Beeskow in Addison received through Rev. Pisset of his congregation in Mich. Ill. § 12.36 T. I. Great.

For poor students received from the sewing club of Trinity-- District 50 bust shirts, 9 pairs of stockings, 6 handkerchiefs

B. Brewer.

The 30th year: The gentlemen pastors: M. Borge, A. Cämmerer 8.45, V. Koren, K. Magelsen, M. Magnus, I. C. H. Martin 11.25, G. Baumann, P. Rupprecht 3.00, F. Dunsing 0.65, L. Heim, G. Wangerin (29th & 30th) 44.00, A. Bapler 0.71, Furthermore the men: C. Huber, A. Steigleder, I. Weismayr, A. Pound, I. Helnicke 30.00, Ludw. Lükert 25.90, A. Krumwirdt, C. F. Grauer 30.00, F. Heeren 6.25, G. Bernhardt 2.70.

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postage, which amounts to 1/10 of the face value of each of the stamps, and subscriptions of one dollar and five and twenty cents for the out-of-town signers, who have to pay the same and send in the Li. 0. 005 orders containing the stamps and the paper are to be sent in the signature, but all others containing "business", vestellungen. Abbestellmmech monies >e. contain, under the address-  
 of these, darf zu beziehen durch lustig Mannmann's Buchhandlung, in Dresden.

Printing Office of the Synod of Missouri, Ohio and Other States".

## **Don't forget him!**

(Dedicated to our confirmands this year by L. L.)

Don't forget him!  
Who loves you faithfully and hotly,  
Who gives himself to death too well for you,  
Who promises you heaven, yes, himself;  
Don't forget him!

Don't forget him!  
You have pledged faithfulness to him,  
Do not grieve him, do not forsake him again. He is your God, your refuge, your comfort, your light;  
Don't forget him!

Don't forget him!  
Hold yourself to his word,  
There you have him, there is the gate of heaven, There he shows you his friendly face;  
Don't forget him!  
Don't forget him!  
Always remember your baptism,  
And into the battle that decrees you, run. Hold out steadfastly until your heart breaks;  
Don't forget him!

Don't forget him!  
Come often to his table, that he may strengthen, feed and refresh you. There is the fountain of salvation that never runs dry;  
Don't forget him!  
Don't forget him!  
Whether Andre leave him  
And walk with the world on broad roads, You stay with him, he keeps his promise;  
Don't forget him!

(Submitted.)

## **Two speeches delivered by F. Lochner in 1871.**

### **II. On the Ecclesiastical Care of Alms.** Apost. 6, i—7.

Beloved in the Lord!

Two weeks ago, I spoke to you about the extracurricular church meetings on the basis and content of these words, and showed you their apostolic example, their necessity and importance, and their participation. Today now

St. Louis, Mo, March 15, 1876. No. 6.

I have to talk to you about the other, no less important piece of church life and especially the constitution of a local church completely independent of the state. This is

the church's almsgiving, which is also the subject of our text. Let me show you at the end

- I. their ancient ecclesiastical example, II. their high importance, and
- III. their godly exercise.

We ask You, O Lord, to give us Your grace also for this teaching, which I am now to do from Your word to this Your congregation. Let us recognize our high calling, that we may take care of the poor members of Your house and thereby also sanctify Your name before the world. Amen.

I.

Even if the first Christian churches did not lack wealthy people and those who had an ample or sufficient income, there were, as we can see from our text and other passages of the apostolic letters, quite poor and especially helpless widows in this church. It is always the case that the rich and the noble receive the gospel of Christ less than the poor and the lowly, and that therefore the church gathers from these in all places and at all times.

But what zeal we see in this young Christian congregation to take care of the poor among its members! Two weeks ago I already occasionally referred to the great urge to love that was manifested here. None of the owning members considered himself the exclusive owner and beneficiary of his temporal goods. Without being prompted in any way by a special divine or apostolic commandment, solely out of the free urge of love, for which there are enough degrees and levels upward, it happened that, as many as there were who had fields or houses, they sold them and laid the proceeds at the apostles' feet. From this they distributed according to need among the members of the community, but especially among the poor, and this in such a way that is expressly testified in the fourth chapter:

"Neither was there any among them that lacked." Verse 34. But the holy apostles did not think it beneath their dignity, besides supplying souls with heavenly food, to undergo also the supplying of bodies with earthly food, to undertake, besides the ministry of the word and prayer, the ministry of the table, and to undertake, besides the stewardship of God's mysteries, the stewardship of the temporal goods of the church.

But, beloved, even to our best works and our best church institutions, lack and defect cling in this state of weakness and imperfection. So also here. We have already read the words of our text the previous time and considered them according to necessity: "Now in the days when the disciples were many, there arose a murmuring among the Greeks against the Ebrians, because their widows were overlooked in the daily administration. Verse 1: We have also already considered how and in what way the holy apostles, as soon as these complaints were made known to them, sought to remedy them, for it is said: "Then the twelve called together the multitude of the disciples, and said: It is not fit that we should omit the word of God, and serve at meat. Therefore, brethren, look among you for seven men of good report, full of the Holy Spirit and wisdom, whom we may appoint to this need. But we will continue in prayer, and in the ministry of the word." Verse 2-4: And behold, the apostles' proposal was immediately met with undivided applause and speedy execution; for it is further said: "And the speech pleased all the multitude well, and they chose Stephanum, a man full of faith and of the Holy Ghost, and Philippum, and Prochorum, and Nicanor, and Timon, and Parmenam, and Nicolaum, the fellow-Jew of Antioch. These they set before the apostles, and prayed, and laid hands on them." Verse 5. 6. Therefore, if the care of the poor in the church had hitherto been only the outflow of a free activity of love, it was now made more important by the establishment of a welfare organization derived from the

The first part of the church is the branch office or the diaconate, which is a part of the church institution. But not only in the Jerusalem church. Wherever the holy apostles founded congregations, the care of the poor became a special congregational institution on their recommendation, and wherever they staffed the cities with elders back and forth, they also placed a corresponding number of almoners - called servants or deacons - at their side. We therefore find in the letters to Timothy and Titus instructions for the election and appointment not only of the preachers but also of the almoners. We even find women helping and serving in this office, like Phoebe in Cenchrea, because especially the ministry with the female sick often requires a special female care; which deaconesses, however, were not taken from young women, like today's nuns and Protestant deaconesses, but from aged women. Yes, because the individual congregations, with all their independence and self-government, were nevertheless in the closest spiritual and fraternal connection with one another, and especially the congregation in Jerusalem had many poor people as a result of the conditions there, we see from the apostolic letters that the other congregations offered their hands for the support of this congregation, that the apostles worked for this purpose among the congregations, which were preferably gathered not only from the Jews, but also from the Gentiles, and that they delivered the collected gifts accompanied by some brothers.

Did the following church remain faithful to this apostolic example of the church's care for the poor? Yes. At least in the first three centuries. Here, where under the pagan Roman emperors Christians were persecuted in the bloodiest way for such a long time and in all places, there were many widows whose husbands died of torture, many orphans without parents whose parents languished in prison or in exile or died, many Christians deprived of their goods, suffering nakedness and hunger, homeless and driven into misery. Here there was an extraordinary amount to do for the church's almsgiving. And it must be said that here the church showed a fervent zeal for love. The care of the strangers, the poor and the sick, the old, widows and orphans, as well as those imprisoned and persecuted for their faith, was a matter for the entire congregation and one of the main purposes for which the Sunday church meetings were held, whereby love in mutual competition often did more than the regular sacrifices at the church meetings required. For example, the congregation in Rome in the middle of the third century cared for more than 1500 widows, the poor and the sick. Yes, this love also went beyond the boundaries of the church and not infrequently turned to needy Jews and Gentiles, according to the words of the apostle: "Let us do good to everyone, but most of all to comrades in faith."

I will pass over how ecclesiastical almsgiving was still practiced even under the rule of the antichristic papacy. But do I still need to show in particular how, with the light of the gospel having dawned in the Reformation period, one went back to the apostolic model here as well? A few sayings of Dr. Luther may suffice here instead of everything else. Thus it says in the church postilion on the day of St. Stephen: "Thus the Christian regiment provides for the people both in body and soul, so that no one has any lack, as St. Luke says, and all are abundantly fed."

and well provided for, both in body and soul. This is a very fine picture and example, and it would be good to start it this way, if the people were willing that a city... into four or five parts, and to each part be given a preacher, and certain deacons to preach to the same part, and to distribute the goods, and to visit the sick, and to see that no man suffereth want. And in his interpretation of the Epistle to the Galatians he writes: "When a faithful shepherd or pastor has supplied his people with the preaching of the gospel above all things, he should thereafter let no thing so diligently concern him as that the poor also may be fed and preserved"; - in the course of his further elaboration, however, he cites as a reason: "For wicked men and the devil persecute the church or congregation of God, and make many poor people, who then afterwards are so forsaken that no one will take care of them, nor give them anything." Of course, when later the Protestant princes made themselves masters of the church, the alms care of the church also fell away and became only a matter of the state. But wherever the church gains a position independent of the state, as the Lutheran church has done here and there in Germany and in the United States, the almsgiving of Christians again becomes a matter for the church, and wherever God's word produces fruit, namely faith that is active through love, one is not content with the provision of the poor by the civil state, but one also soon recognizes the necessity and importance of the special church almsgiving. It is of this necessity and importance that I speak to you now.

## II.

Certainly, my brethren, you agree with me from the outset that in the care of the poor sick members of the congregation the church of the New Testament, which is incomparably richer in graces and gifts, must not allow itself to be surpassed by the church of the Old Testament. Listen then! The Lord once said to Israel: "There shall not be a beggar among you, for the Lord will bless you in the land which the Lord your God will give you to possess. Accordingly, Israel received a not insignificant number of laws, which, such as the prohibition to sell the inheritance forever, or to take interest from the brother, or to refuse him a loan at all - were to control the impoverishment: but also laws for the care of those who were now really in poverty. They were allowed to glean from fields, fruit trees and vineyards for the immediate relief of hunger, without first having to ask for permission, but at harvest time they were to glean from all fields and the owners were not to mow down the fields too smoothly when harvesting, but rather to think of the gleaning poor; indeed, in the Sabbath year or in the seventh year, the entire yield of the fallow field was to belong to the poor, in which no debts were to be claimed, but in the Jubilee year, i.e., in the fiftieth year, all debts still owed were to be paid. In the fiftieth year, all unpaid debts were to be cancelled. In addition to the tithes paid to the Levites, there was a tithe that in the third year did not belong to the Levites alone, but was divided between the Levites and the poor, and we know from the story of the Widow's Mite that a special box was set up in the temple for the poor. Also at the sacrificial meals of the

At the feast of Pentecost, especially strangers, orphans and widows were to take part in godly merriment, and wherever festive meals were organized in Israelite families, there, according to the law of the Lord, the poor were to be brought in; therefore, according to the last Sunday Gospel, the Lord Jesus also reminds the self-righteous puffed-up Pharisees at a banquet with the words: "When thou makest a luncheon or supper, invite not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors that are rich, lest they invite thee again, and thou be recompensed.' But when thou makest a feast, invite the poor, the crippled, the lame, the blind." 2c. Luc. 14:12-14. The more we look at these laws for the poor in Israel, the more they appear to be a work of divine wisdom, and even if they, as belonging to the police and ceremonial laws, are partly abolished for us Christians of the New Testament, the principle based on the commandment of charity still remains for us, that no beggar should be found among God's people, and it is in the nature of the gospel that we, who have become so rich in spiritual and heavenly goods through the poverty of the Lord Jesus, should also be rich in thanksgiving to the Lord and rich in love toward the brethren. See, that is why the exhortations to mercy in the New Testament not only continue, but they also happen in such a charming and enticing way. That is why in the apostolic letters there are still special exhortations to mercy towards the poor, especially the church, when it says: "Take care of the needs of the saints. Give gladly." Jac. 1, 27. Or: "A pure and undefiled service before God the Father is that: To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." And in general: "Now that we have time, let us do good to everyone, but most of all to our comrades in faith." Gal. 6, 10.

But no less will you admit to me that the omission of almsgiving is a great dishonor to the Gospel before the world. The world knows very well that it is written, "Thou shalt love thy neighbor as thyself." It knows that we as Christians should even give our lives for our brothers, not to mention the far lesser temporal goods. She knows that the practice of mercy not only toward the members of the church, but even toward those who are outside, and even toward her enemies and persecutors, is the main proof of the integrity of our Christianity. But what should it think of the church when its members have to appeal to the mercy of unbelievers because they are callously rejected or indifferently left in the lurch by their fellow members? Will not the world scoff at the Gospel? Will it not say: Look at the hypocrites! They always have love on the tip of their tongue, but when they have to prove it by deed, they withdraw. They can warn unceasingly against communion with the world alienated from God, but they can make their poor beg us! See, beloved, that is why the apostle writes: "Strive to be quiet and to do your own work, working with your own hands, as we commanded you; that you may walk honorably toward those who

are outside, and have no need of them." 1 Thess. 4, 11. 12. It is therefore a sacred duty for a Christian, it is absolutely part of Christian respectability, to work in such a way and to keep his counsel in such a way that he does not need to appeal to the world for help and support; It is therefore all the more shameful for the Gospel and for the church if it needs the world's support for its needy members, either because they have to appeal to the unbelievers for support, or because it calls on the world's help for charitable institutions and undertakings through fairs and lotteries, and perhaps even with impudent eagerness.

Notice here also a phenomenon of the times, beloved Christians. Why are there so many lodges, secret societies and other associations founded or led by children of unbelief, all of which have the purpose of support as their figurehead? Not only because the spirit of unbelief has permeated everything, not only because injustice has taken over in the world and love has grown cold in many, but also because the care of alms is so little practiced in the church today, and not a few members offer the alms bowl now and then with a sour face and bitter reproaches instead of with a cheerful face. Believe me, many a poor Christian, still very weak in faith and knowledge, would not have fallen into a lodge or a support association of the unbelieving world, if he had found more of that merciful love for the poor church members, as it was found in the days of the apostles. This, of course, does not excuse them, but those who caused them to do so by their hard-heartedness are even more guilty.

Just as the lack of almsgiving in the church brings shame to the Lord Jesus and his gospel in the eyes of the unbelieving world, so the abundant practice of almsgiving brings him even greater glory, the more unrighteousness, unmercifulness, selfishness and selfishness become prevalent everywhere. Let us read in this connection also in our text verse 7: "And the word of God increased, and the number of the disciples was very great in Jerusalem. Many priests also became obedient to the faith." It is through such zeal of the church in caring for the poor and the sick that the word of the Lord Jesus is especially fulfilled: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Just here the word finds its most beautiful application and confirmation: "By this everyone will know that you are my disciples, if you have love among yourselves." John 13:35. Therefore, no matter how much the world despised and hated the Christians in the first three centuries, no matter how much it accused them of all kinds of things and invented and said the most shameful things about them, the pagan world of that time, which was completely permeated by selfishness, could not deny the church its admiration, The pagan world could not deny the church its admiration when it was confronted by Christian brotherly love with its unlimited charity, its regulated care of the poor and sick, its warm hospitality and its willingness to make sacrifices of all kinds, but rather forced it to confess: "See how fond they are of each other." - When once the pagan Roman prefect ordered the almoner Laurentius to give him the treasures of the



When he was about to hand over the gold that he had to administer and distribute regularly among the poor of the church, he led the crowd of poor, crippled, widows and orphans into the courtyard of the Roman palace and said: "The gold that you seek so eagerly is only bad metal and serves as an incentive for all crimes. But the true gold is the light of the world, of which these poor people are disciples. These are our treasures; for what we do to one of these least ones, we do to the Lord, who has promised us a reward of grace for every such good deed."

### III.

Since I may now hope that, with the apostolic and post-apostolic example in mind, and with the reference to the necessity and importance of the ecclesiastical care of alms under God's gracious influence, your hearts will be warmed anew for the same, let me now speak a word about the godly practice of the same.

Here, however, the following are taken into consideration: 1. the poor, whom the church has to take into its care. 2. the ministry through which the church provides such care, and 3. the sacrifices of the church members through which such care can be provided.

1" First of all the poor, whom the church has to take into her care. Now these are not those poor who have nothing because of laziness and inclination to live well; for such are not to be supported, but are to be punished by the church and referred to the word: "We hear that some of you walk disorderly, and work nothing, but are busy in profligacy." Much less are those to be taken into care who claim the same, that they may not attack their savings; for it is shameful to claim Christian charity as long as one still has means to help oneself.\*) But even those poor of the community are not to be taken into care immediately, whose next of kin have means for their support, but only if these do not belong to the community, or if they do not want to do their duty and thus certainly show that they are not righteous members of the community. It is true that widows are mentioned in our text as objects of the care of the poor - and they, the lonely ones, the vines deprived of their support, who lie prostrate on the ground and over whom everyone steps, need above all the loving, comforting care of the church in the midst of the cold, merciless world. But that even such needy widows are not necessarily objects of the church's care for the poor, who can still be supported by their relatives in the congregation, we see from 1 Tim. 5, where it says in verse 16: "But if a

Just as little do those poor have a just claim to the loving care of the church, who only want to live leisurely at the expense of the church and are therefore impudent in their claims. Such do not prove themselves to be Christian poor, and of them Dr. Luther rightly writes: "He who wants to be poor should not be rich; but if he wants to be rich, let him take hold of the plow with his hand and pick it out of the earth himself. It is enough for the poor to be provided for, so that they do not die of hunger or freeze to death. It is not fitting that one should be tired of another's work, be rich, and live well by another's life, as is the current misuse, for St. Paul says in 2 Thess. 2:10: "He who does not work should not eat. No one is commanded by God to live on another's goods, but only the preaching and ruling priests for their spiritual work; as Christ also says, 'A laborer is worth his wages.'"  
creditor or creditor has widows, he shall provide for the same" 2c.

Those poor who are assigned by God to the care of the church are real poor: Abandoned widows and orphans, poor sick people, infirm and needy old people, ashamed house poor people, degraded workers, who got into poverty not through dissoluteness but through misfortune, or who, despite all their willingness to work, still cannot find employment and thus suffer hardship, poor school children from inside and outside and poor or impecunious students, who are to serve the church once in the preaching or school ministry, - they are the fosterlings.  
of our God, which he commands his church, as once JEsus feine mother to John.

If we pay attention to the office, through which the church organizes such care for its poor, it is of course not the opinion, as if by reason of a special divine command the special office of the care for the poor had to be established everywhere or as if 7 and not more or less special men had to carry out this office. After all, it did not exist in this form in the apostolic church in the first place. But because everything in the church should be done honestly and properly, the establishment of a special office for the care of alms is required by circumstances, especially in congregations with a large population. What a noble and important office this is, however, we see from the fact that the apostles advise that men be appointed for it who "have a good conscience and are full of the Holy Spirit and wisdom. Only such men can serve the poor and miserable in devoted and merciful love, for they do it, not to be provided for by this office itself, but without any earthly advantage, to serve the poor brethren; and by their service make known the difference between the cordiality of the ecclesiastical care of the poor and the heartlessness of the police

care of the poor. And if we consider how conscientiously the almshouse is administered and what regulations are given for it, then of course not only righteous but also wise men from the congregation are needed for such an office.

If, however, these ministers are to exercise their office with the grace and gifts that God has bestowed upon them, their hands must also be filled with the offerings of the congregation, so that they may also distribute them according to need. I call the gifts deposited in the hands of the poor-law officers sacrifices; for not only must no stain of unrighteousness cling to them, but in them the grateful, God-loving, neighbor-merciful heart should be deposited on God's altar. Therefore, what is given here with a grumbling heart, with a sour face, with a scolding mouth, or as a plaster for a conscience stained by sin money, is hypocritical sacrifice, and such God does not want, however little or however much it may be. "Every man according to his will - not with displeasure 2c." However, so that love always has and, if it is to do something more, does not itself suffer harm or become morose, it is the well-meaning of the holy apostles that Christians also make a certain order in the presentation of their love offerings. He therefore recommends to the Christians in Corinth and elsewhere that each one set aside something for every Sabbath, for which purpose the poor box is also placed here in the church at both doors. In other places, as in ours, people collected from house to house for the poor, or as the same

In our country, festive occasions, wedding and baptismal banquets are used to collect something for the poor at the table, as is also stated in the marriage form of the Silesian Agende: "Und vergesset auch des lieben Armuths nicht" (And do not forget your dear poor). In the Pastorale Lutheri, however, it says among other things: "And so that one might not go far after it, a good and useful suggestion is given by some, (namely) that every merchant, craftsman, or otherwise wealthy householder, according to the admonition of St. Paul, should put a money box in his house. Pauli, should have a money box in his house, and when he has prayed in the morning and called upon God the Lord for his blessing, he should then throw the first penny, threepence or penny (depending on how large or small his trade is) that he receives or redeems from his goods during the day into the same money box and thus give the first fruits of his income to the Lord, his God.

All this, of course, in Christian freedom; but all this shows that, just as a certain order in the giving out of alms is beneficial and successful for the care of the church, so also a certain order in the giving of the sacrifices of love.

Here you have, beloved, the ecclesiastical almsgiving according to its old church model, according to its high importance and according to its godly practice. You can see from this that there is a great difference between it and the ordinary support associations; for here we do not support in order to be supported again, but only in order to exercise love and mercy for the sake of Christ on those who cannot repay us, and here we do not take the support in certain calamities as a right without regard to whether we really need it or not, but here we take it as a gift and as someone who is really in need.

Since such an orderly care for alms has been established among us, let us take good care of it. Let us open our hands of charity when we pass the poor box, or when we sit at a happy meal, or when the alms-gatherers knock at our door. Even if, in spite of all caution, we sometimes come across an unworthy and ungrateful person, the exercise of mercy is not omitted, and what is unwittingly done to the unworthy for Christ's sake is done to him who said that he would look upon it in this way, and who promised: "He who has mercy on the poor lends to the Lord, and he will repay him with good. But you, beloved brethren and fellow-workers, to whom the ministry of caring for the poor has been entrusted by the congregation, do not grow weary in the trouble, vexation, ingratitude, and misjudgment which are connected with it, but remember the word, "If any man pray for mercy, let him do it with pleasure." And you poor, to whom such care is given, lift up all the more your hands in thankful prayer for the church, and walk all the more as those who are rich in heavenly goods. - May the Lord grant that it may be said of our church and congregation, "And the work of God increased, and the number of the disciples was very great." Amen.

### **A pair of sample pieces of Fritschel's**

#### **"Defense.**

In their new "Kirchliche Zeitschrift" (Church Magazine), the Fritschel brothers are now printing a "Defense of the Doctrinal Position of the Synod of Iowa against the Attacks," and so on. We will not bother the readers of the "Lutheraner" with a detailed refutation of this new sophistical fabric of deceit, but will publish our response in another way in its own time, if we find it necessary at all. Whoever compares our articles with this "defense" with some care will hardly need our further help to see through the fallacies and evasions of the "defense" immediately. Thus, for example, this "defense" has accused us of unconscionable misappropriation of a document and seeks above all to make capital out of it. It says of us: "He has not merely concealed \*), no, in spite of our repeated indications he has denied, most obstinately, most definitely, most decisively denied\*) that the next Synod after the one of 1858 rejected it, that chiliasm is Synodal doctrine. We have presented the document which he concealed and denied, and thus convicted him, as not often someone is convicted.\*)" With this, we now hold together the following:

1. Our real words are as follows: "If the Iowa Synod really made such a declaration officially already in the following year (1859), why was it not mentioned either at the Colloquium or in this year's Synodal Report according to its wording? Do our opponents perhaps have to "accept the conclusion" that there is no such declaration of 1859, or that, if it exists, it at least does not prove what it should prove? And where we say that the Iowa Synod did not make an "official declaration" until 1864, we carefully add: "as far as

we can see from the trades and books." Thereupon, the Fritschel brothers have the audacity to write that we have "not only concealed, but most obstinately, most definitely, most decisively denied" that such a document exists.

2. The real point in many questions was whether the synod had already made an "official declaration" in 1559 or in 1860 (as the one of 1864 is) that chiliasm was not lowa synodical doctrine. The Fritschel brothers had never presented such a statement, and also in the report about the synodal assembly of 1860 (p. July number of the "Kirchenblatt") there is no trace that the synod had adopted and issued any "official statement" about its position on chiliasm. But the latest "Vertheidigung" claims that there is such a "declaration of the synodal assembly of 1860", that "such a declaration was made by the synod in 1860", and that it is therefore so exceedingly appalling that we do not want to acknowledge it. But what does this alleged official "declaration of the Synodal Assembly of 1860" consist of? Where is it found? It is in the September number of the "Kirchenblatt" of 1860 and is an article entitled: "A Word on Christian Tolerance". In this article is narrated

\*) So emphasized by the Fritschel brothers themselves.

that the "Synod has declared" that it would be good to "once again publicly and clearly state the principles in the practical ecclesiastical treatment of the pending differences, which is to be done herewith in God's name". But that the following statement should therefore be regarded as an official "declaration of the synodal assembly", or that this church bulletin article was ever presented to the synodal assembly and officially accepted or acknowledged by it, we could not have guessed, and still cannot believe. If we therefore refer to the public and acknowledged official synodal report of the Iowa Synod of 1858 and prove from it that the synod officially declared itself in favor of chiliasm by formal resolution, sought to defend it in detail, and even rejected the counter-reasons in all forms, then all this is to count for nothing, **nothing at all**, in order to judge the original position of the Iowa Synod on chiliasm. But if the Fritschel brothers, for their part, refer to a "declaration of the synodal assembly", then it should be sufficient to refer to that church bulletin article, without even mentioning that the synodal assembly certainly never saw that article itself or officially recognized it.

3. In 1861, President Großmann listed the "moments (i.e. constituent parts) of the Iowa School of thought", the school of thought of the "Synod as such", and under number 4 he also lists chiliasm as a "moment". The synod did not have to raise an objection against it, but had the speech of the president included in its synodal report as a valuable document. How can one say otherwise than that the chiliasm of 1858 was still a "moment of the direction of the Iowa Synod as such" in 1861? The latest "defense", however, passes over such essential main points in our argumentation with dry feet and yet pretends to have taken all our evidence into consideration. The "defense" says nothing about the fact that the Synod of 1858 not only "unanimously adopted" that chiliastic paper and officially decided to publish it as a "confession of sacred truth", but even in this paper officially defended chiliasticism widely and tried to refute the Missourian counter-arguments, but rather claims that the unanimous adoption of that paper only had the meaning that "the whole assembly unanimously accepted in the paper a correct representation (!) of the real Iowa chiliasm"! - (Note, however, that "real Iowa chiliasm" should only mean: chiliasm recognized as an open question by the Iowa Synod and cherished by its members). Furthermore, the Fritschel brothers do not say a syllable about the fact that in 1861 President Großmann explicitly mentioned chiliasm in his synodal speech as an essential "moment" of the Iowan direction.

4. Even in that alleged "Declaration of the Synodal Assembly of 1860" we read not only such sentences as: "It is quite without reason (!) if some people think that chiliasm is the 'main and synodal doctrine' of the Synod of Iowa", but also immediately afterwards: "Those who share **our view of the** last things always regard the doctrines in question only as subordinate points which do not touch the foundation of faith.

den." If the "synodal assembly" with this "declaration" really rejected in a certain sense that chiliasm was the "main and synodal doctrine" of the Iowa Synod, then the same synodal assembly also declared its support for chiliasm as "our view of the last things". Consider that the Fritschel brothers themselves confessed to Madison that the synod "would have to put up with it" if one "drew the conclusion from its report of 1858 that it had made chiliasm a synodal doctrine" (p. 8). Further: "It is true that even in the beginning we did not yet have the later clarity, and that we did not yet distinguish with such full consciousness the ecclesiastical position that we take as a synod from the particular doctrinal opinions that we represent for ourselves" (p. 10). Furthermore: it was only "in the year 1859, through the opposition which the synodal report of that time provoked, that the synod realized the necessity of

The people of the city have become aware of the need to distinguish the acceptance or rejection of these theological opinions from their synodal position" (p. 22). In former times, they confess, the synodal standpoint and the private standpoint had flowed into each other, because they had not presented chiliasm as a mere private confession, but as a public synodal confession, until they had learned to distinguish "with increasing clarity and certainty" between synodal doctrine and theological opinions. In the latest "Vertheidigung", however, the "open confession" of the report of 1858 is supposed to have no other meaning than that of a "correct presentation" of the synodal doctrine.

(!) of chiliasm, which the Iowa Synod even then had recognized and defended only as an open question, but not as an essential part of its own synodal direction. In order to give such a "correct presentation" of chiliasm, the synod also wanted to give as many reasons as possible, why it considers this chiliasm to be a biblical doctrine, to which it must publicly confess for the sake of the "truth of the Word of God"! Furthermore, it was necessary for such a mere "correct presentation" that the Synod also dealt in detail with the Missourian objections against chiliasm and tried to show that they "collapse into themselves as null and void"! O you hypocrites!

Here now only a second example, which joins the earlier "misunderstandings" as a worthy side piece.

In the "Lutheran" of the first of August are the words: "In the Iowa 'Church Gazette' it was stated that they did not want to answer. Nevertheless, the Iowa Synod, as we see from its synodal report, has compelled Messrs. Fritschel to issue a reply." The Fritschel brothers now cite the resolution of the Madison Synod in which they are commissioned to do the work of an (alleged) refutation, and then add: "And from the communications of Mr. Allwardt, who euphemistically (!) calls himself in the Lutheran of September 7 (?) an eye and ear witness of the negotiations.) an eye- and ear-witness of the negotiations in Madison, the Lutheran could know that just the 'Messrs. Fritschel', while from other side it was called superfluous to answer or somehow consider the S. articles, first and repeatedly insisted that it should be done and offered to do it." Here one says at first quite without justification that Pastor Allwardt only "euphemistically" (i.e. with a mitigating and

The author is called an eye and ear witness by the euphemistic expression. He has reported and testified about what he reports as a real eye and ear witness. Or do the Fritschel brothers mean that Pastor Allwardt was not personally present at the negotiations in Madison? But it is much more strange that "the Lutheran of August 1" (as the Fritschel brothers themselves correctly state the date) should have already known something from Pastor Allwardt's communications, which appeared only in September. And the most remarkable thing is, how we should have known from Pastor Allwardt's messages, that the answer to our articles "had been called superfluous from other sides", but that "just the Fritschel brothers first and repeatedly insisted that it be done, and offered to do it"! Where is there a syllable of this in Pastor Allwardt's communications? And how could the "Lutheran" know from them what is not in them at all - quite apart from the fact that the "Lutheran" at that time could not know anything at all from Pastor Allwardt's communications, since they came into his hands only several weeks later? What Pastor Allwardt really reports in this matter, however, is the following in the number of September 15: "To the question whether the articles against Iowa published in the 'Lutheraner' could be refuted, Prof. S. Fritschel answered that he had not read them at all; he had only read the one that he had answered. With this, the captious question was admittedly answered; but what impertinence belongs to such an answer? Prof. Fritschel continually fights against Missouri, and in doing so, he does not even hear what Missouri has to say to him again. Does that mean being conscientious in such an important matter?" This was Pastor Allwardt's "Mittheilung" about this matter. And that is the way the Fritschel brothers defend themselves!

S.

### Correction.

In the first issue of the present volume of this newspaper, we reported on page 6 from a letter of Pastor Herlitz, which had appeared in the "Kirchen- und Missionszeitung für die evangelisch-lutherische Kirche Australiens" (Church and Mission Newspaper for the Evangelical Lutheran Church of Australia), among other things as follows: "In this letter he (Herlitz) says that he had been in Neuendettelsau in Bavaria, and had presented his and his comrades' ("monistic") practice of administering Holy Communion also to Reformed people to the Conrector Deinzer there, and that he had approved of it, and declared: 'Thus even Prof. Walther of the Missouri Synod has administered Holy Communion to cholera-sick Reformed, according to his own statement.'"

Mr. Conrector (now Inspector) Deinzer has sent us a "rebuttal" against this communication from a letter of Pastor Herlitz. The correct way would have been for Inspector Deinzer to ask Pastor Herlitz to recant and correct his, as the former claims, untrue report in the "Lutheraner"; this would have finally decided the matter. However, since it is gratifying to all faithful Lutherans that Inspector Deinzer in Neuendettelsau does not want to admit to unionist communion practices, we hereby share his statement with sincere joy.

Pastor Herlitz had written in the Australian "Church and Mission Newspaper", from which we have taken our fellow

The following, among other things, was written in the articles on page 6 of this year's issue:

"The whole afternoon was spent in giving the dear Conrector (Deinzer) information about the history of the Lutheran Church in Australia, as well as about our (and especially your) present ecclesiastical position and circumstances. The dear brother followed these reports with great interest, and this increased even more when I reported on the course of events and the result of our General Synod. He found it quite natural that we absolutely did not want to agree to the request to no longer obtain teachers from Basel: reverence for the institution, to which we owe so much, had to guide us in this way. He also thought that our version of this point, if it were to be retained, would have to suffice. Also with regard to the exceptional cases in the distribution of Holy Communion to reformed persons, my explanation (which you know) was sufficient for him. Thus, even Prof. Walther of the Missouri Synod has administered Holy Communion to Reformed persons suffering from cholera, according to his own statement. \*) It is a pity that we were forced to explicitly formulate this exception, since this should rather remain a matter of the individual conscience; however, this was caused by the explicit formulation of the point of our opponents prohibiting all exceptions" (the Synod of South Australia) "ourselves. Enough, our position, within the limits of what has been said, found such full recognition that Mr. Conrector Deinzer (and this is the result) gave me the order to communicate the following to you for the time being" 2c. (namely to send the same preacher). \*\*)

With this report of the pastor Herlitz one compares now, what Mr. Inspector Deinzer reports in the "Entgegnung" sent in to us. Among other things, it is the following:

"I represented to him (Herlitz) our confessional principles, according to which, in the question of admitting a non-Lutheran to the Lutheran Lord's Supper, we cannot be content with his personal agreement to the Lutheran doctrine of the Lord's Supper, but must also demand notification of the false-believing church fellowship, since Lord's Supper fellowship is the expression of the church fellowship.

After Inspector Deinzer has given Pastor Herlitz's explanation of the principles guiding him in the

matter of communion, the Inspector continues as follows:

"Certainly, this is not yet a correct confessional standpoint; but I have not given it out for that either. For my part, therefore, there could be no question of approving this standpoint and the practice based on it."

Finally, as far as Inspector Deinzer's appeal to our procedure in the cholera era is concerned, he writes:

"I have cited this fact as an example of all kinds of "emergency and exceptional cases from the rule: Lutheran "Communion for Lutheran Communicants" I could "think of, but not as a case by the "generalization of which a theory could be put forward to "justify the 'hospitable' admission of "Reformed Christians in general.

We must admit that if this report by Inspector Deinzer is correct - and we have no reason to doubt its accuracy - it is completely justified, but it casts an even less favorable light on Pastor Herlitz's love of truth.

W. [Walther]

\*) By what the Inspector reported about our proceedings, he should have tried to justify the unionist communion practice of Pastor Herlitz!

W. [Walther]

\*\*) In the following, Pastor Herlitz blasphemes and twists our censure of certain teachings of Blessed Pastor Harms and the opposition of the Immanuel Synod against the Breslau, which, although it shows the gross unionism of the writer, does not belong here.



## To the ecclesiastical chronicle.

Investigative Committee as a plaintiff, but the earlier offer of a hearing with him was now even publicly retracted. That this must be the true state of affairs is confirmed quite decisively by the fact that Vice-President Deindörfer, in his "Public Declaration" concerning the investigation that has taken place, does not mention one syllable about the fact that Pastor Klindworth had also been summoned, but had refused to appear. He must have reported this above all, to recommend the investigation as a just and unbiased one, since otherwise he tells the whole course of the matter 'rather circumstantially. - What, by the way, may be the cause that the publication of that pamphlet is delayed so much? Was it such a difficult issue for the "Redactionscommittee", as Mr. B. Fölsch says, "to make the formal additions necessary for printing without making any changes in the matter"? S.

**Methodism and Judaism** seem to want to merge more and more into one religion. As we see from the "Oumderlanä DuU<sup>h</sup> lämes" of 21 Feb. of this year, on 20 Feb. the Jewish Rabbi M. Wurzel, at the invitation of his brother preacher of the Methodist Episcopal Church named G. H. Zimmermann in Cumberland (in Maryland), preached in his Dreieirugkeit Church on 2 Mos. 3, 1-17. Introduced to the congregation by the Reverend Zimmermann, and alluding to his presence in a "Gentile" congregation, the Jewish rabbi explained that he was appearing here as a result of an invitation, for he considered it his duty to go wherever God called him, whether to Jews or Gentiles, to preach about Jehovah. Jews and Gentiles prayed to one and the same God, the God of Abraham, Isaac and Jacob. Finally, he exhorted parents to teach their children. "Give them wisdom," he exclaimed, "and we will come closer to one another as brothers and sisters of the One Great God. Above all, give them the Bible and teach them to take instruction from it." When the Jew had finished his speech, the Methodist preacher reappeared, spoke in front of the liberal spirit that had been expressed in Mr. Wurzel's lecture, and thanked his congregation for the reverent attention they had paid to him. Even before the Jew's sermon, the Methodist congregation had sung a hymn beginning with the words, "Before Jehovah's

he-  
Have Throne" ("Letors "Isüovak's türous"); after the sermon the choir sang an aria. The end was made by the singing of the greater doxology. The church was packed and the audience was very attentive, probably more attentive than it would have been if instead of the Jew, the Methodist Confrater had sung to them. As horrible as this religious mongering is, there is comfort in the fact that God has undoubtedly let the Methodists sink so low, so that everyone can see what a Christ-denying spirit pervades the Methodist sect. Whoever still allows himself to be caught by it has no excuse. W. [Walther]

## II. foreign countries.

**Pastor Brunn's Missionsblättlein**, which was previously published under the title: "Evangelisch-lutherische Mission und Kirche. Mittheilungen von Brunn," has been published since the beginning of this year not in book format but in newspaper format, under the title: "Evangelical Lutheran Church and Mission." So, only the word "church" is prefixed with the beginning of the present volume. This has been done because the paper "in the course of time has changed from a mission paper to a church paper, i.e. in its content the mission has more and more receded into the background and general church matters now fill the pages of the newspaper. mostly out its space." About this transformation

## America.

**That Iowa "Not Guilty" once again.** - On our remark about the one-sided and biased procedure of the Iowa investigating committee, which only interrogated the accused Professors Fritschel and acquitted them on their mere defense, the pious, tender little Iowan lamb has become quite biting and angry. He says that the "Missourian Lutheran knows no shame," and accuses us of "Missourian professorial reasoning," "after-wisdom," even "Missourian omniscience," and so on. But how does one seek to prove that this committee did not work in a one-sided and biased way? Listen and be amazed! Mr. Pastor B. Fölsch, a member of that committee, says about the composition of the committee: "The presidium did not select persons who seemed to it to be good for the purpose or who would have been acceptable, but simply all the officials of the synod and the chairmen of the pastoral conferences.

convened and entrusted with the investigation. Could there have been a more impartial way than this?" - So, according to Pastor Fölsch, if two officials of the Synod are accused, there is no "more impartial way" to appoint an investigating committee than that of simply taking the other officials and no one else! This way is of course only the more impartial as it is known that after the new election in Madison all the officials are on the side of the professors and two of them are on top of that brothers-in-law of the accused professors (as Pastor Fölsch himself reports). By the way, we can only agree with the "Lutheran Herald" when he finds it conspicuous that no laymen were appointed as members of that committee. Do the laity not have the right to participate in such investigations of the synodal officials (and that in matters that do not only concern doctrinal questions, but also money points in particular)? As far as the work of the committee is concerned, however, Pastor B. Fölsch certainly describes it very correctly when he writes: "We have had the professors tell us whether the matter is as Klindworth says. He thinks that the Committee had only "simply" to "hand over to the public the statements of the professors and their explanations, testimonies and proofs", and that it did so in the paper to be printed. And yet, the first thing that was heard after the investigation was that "not guilty" of the Committee, officially published in the boldest type! Yes, also Pastor B. Fölsch thinks that the investigating committee, after hearing Fritschel's defense, "has certainly reached its verdict.

without considering it necessary to also hear what the plaintiff now has to answer to the defense presented. But, they say, Pastor Klindworth refused to take part in that examination. Pastor Klindworth tells us that it is not at all the case that he decidedly refused to negotiate with the Iowa Synod and simply referred to his writing. "When my writing was under the press," he writes, "I received an inquiry from Deindörfer whether I wanted to negotiate with the committee about my suspension, to which I replied that this inquiry came too late now, since the appearance of my writing had to be awaited first. Afterwards, the committee members sent me a statement that the committee could not negotiate with me about my suspension because I had attacked two members of the committee so horribly - a statement that was also published in the 'Kirchenblatt'." After Pastor Klindworth's writing had appeared, not only was there no new invitation to him to present himself with his witnesses and evidence before the

We can only congratulate our dear brothers in the old beloved fatherland on the publication of their organ. It was an inconvenience that they had to use our local papers for general church matters, which touched them first. May the Lord make the paper, which is now in its eleventh year, a loud, resounding watchman's voice, calling many back under the abandoned banner of the eternal old and yet always new truth that brings life and bliss. The journal is published monthly. The subscription price for one year is 1 Mark, 25 Pfennige.  
W. [Walther]

### **St. Louis Lutheran Secondary School, Mo.**

After Easter, God willing, a new course will begin in the institution mentioned in the heading and at the same time the regular admission of new pupils will take place. All those who are willing to send their children to this school are kindly requested to send them soon after Easter, if it is somehow possible for them to do so, and to inform the undersigned of their intention beforehand, either verbally or in writing.

Foreign students may be boarded and housed in Christian families for about \$14.00 per month, and the undersigned will be glad to arrange for the accommodation of such students, and also to furnish more detailed information about the institution upon request.

A. C. Burgdorf, Director.

Address: O. LurZUoi

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### **Inaugurations.**

In accordance with the commission received, Pastor G. Barth was installed in his new office on Sunday Quinquagesimä by the undersigned with the assistance of Pastor Stute, I. Diehl.

Address: Lev. O. Lurtd,

I>oIIa, Lbrxxv'nno Oo., 4Vis.

The Rev. W. Bohlen, pastor of Summit, Cook county, Ill, was inducted on Sunday, SIXDAYSIME.

C. A. Trautmann.

Rev. Johannes Seßler, after resigning from the Iowa Synod, "bestowing" the colloquy employed with him, and accepting a call from the congregation in and near Hampton, Franklin Co., Iowa, was installed in office on the first Sunday of Advent by the undersigned, by order of the Most Reverend Mr. President Biltz.

W. Kanning.

Address: liev. ck. Aessler,

llumpton, l'runcllin 6o., lorvs.

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### **Church consecration.**

On the 5th Sunday after Epiphany the newly built church of the Lutheran congregation at Hobart, Lake County, Jnd. (branch of the Rev. Heintz) was dedicated. Past. Heintz said da- dedicatory prayer, undersigned preached morning, Rev. B. Lange in the afternoon. H. Wunderlich.

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### **Books - Display.**

#### **Sunday school book** for Lutheran congregations.

Allentown, Pa. 1876.

Although the establishment of a so-called "Sunday School" occurs only exceptionally in our Synod, since we insist on the establishment of weekly schools in all our congregations, it is with pleasure that we comply with the request to display the Sunday School book mentioned in the heading, which was published on behalf of the Council by a committee to which Dr. Ruperti also belonged. The book contains 1. an order of service for the various church times of the year together with the corresponding prayers and a table of the Protestant and Epistolary pericopes; 2. Luther's Small Catechism in its original form; 3. nineteen liturgical hymns; 4. two hundred and thirty-seven Christian songs; 5. about 80 chorales. With this book, the Committee has presented America's Lutheran Church with a priceless treasure. We would rather not have to choose a few of the songs.

In it, especially some by non-Lutheran authors, \*) more recent ones, as well as some folk songs from the later Catholic Church, which partly contain very misunderstandable, partly too subjectively sentimental and platitudinous; when, for example, it says: "I am small, my heart is pure"- "When little heirs of heaven in their innocence"- "There can be no rest until Your love triumphs, until this circle of the earth lies at Your feet". Alone only with a certain reluctance we make these exhibitions, merely for the sake of truth. For apart from this, a truly old-church and genuinely Lutheran spirit blows in the whole book. One finds here a lot of ancient, almost completely unknown songs, which sparkle like newly created diamonds next to and with those from the 16th and 17th centuries. The selection of the melodies is also quite excellent and the harmonization of the same, an independent work of the musical editor, is quite appropriate for the purpose of such a book (partly in three, partly in four-part harmony). We are sorry that the chorales are rhythmic (which is to be praised), but in many cases have a different rhythm than the one established by Layritz in the second, rectified edition of his collection and already mostly accepted in our synod. The book comprises 350 pages in large paperback format and costs only 45 cts. individually, bound with canvas spine. W. [Walther]

\*) The verse, "Christ's blood and righteousness" 2c. is, by the way, erroneously attributed to Zinzendorf as author, while the author of this verse is Paul Eber, in whose delicious death song: "In Christi Wunden ich ein schlief" (In Christ's wounds I fall asleep), that golden little children's verse occurs.

### Tract No. III.

"What must I do to be saved?" is again available. Non-members of the Tractat-Verein can get the same, as well as the others, postage free, the piece at 5 cts, the dozen at 45 cts.

To be had at the agent of the club,

Ms. Dette,

710 Franklin Ave., 8t. Doms, Uo.

### Display for the Passion season.

Don the undersigned is to refer r

#### 1. Liturgy for a Char Friday service

#### 2. Choral songs for this liturgy

both presented by Pastor Friedrich Lochner.

With regard to the choral songs, the remark that the music given here is "a legacy of the time when truly ecclesiastical music was still created".

Price of liturgy: 5 cents the booklet, 40 cts. the dozen.

Price of choral songs: 10 cts. the hest, \$1.00 the dozen.

L. Volkering,

821 North 4th St., St. Louis, Mo.

### Conference - Display.

The Northern Illinois Pastoral Conference will meet April 18-20 at the church of the Rev. Döderlin in Chicago. L. H. Rohe.

#### Revenue to the Northern District coffers:

To the synodal treasury: From Past. Hattstadt congregation \$6.48. From the congregation in Sebrwaing, Collecte on 18th Sunday after Trin. \$11.70. on the 21st Sunday \$11.37. on the 23rd Sunday \$9.88. From Mrs. Auch \$1.00. Baptismal Collecte at Reinhold \$1.05. From the Gem. in Dallas \$6.18. From Past. Georgil \$1.82. teacher Schmalzried 50 Cts. From Past. Schröder \$2.00. Surplus from his bill \$3.21. From I. Braun and M. Förster each \$1.00. From the Gem. in Amelith \$5.24. From Pastor Markworth \$2.00. Past. Ernst in Canada \$15.30. Past. Brandt \$2.00. M. Pfeiffer \$1.00. Baptismal Collecte at C. Grimm \$2.00. Don Past. Partenforders Gem. \$20.75. of d. Gem. in Lisbon \$8.00. of Past. Wuggazcr \$2.00. From d. Gem. in St. Clair \$3.65. Gem. in Grand Rapids \$17.77. Christmas Lotteries in Frankenmuth \$22.70. From Past. Lists Gem. \$6.00.

For the emigrants' Mission in New York: From Past. Partenfelder's parish \$9.50. From the parish in Frankentrost \$11.63. From Past. Hügli's Gem. in Detroit \$10.25. From the Gem. in Amelith \$8.60. From Past. Ernst in Canada \$3.30. Of d. Gem. in St. Clair \$7.35. Of Past. Bernthal's community \$6.60.

For the Emigrant Mission in Baltimore: From Past. Partenfelder's Gem. \$4.75. From the Gem. in Amtlich \$3.65. From Past. Ernst in Canada \$2.00. For the deaf and dumb, Hochzeit's Collecte bei Herrn Kurzer in Sebrwaing \$3.80. From the Gem. in Amelith \$9.10. Gem. in Richville \$8.50. "Aus unserer Kinderblatt-Kasse" by Past. Partenfelder \$8.75. Don Unnamed 25 cts. Baptismal C oil. at I. Greuter \$4.00. Miscellaneous contributions from Frankenjust Parish \$5.25. From Gem. to Swan Creek \$1.00. From Past. Lcmke's Gem. \$13.70. From Past. Partenfelder's school children \$8.81. O. Burdord \$1.00. From the comm. at Sebrwaing \$9.50.

For the congregation in Oshkosh: From Rev. SchMers Gem. in Wilberforce \$4.25. Past. Ernst in Canada

For poor seminarians in Addison: From the Women's Association of the comm. to Tandy Creek for Spuhler \$5.00. From the comm. in Blue Bush for Wilsbeck \$1.20. Comm. in Ame-

lith 43.06. For Spuhler, collected from ArnoldschS wedding, 42.84.  
 To the widow's fund: Don Past. Sievers 45.00. Er- los, Past. Lemke's wedding sermons, by Past. Hattstädt 42.00. From some Gem. members in Monroe 44.10. From gray Also 41.00. From the Gem. in Fräser 419.50. From Mrs. Beyrr in Monroe 41.00. Teacher Schmalzried 41.50. From teacher Pfeiffer's school in Frankenmuth 43.20. From Past. Schröder 42.00. Past. Lemke, proceeds from s. wedding sermons, 422.00. Harvest Festival Collecte from the Gem. in Frankenmuth 434.33. From the Gem. in Roseville 47.75. Gem. in Waldenburg 412.75. From Rev. Schieferdecker 45.00. From the Gem. in Amelith 45.05. From Rev. G. Markworth 44.00. By G. M. Beisser 41.00. By the Gem. in Humberstone along with contribution by the Rev. Himmeler 410.30. Gem. to Sandy Creek 43.80. Gem. of the Past. Spindler 46.08. From Young Eri. M. Peoples 42.00. Past. Spindler 43.92. From Gem. in Jda 45.00. Birthday party Collecte at H. Bremer u'n Grand Rapids 46.00. From the Gem. in Frankentrost, Christmas Collecte, 47.03.  
 To the Baukassr. From Past. Parfenfelder's parish 42.75. From M. Gremel 41.00. Thank offering from Wittwe M. Schmid in Monroe 41.00. From the parish in Fräser 42.00. From the parish in St. Clair 410.00. From Ch. Hensler 41.00. From the comm. in Wilberforce 45.00. From F. Witt in Alice 42.00. From the comm. in Manistee, 3rd mission, 433.00. Comm. in Ludington 43.50. Comm. in Montague 43.10. Gem. in Coldwater 45.25. Gem. of the Past. Hugli in Detroit 455.30. of D. and W. in Adrian 45.00. addendum d. Mr. Past. Trautmann 45.00. From Past. Ernst in Canada 418.70. S. Heumann 42.00. I. C. Appold 42.50. G. Lang 41.00. I. F. Engerer 42.00. G. M. Beisser 41.00. Mrs. Schneider 50 Cts. From the comm. to Sandy Creek, Bcformationfcst collccte 44.95. Kirchweihfest coll. 45.44. From Ch. Bach at Sebewaing 45.00. Subsequently from the Gem. at Grand Rapids 49.00. From the Gem. at Wyandotte 47.25. Gem. at Monroe 421.00. Gem. at Richville 47.91. From some members from Past. Lifts parish 49.25.  
 For poor students in St. Louis: Wedding Collecte at W. Pappstein by Past. Arendt s>rDankworth 46.00.  
 For teachers' salaries: From the women's fund of the community in Adrian 410.00. Don I. A. Leinberger 41.00.  
 For Springfield: baptismal collecte at Past. Hahn 43.00. From Kirmk for M. Adam 43.00. From Gem. to Swan Creek for poor students 41.60. From Abcndmablskaffe of Gem. in Adrian 410.00. From Gem. in Benona for Heuer 44.75.  
 To the orphanage in Addison: Thank offering from Wittwe M. Schmid in Monroe 41.00. Various contributions from the congregation in Frankenlust 42.50.  
 To the college budget at Fort Wayne: From the communion fund of the congregation at Adrian 410.00. From the women's vcrein of the congregation to L>andy Creek 45.00.  
 To the Leipzig Mission: Don the Gem. in Amelith 43.65. From gray L. Eichbaucr 41.00. From the Gem. in Frankenmuth 417.80. Gem. in Saginaw City 46.50. From Mrs. Mies 41.00.  
 For Hermannsburg: From Past. Ernst in Canada 48.79. From Past. Jske's Gem. in Jda 45.00.  
 For Past. Doscher's congregation: From the congregation in Amelith 42.50. From Past. Ernst in Canada 412.64.  
 For inner mission: from the congregation in St. Clair 42.40. congregation in Monroe 46.26. congregation in Frankenmuth 418.10. congregation in Sebewaing 46.70. Epiphany collccte of the congregation in Frankentrost 410.50.  
 For Past. Brunn's institution: From Past. Sievers' Gem. 419.22. From the women's fund of the Gem. in Adrian 410.00. From the Gem. in Big Rapids 43.50. Gem. in Richmond 43.85.  
 To the orphanage near St. Louis: Gratitude offering from Wittwe M. Schmid in Monroe 41.00. From Mr. Kamprath in Monroe 41.50. Mrs. Bever 42.00.  
 For the parish in Cincinnati: From the parish in Fräser 47.50. Parish of the Past. Schröder in Grafton 43.14. Gem. in Manistee 412.00.  
 To the Chinese Mission: From the Mission Fund of St. Stephen's Parish in Alice 43.50.  
 Monroe, Feb. 10, 1876. I. S. SimonsKassirer.

### Revenue into the Illinois - District's coffers:

To the synod treasury: From Past. Mueller's congregation in Kankakee 410.00. Past. Hahn's congregation in Staunton 7412.00. Past. Penuekamp's congregation in Danville 41.50. Past. Hieber's congregation in Town Rsn, from communion collccte 44.25. Rev. Heinemann's congregation in Warden 411.00. By Rev. Döderlein in Chicago: Christmas & New Year's Collecte sr. Congregation 439.00. from the synodal treasury 43.05. Through Rev. Namelow Collecte sr. Gem. in Prairie Town on Christmas Day 48.72. By I. F. Sieving of Past. AchenbachS Gem. in Dcnedy 49.00. By Teacher A. Gruhl in Nllrs by I. Brunst 41.00. by himself 41.50. By Max Albrecht by Past. Schurichs Gem. in Vandalia 421.00. By Past. Pfeiffs Gem. in Rich 414.00. By Past. Reisinger from the congregation in Danville 420.30. By Rev. Bergen from the congregation in Jacksonville 410.00. In regular contributions: by Pastors I. M. Hahn and G. Brüggmann and from the teachers F. Schachameyer, Ch. Lucke, G. C. Bernthal, L. Selle, H. Bartling 42.00 each (total 4190.32).  
 To the building fund: From Past. Schlechtes Gem. in Strasburg 415.00. By Past. Holtermann's Gem. in Esfingham 436.00. By Past. Wtlner of John Eichnauer in Chandelville 410.00. By F. Gehrke of Past. Roers's Gem. in Arlington Heights 462.00. By Past. Engelbrecht of L. Scharbach in Chicago (for Addison) 41.00. By Past. Wunder by Mrs. Pfeiler in Chicago 42.00. E. Reinhardt there 44.75. By Past. Brüggmann in Roselle Station, evening collccte sr. Gem., 44.12. (Summa 4134.87).  
 For the heathen mission: From Past. Gevers Gem. in Carlinville 44.20.  
 For poor students in St. Louis: Through Past. Wagner of the Frauenvcrein sr. Gem. in Chicago, 418.00.  
 For inner mission: By teacher A. Albers in Eagle Lake from the God box of his school 20 Cts. By Past. Feustel in Esfingham from the mission fund of his church. Parish 43.87. By  
 Past. Strikter in Proviso, Collecte sr. Gem. on Epiphaniastfcst, 423.44. By I. F. Sieving of Past. AchenbachS Gem. in Venedy 47.50. (Summa 435.01.)  
 For poor students in Springfield: For Geyer 418.50 u. zw. by Past. Ranke in Chicago, from the Frauenvcrein sr. Gem. 410.00, by Mrs. Baumermeister 45.00; by Past. Döderlein in Chicago: Dankopfcr from Mrs. Ih. 43.00, from M. Burrmeister 50 Cts.  
 For poor students in Addison: From the congregation in Addison 440.00 u. for C. Appel 410.00. By Past. Schuricht in Vandalia" Collecte at W. John's wedding 42.40. By Mrs. Pastor Proff in Giddings, Texas, 45.00 for A. Stah- mcr. For Jul. Trapp from the Virgins' Association in Past. Engelbrechts Gem. in Chicago 410.00. For W. Merke of the Young lmgsvcrein in Past. Engelbrechts Gem. 45.00. For A. Beckow of the Young Men's Association in Past. Sucrops Gem. in Chicago 46.00. From teacher Zutz' pupils in Chicago 43.00. (Summa 481.40.)  
 For the emigrant miss iop in New York: By Past. Döderlein in Chicago from M. K. 50 Cts. Gemeinde- Collccte 411.50.  
 For poor communities: For Past. Tormann's branch parish from F. A. Schmidt in Addison 41.00. For the parish in Ciucinnati from the parish in Addison 426.15.  
 Addison, Ill, March 4, 1876, H. Bartling, Cassirer.

### Revenue to the Eastern District's coffers:

To the synod treasury: Hpchzits-Collecte near Strasburg 47.03. From the congregation in Neu-Bergholz 45.18. Gem. in Freedom 47.00. Don Past. Müller Jr. 42.10. from the comm. in Martinsville 410.16. comm. in North East 47.35. comm. in Washington 418.53. from Past. Brandt 42.00. from Gem. in St. Johnsburgh 49.24. St. Andrew's comm. in Buffalo 48.15. from Past. Grossberger 42.00. n. n. 42.50. from the comm. in Allegheny, Pa. 49.91. don Past. Brewer 41.00. past. Mulla- noweki 42.00. from the comm. in Wolcottsville 410.00. comm. in Paterson 49.01. from Past. Bcyrc, Missourisnob's share of the surplus of the "Kinderblatt" of 1875, 4525.00.  
 To the building fund: from Martinsville comm., 4th sending, 432.44. Wolcottsburg comm. 410.90. from G. Schmidt 42.00. from North East comm. 47.00. Accident comm. 3rd sending, 419.00.  
 For the Heathen Mission: From St. Paul's Grm. in Baltimore 434.41. Gem. in St. Johnsburgh 41.76. From N. N. 42.50. H. Siemann 41.00. Don the Gem. in Last Boston 45.65. Collected by the "Kinderblatt" 437.00.  
 To widow's fund: From Gem. in WellSville 412.15. Gem. to Basswood Hill 4'2.30. From Past. Brandt 45.00. past. Mullanowski 44.00.  
 For poor students in Fort Wayne: Wedding Collecte at Hofmeister for Rchwald 43.00, for Otto 41.61. Bon N. N. 42.50. Wedding Collecte at Joh. Weber 46.00. For Hermannsburg Zoologie. From Fräulein LumpuS 411.65.  
 For the Emigrants - Baltimore Mission: By Cassirer Simon 45.65.  
 To college maintenance fund: Don of the comm. in New York 414.40. For Addison; From the comm. in North East 47.00.  
 For inner mission: From Mrs. Zuber 41.00. N. N. 42.50.  
 To the orphanage near St. Louis: From the Children's Leaf Fund 425.00.  
 New York, Feb. 5, 1876. I. Birkner, Cassirer.

### Proceeds to the Northwest District coffers:

For the orphanage near St. Louis: From Louise, Mathilde, Otto and Adelheid Ricke 41.10. Past. E. Vollmann's parish in Allonez 4'5.00. Past. C. Kollmorgen's Genu 42.57.  
 To the widow's fund: Don Past. Aulich's congregation 43.00. Past. Döhler's Gem. in Forestville 41.00. Dr. F. John in Milwaukee 45.00. By Past. F. Lochner from a teacher's widow 45.00. Collecte at Mrs. Bellin's funeral 44.82. From Rev. Seuc's Gem. by C. Müller, M. Fellwork each 41.00. By teacher Bartelt from Mrs. N. N. 45.00. From d. Gem. at Cedarburgh, Wis. 46.08. From Rev. C. Kollmorgen's Gem. 43.16. By the pastors: Prohl 41.50, Johl 44.00, Aulich 41.00, Kühle 44.00, Eliotr 44.00, Jlentwig 45.00, Schumann 44.10, Präger 41.00, Winter 41.00, Aulich 44.00, Johl 44.00, Werfelmann 44.00. Winter 4'2.00.  
 For Past. Brunn's Institution: From the Women's Vcrein of Jmmanuels Gem. in Milwaukee 418.00. By Past. Lochner of N. N. 42.00. By Past. Rohrlack's Gem. m Reedsburgh 46.00. by Past. Horst's Gem. in Hay Creek 44.22. Past. Wambsgan's Gem. 412.77. F. Kühn's in Sheboygan 42.50.  
 On the Hermannsburg Mission: From Rev. Roylack's Gem. in Reedsburgh 42.50.  
 For poor students in Addison: By Past. Johl, wedding collecte at A. Linse, 45.00. By Miss L. in Sheboygan 41.00. Miss K. there 43.00. F. Köhn there 45.00. Past. Winter 41.00.  
 For poor students in St. Louis: From Past. Clötcrs Gem. 47.18. Past. BollmannS Gem. in Allonez 45.00. Mrs. Friedenke "Lchwartz 43.00.  
 For the emigrant Mission in New York: By Past. Johl's congreg. in Claremont 44.00. By Past. Lochner, collected in Missivsslund, 414.00. By Past. E. G. Markworth's Gem. on Fremont Road 41.00. by Past. Schumann's Gem. at Freistadt 411.46. A. Ziemer at Berlin 50 cts. Past. Kollmorgen's Gem. 43.90.  
 For H. Iahn in Springfield: by teacher Ehmnn 45.50.  
 For the construction of the church in Wausau: Don N. N. 410.00.  
 For Fritz Wambsgan's: Wedding Collecte at Brun to Cedar Creek 42.00, bet H. Beyer in Kirchhain 47.35.  
 On the church building in Cincinnati: By Past. White's Gem. 42.25.  
 On the heathen mission: Don of the Gem. in Cedarburg 45.84. By Past. Wesemann of Val. Laubenstein 41.00.  
 For the deaf and dumb: By Past. Aulich 41.00.

From the Dreimigk-Gem. in Sheboygan 48.00, By Rev. Daib. collected in Christian teachings 47.03. By Past. Seuel, Hochzits-Collecte bei Wegner 47.74, by H. Wust 42.00, by H. Rme in Atwater 41.43. By Past. Strasms Gem. nighty

(Conclusion follows.)

### For the Lutheran orphanage zum Kindlein Jesu near St. Louis

also received: From Mrs. Müller in St. Louis through Johannes Hölzer 2 Id. Zeug u. 6 Pr. Triimpfr. From Mrs. Wilhelmine Schramm in St. Louis 9 children's shirts, 4 Pr. stockings, From D. Bredels in Dorsey, Ill. 43.00, From I. Renken 1.90, To Mr. Bopp 50 Cts. From Mr. Past. Cordes parish various victuals from Messrs. Ludloff, Seibert, Vassel, Steinmeyer, Refr. C. Wilhelm, Rohr, Frintz, Conrad, Kaiser, Kohring, Lind. From H. Noscr 1 lot of hats, caps, stockings, gloves, want yarn 2c. From C. Bartmann 1 box of soap. S. Bopp 2 p. potatoes, Geo. Müller 2 p. do. From Hrn. Past. Bap- lers Gem. in Cole Camp, Mo. 1 barrel of molasses. From Mr. Past. Bremer's parish in Benton County, Mo., 1 barrel of ditto. From Mr. Past. Mennicke's parish in Rock Island, Ill. 7.25. From Ernst Brinkmeyer in St. Louis 5.00. From Concordia Dist. in St. Louis by Teacher Körner 41.75. By Teacher Karau of Bremen near St. Louis 4.15. From F. Holichen in St. Louis 5.00. W. Schütze there 1.00. Wedding Collect at Mr. Karl Schlächter's in St. Louis 7.10. From Cath. Marie Luchsmann there 5.00. Mrs. Krome there 5.00. Fried. Blumenkamp in Clinton County, Ill. 1.00. Mrs. Kinker in St. Louis County 1.00. From the laudable Maidens' Association of the Immanuel's District in St. Louis 30.00. From Heintz Knolle in St. Louis 28 boys' hats. From the Jmm.-Dist. there through Th. Günther 7.50. Through teacher Wukasch in Frohna, Mo. 3.20. From Wilh. Noack in St. Louis 1.00. Through Past. Th. Brauer in Lonr Elm, Mo. wedding collect at Mr. Christopher Töner's, 7.00. From N. N. in Troy by teacher Lreser, 1.00. From W. Buddenberg in St. Louis 1 sack of flour. From Wettermann and Meier in St. Louis 6 hanging lamps, werth 9.00. From Dr. Pitt- mann in Kirkwood, Mo., 1.00. From Werthen Nährnein in Dreieinigk.-Dist. in St. Louis 7 Pr. stockings, 12 Pr. boys' pants. From the valuable Frauenvrrein in Belleville, Ill. 7 pairs of stockings, 6 boys' shirts. From Mr. E. G. Rauf in St. Louis, 1 barrel of vinegar.

Correction.

In my penultimate receipt (No. 3 "of the "Lutheran"), instead of "From A. Sieger 1 barrel of flour" read: From A. Meyer in the Jm- manuels-Distr. at St. Louis. I. M. Estel, Kassirer.

For poor students received: Through Mrs. Prof. Wyneken from Mrs. Jürgen Verding from the (West) Clevrländer Gemeinde 25 towels, from the Frauenvrrein there 6 bed sheets, 2 bust shirts, 1 pot cover. From Mr. Past. Haars Filademeinde 42.15 for Wenzel. From the parish of Mr. Past. Na- melow 414.00 for Schröder. From the parish of the Rev. Feu- stel 47.75 for Adam. By Mr. Past. Neichmann. Collecte of his Gem. 42.75. by himself 42.25. By Hrn. Past. Will- ner by I. Eisenauer sen. 410.00 for Germann and by W. Nei- chl 42.00 for Schröder. By Mrs. Past. Brauer from the Jrauen- vrcrein of the Dreieinigkeits-District in St. Louis 12 bust shirts, 2 undershirts, 2 underpants. Through Mrs. Past. Wustemann of the Collinsvillr Women's Association 4 quilts, 10 sheets, 5 bust shirts, 3 pr. stockings. Through Mr. Past. Hansen 410.00 for Moravia. By Mr. Past. Lauritzen, on Past. I. Karrers Kind- raufe collected, 41.40 for Fackler. By Mr. Past. K. L. Moll, on Mr. Haupts wedding collected, 410.00, desgl. from Mrs. Ruppert, 1.00 for Kamin. Through Mr. Past. Kretzmann from sr. Hannover-Gem. 48.55. By Mr. Past. M. Meyer from the Conferenzkaffe 415.00 for A. Schwankovsky. By Mr. Pastor Schwach from sr. Immanuel-Gem. 44.00 for Kaiser. By Mr. Past. Hoyer from sr. Congregation 06.00 for I. Hoyer. By Mr. Past. Hüge from sr. Congregation 4-16.35 for W. Koch. By Mr. Past. Ailitz by Mrs. Marie Stünkel 4-5.00. By Mr. Past. E. A. Brauer, collected on Mr. Heide's child baptism, 43.00. from Mr. Louis Lange 45.00, for C. Keller. By Hrn. Past. Th. F. I. Hahn from Mrs. Tormöhlen 45.00. By Mr. Past. Wille, Collecte sr. Gem., 413.85 for Schröder and 42.00 for poor students. Through Mr. Past. Büniger from Mrs. Kasten 43.00, from himself 42.00, for Wilder. By Mr. Past. Danm, collected on Mr. Franz Köhler's child baptism, 42.20 for Wangerin.

For the seminary budget: By Mr. Past. Gcrken sJlinoissynodej by N. N. 4'10.00. From Havanah sJUi- noissynodej by Mr. Teacher Apelt 41.00, by H. Lohmann 50 Cts.

Springfield, Ill, in Feb. 1876.

A. Crämer.

### For poor college - students in Fort Wayne:

Received with sincere thanks from the undersigned: Through Past. Vessel from Mr. Niemann 44.00. From Past. Frey's Frauen- vgr.in in Albany for I. Pfantz 15.00. Through Past. F. Siem- bach, Christmas Collecte, 12.53 for Brunn'sche Zöglinge (of which for T. Stephan, on B. Mätz's wedding collected, 11.20. By Past. Both's congregation in Mobile 20.00, from Mrs. Franke 5.00. From Past. Seitz' women's club for F. Sritz 14.00. On C. Her- ling's wedding collected, for M. Holz 4.05. From Past. Stüb- natzy's Jünglingsverein for Ch. Germeroth 5.00. From Pastor Brömers Frauenverein for I. Schwop 10.00. From Mr. F. Rah- dert for D. Meyn and another 2.50. From a member of Past. Stubnatzy's congregation for D. Meyn 5.00. from C. Rose 2.00. by Past. Niemann in Cleveland for W. Lucas 25.85. By Past. Wugazer 4.15, collected at Teacher's wedding 5.91 for Brunn's sophomores. By Past. Hügl's Frauenverein 15.00. Past. Niethammers Frauenverein for Brust 5.00. By Past. Engclbrecht for Brndihn from Frauenverein 7.50. from Jünglingsverein 5.00. from Frau Wgrnrr 2.00. From Pastor Zschoche for Germeroth 5.00, for A. Rehwald 5.00. Collected at Barth's wedding for A. Rehwald 4.25. From Frau Rothe in Boston for Brunn'sche Zöglinge 3.00. Past. Jüngel's congregation 10.00. Past. Mennicke's Gem. for C. Engel 12.00. From the Gem. at Wavcrlv, Iowa, für T. Stephan 5.00. From Mrs. Rose 6 pr. stockings. Hrn. Westentclv for Brunn's pupils 2.00.

From Past. Biedermann's Women's Association for Schriever 9.10. Transfer from Kinderblatt 16.00. From Past. Lochner's women's club in Milwaukee 1 large package of linen. From Messrs. Heinicke salvages large barrel of china (already in September). From Past. Cammerer's congregation, Christmas Collecte 14.00. Collecte in February 11.55, for Brunn'sche Zöglinge. From H. Hark for Brunn'sche Zöglinge 2.00. Proceeds from Mrs. Pastor Hamann's bequest 45.00. From Past. Nutzels Women's Association in Columbus, Jnd, for T. Büniger 5.00. Past. Blitz's women's club for Hamm 5.00, for J. Zöltz 5.00. Past. Grabner's congregation, Harvest Festival coll., 13.28. Past. Succops women's club for Leverenz 15.00, for Otte 5.00. Past. Ottmann's Women's Club in Collinsville 10.00 for Brunn's scholars.

Fort Wayne, March 9, 1876.

O. Hanser.

### Received:

For poor students: By C. Tatge in Jolirt 45.00. By Past. Engclbrecht from the women's association of his parish 20.00. By Kassirer Bartling 18.35. 12.00. 6.42, 6.61 (for the poorest), 20.00, 2.50, 3.00. By Kassirer Bilsfeld 27.92, 3.00, for Wambsgang 5.00, for Daib 4.00. By Maria Treich- ltr 5.00. Lehrer Engclbrecht 2.00. By Kassirer Grahl 83.85 and Vermächtnis 206.00, and 30.45, together with 50.00 for Jakob. From Lehrer Elbert (Dankopfer) 5.00. Collected at H. Bode's child baptism 3.50. From S. Sallmann 2.00. From L. I. Z. 1.03. By Kassirer Birkner 10.00 and for v. Schenck 10.00 and 28.00. By Past. Ernst von der Gem. in Black Oak for Otto 10.00. By Past. Achenbach for Venedy Zöglinge 30.00. By the congregation in Proviso for Nodiger 10.00. for Dablow, by Rev. Horst, by I. Dablow sen. 4.00. M. Mehrkns. H. Burgschatz, H. Heinicke, Fr. Meyer, W. Meyer, H. Meyer, W. Plote 1.00 each, A. Webert 0.50, F. Dicke 2.00. Teacher Augustin 5.00. Rev. Horst 3.50. By Past. Mennicke of sm. Jünglingsverein for Otto and Ries 20.00. By Mr. Heinicke 6.00. By teacher Schaus, collected on Mr. Schulz' Hochz. 6.00. By teacher Steege, collected on his Kindtaufe, 2.58, by himself 3.42. By teacher I. W. Müller 5.00. By teacher Militzer, collected on Mr. H. Kirchhof's wedding, 18.52. From the women's club in La Porte 9 bust shirts, 2 pr. woolen socks. From the women's club in Rock Island 5 pr. woolen socks.

For the housekeeping: By the upper parish of the Past. Cl. Seuel, supplement, 1.00. By Past. G. Grüber, collected from Mr. Gottfr. Niedel, 9.54. By Kassirer Grahl 49.30 and 3.00. By friends of the Seminary, collected on the day of the dedication of the new piano in my parlor, 26.75. By Mr. Dornfeldt, Thanksgiving Collecte in Martinsville, 8.70. By Kassirer Birkner 3.00 and 13.00. - God vergelt's!

Addison, Feb. 23, 1876.

C. A. T. Selle.

### For the preacher and teacher wittwen and waseu coffee

(Middle Districts).

were also received:

From Mr. Pastor G. Mohr 44.00.

1. Contributions:

2. Gifts:

Collecte at the wedding of Mr. W. Baumhöfer in Indianapolis 44.05. Christmas Collecte of the congregation of Mr. Pastor C. Sallmann in Newburgh, O., 413.00. From N. N. by Mr. Past. C. Sallmann 45.00. By H. Aufdenberge from Mr. Past. H. Jüngel's congregation 41.00. Indianapolis, Jnd, Feb. 26, '76, M. Conzrlmann.

### For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of February 1876:

1. Contributions:

Of the gentlemen pastors: Th. Bensen 42.00, A. W. Frefc 3.00, Wille, H. Bremer each 4.00. Of the gentlemen teachers: Hei- der 4.00, H. H. Meyer 5.00, E. Leubner 6.50.

2. Gifts:

Kindtauf-Collecte at Mr. Teacher Leubner 4.00. Gift from the heirs of wl. Mr. Past. Jgn. K. Hartmann in Lravenworth, Kansas, 20.00.

St. Louis, March 1, 1876.

Oskar F. Gotsch,

### For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Illinois - District)

undersigned certifies receipt of the following submissions: 1. Contributions: From the pastors: C. O. G. Schuricht 45.00, D. Kothe, I. Nachigall, H. Endelbrcht, R. Lange 4.00 each, I. Dunsing, A. Trautmann^ C. H. G. Schliepsick, I. E. H. Martin, H. Reichmann, A. Lchüßler each 2.00. Of the Lrrhrn Ch. H. Brase, I. F. Koch, Ehr. Lücke 4.00 each.

2. gifts:

By I. Hinck in Chicago, 1.00. C. Burgdorf in Red Bud, Ill. 5.00. From Past. Dunsing's congregation 1.50. Past. Eirich's Gem. 11.30. From an unnamed by Past. Kothe 5.00. From the Gem. of the Rev. Trautmann 17.20. From Past. Nachigall's Gem. 6.80. N. N. by Past. Love 5.00. Chicago, March 4, 1876. H. Wunder, Kassirer.

To the seminary household in Springfield received: From Champaign, Ill. through Mr. F. A. Beifset 1 barrel of sauerkraut, 1 barrel of pickles. From members of the community in Mount Pulaski through Mr. Baumann 1 lot of flour. From Miss Christine Heun 1 comforter. From an unnamed person 2 p. flour, 12 p. potatoes. From Mr. F. Starbauc in Springfield 1 bush. Beans. From Wittve Kraft in Dwight, Ill. one ten gallon barrel of green beans. From P. W. there, a lot of salt beef. From Mr. Past. Wangerin's parish at Bethlehem by Messrs. Aako and W. Martin 70 vsh. Wheat in flour. From Havanah (Illinois - Synod) by Mr. L. Emme 5 p. grain, Mr. H. Emme 4 p. grain, Mr. Ph. Döring 2 p. grain. Springfield, Ill, March 4, 1876. G. Peacock.

For poor students received from Mrs. Wolfram in St. Louis \$1.50. By Mr. Ph. Schombers, collected at the wedding of Mr. E. I. in Pekin, Ill. (inspond. for Stud. John), \$9.00. By Mrs. Strubing in South St. Louis \$2.00. By M. S. in St. Louis \$5.00. By Rev. Bromer from the worthy women's club of his congregation in Paterson, N. J., half a dozen shirts. C. F. W. Walther.

Received for the seminary household in St. Louis since Jan. 15: From Past. Mießler's parish from Wittwe Mertz 1 Bush. Potatoes. 1 Bush. Turnips. From Joh. Dittmar in Jefferson county, Mo., 1 hog of 175 lbs. and 1 bush. Beans. From Mr. Dreß in St. Louis, 25 loaves of bread. From Past. Bremer's parish 1 barrel of Molasses and a jacket of dried apples. From O. Wogsland at Stevens Point, Wis. 50 cts. By Mr. Kassirer E. F. W. Meier \$197.19. By Mr. Kassirer C. Grahl -K11.67. From Mr. Past. Schöneberg's congregation from the Women's Association 6 sheets, 1 shirt, 6 pairs of stockings, 1 pillowcase. From Rev. F. Schalter's congregation in Red Bud, Ill., from the Women's Association there 6 sheets, 12 towels, 6 handkerchiefs, 3 pairs of underpants.

St. Louis, March 8, 1876.

H. Jungkuntz.

### Correction.

The gifts, which are acknowledged in No. 4 of the "Lutheraner" (cash register of the Eastern District) for "Past. S." are not from Pastor S., but from P. S., who is not a pastor, but a member of my congregation. Cl. St. Baltimore, Feb. 23, 1876.

### For the "Lutheran" have paid:

The 32nd year: Messrs. Pastors: M. Claus 2.70, H. Waldmann, T. H. Dahl, H. Sagehorn, C. F. Bösch, E. Mahlberg, V. Koren, H. Willert, W. T. Strobel 5.40, H. Schöneberg 4.15, W. Schmogrow, O. Kolbe, E. Smith, I. C. Schulze, L. Dammann, L. Dultz 1.35, C. Lucius, G. Kranz, D. Simon, A. Bohnack 9.45, H. F. Pivni 2.70, H. Grupe 5.40, H. Schöneberg 2.50, G. Endres 3.75, F. Schneider, Th. Jickel, I. A. F. W. Müller, O. A. Sauer, A. Pfister, G. I. Gotsch 10.80, B. F. Schillinger, I. G. Butz, L. A. Probst 11.00, H. W. Wehrs 3.05, F. Erdmann 9.45, H. F. Kauschert 8.75, A. Kluge, W. Eggerking, C. A. Brüggmann, I. Bond, H. Carsten, I. A. Thorsen, F. H. Sieker, M. Kosod, A. Wagner 100.00, H. F. Schüh, I. Dautenhahn, R. Köhler, I. J. List, A. Bredehn, F. Kogler, J. B. Frich, H. Fischer 12.15, W. Sommer 8.10, O. E. Solseth, C. Lendeke, F. Kugele 14.50, A. D. Krämer, C. Gause-Witz, C. F. Hausmann, C. Jde, P. Schmidt, A. Leuthäuser, E. Mullanowski, C. Schrader, I. M. Köpplin, G. Gerken 9.45, E. Leemhuis 10.80, C. Schlesselmann 5.40, I. Fackler 8.10, C. L. Wuggazer, E. L. S. Treffet, W. Rehwinkel, W. A. Wismann, W. F. Helle, I. H. Werfelmann 11.00, C. Seuel, A. E. Winter 4.45, F. Lindemann 0.30, W. L. Meyer, I. A. Darmstädter, G. D. Bernheim, I. Seisler, F. Besel, G. H. Fuhr, E. A. Schur, man 6.75, S. Mreske, I. Drogemüller 2.70, A. Thurner, G. H. Holm, G. Markworth 12.15, P. Seuel, R. Biedermann 51.30, E. F. Obermeier (30th - 32nd), A. H. Schulze, C. H. Schulze, F. C. Nupprecht, H. Decker, C. Schwan, P. Hansen 10.80, G. Haar (30th-32nd), L. Emmel, C. F. Waldt, A. H. Wetzel 5.40, C. Frincke 14.85, G. H. Jabker 54.00, I. M. Johannes 0.60, H. Grabner 5.25, A. C. Kuß, G. Schaaf 14.85, H. Probst 12.55, F. Drever 5.40, R. J. ggli 2.00, W. F. Deiß 0.35, I. Schuhmacher 4.00, C. Sallmann 25.85, S. Swennungsen, P. I. Bühl, I. Bergh, A. Bapler 2.70, H. Jungel 37.00, O. I. Breda, O. Meerwein, C. H. G. Schlepsiek, I. Dombierer IM I. C. Böhm, H. Wunder 20.00, E. I. Firckenstein 6.75, C. Bör-ncke 6.75, K. L. Moll 12.00, C. Böttcher 4.00.

Furthermore, the men: I. Redich, C. Schrer, H. Gerling, C. F. Gerling, E. Schöneberger 2.00, G. Fcnig, H. W. Sander, E. Schüßler, I. G. Walther 2.70, A. Haise, G. Lampe, H. Vornholt, A. Klone, W. Brüggmann, E. Waschlewsky 0.30, D. Stoll, W. Teyler, E. F. Drabnick (29-30-32), W. Kammann, P. Nickel 2.70, Chr. Röhrs, G. Pfeiffer, I. Lang, F. W. Schmidt, F. T. Scholz, F. Fakhaur 8.01, H. Tiarks, L. Hilpert, F. Meyer, A. Ritter, A. Bormann, C. Müller, Elis. Voht, F. Helmes, A. Hoppe, A. Frenzel 2.71, I. Allwardt, I. G. Goodman, A. Ehlers 4.05, P. Faulstich, I. Bohne, H. Bartling 10.80, H. Walter 1.20, L. Roset, F. H. Meyer 10.00, Fr. Bremer, L. Weissenburger, P. Krämer, H. F. Detert, P. Larsen, P. G. Meisenheimer, G. H. W. Rünge, C. Schütten, Mrs. H. Böllers, A. Spindler, L. Ka-rau 8.10, A. Gockel, I. P. Schulze, Fr. Huhn, F. Bodemer, H. Zehner 6.75, A. H. E. Hafemeister 4.05, I. Fischer, F. Schall, I. Bardonner, C. Broitzmann, F. Huchthausen, W. Scholz 9.45, B. Büning, W. Tiede, H. Baden, I. Bredehöft, H. Voskamp, Sagebrück u. Becker 2.70, I. H. Succop, H. PoSke, I. F. Dühre 9.45, I. W. Bohne, A. Gudcrahn, M. Buchholz, H. Bartina 12.15, H. Rodcwald 6.75, A. Reinmüller, H. Siegers, H. Ahrens 2.72, Anton Warnte, G. Müller, I. L. Anschutz, G. F. Ellermann (30-32), M. C. Barthel.

### Changed address:

rov. 3. D. Dnib, box 410, Oslbcosb,

The "Lutheran" is published twice every month for the annual subscription price of one dollar and five and twenty lent for the out-of-town signers, who have to send the same "orauszahlcn and postage, which amounts to 1.10. In St. Louis, the individual number is sold for ten cents. All letters containing information for the journal are sent to the editorial office. All other letters containing business, orders, cancellations, funds, etc. are sent to the address: Lt. O. Lurtdei, Box 7141, St. Louis, Mo. To be sent to: in German country, this sheet is to be obtained through Zustus "aumaun's vitchhmdtMI in Dre-den.

Printing Office of the Synod of Missouri, Ohio and Other States".

**Invitations to a happy Easter celebration.**

From the writings of the Church Fathers.

Gregory of Nyssa. \*)

This is the day the LORD has made, in which we are not given a burdensome and difficult work to do, but joy, gladness, rejoicing, as the Scripture says, "Let us rejoice and be glad in it." O glorious commandments! O sweet ordinance! Who would not obey such commandments without delay or delay? Who would not consider even the slightest delay of the commanded as loss. Joy is the awakening, rejoicing is what is commanded, whereby the condemnation forfeited by sin is lifted and sadness is turned into joy. This is a strange saying of wisdom: "On the day of joy the evil is forgotten and lifted." This day has brought us oblivion of the first judgment pronounced against us, yes, annulment, not merely oblivion of it. For it has erased the memory of the verdict of condemnation pronounced against us and, as it were, completely extinguished it. At that time [in Adam] we were deprived of life by death, now death is erased from life. At that time [in Adam] we hid under the fig tree in shame, now we approach the tree of life in glory. At that time we were driven out of paradise because of disobedience, now we are let into paradise through faith.... What do we have to do for this? Other than to imitate the mountains and hills, of which the prophet speaks, in their joyful leaping. For he says, "The mountains leaped like lambs, the hills like young sheep." (Ps. 114, 4., Come therefore, let us rejoice unto the Lord, who hath broken the power and might of the enemy, and hath set up for us upon the ruins of the adversary the great victorious sign of the cross. Let us rejoice. But rejoicing in victory is the happy and joyful cry raised by the victors against the vanquished. Because therefore the

\*) Bishop of Nyssa, died in 396.

## St. Louis, Mo, April 1, 1876. No. 7.

When the host of the enemy is cast down to the ground, and he himself, who had dominion over the abominable host of infernal spirits, is fallen, destroyed, and annihilated, let us say that God is a great Lord and a great King over all the earth, who crowns the year with his goodness, and has brought us to this singing multitude and spiritual assembly, through Jesus Christ our Lord; to whom be Ebre for ever and ever. Amen. (Ve 8. 8alut. lesto ^U8<4ruo, Z). 789 8.)

Maximus. \*)

We have cause, dearest brethren, to rejoice with unceasing joy in this day which the Lord has made. . . Let us therefore rejoice in Christ on the day of the resurrection. For universal to all, universal is our joy, absolutely universal; because we are all risen, since he is risen. For for the salvation of all he came to life again, who was made to suffer for all sins. . . Not without cause does St. David call us to rejoice and be glad without exception on this day, because on it is celebrated that which has brought joy to the whole world. For let all rejoice, because it is useful to all; let all be glad, because it is wholesome to all. Everyone rejoices in the resurrection of Christ, and rejoices even more that he himself is risen in Christ. In him is our portion, our lot, and he suffered death and came to life again. And although the dissolution of the body still remains in us, we have nevertheless begun to live eternally in Christ; for in the Savior we have all been resurrected, we have all come to life, we have all been placed in the heavenly being. In the man Christ there is flesh, blood and part of each one of us. Where my part reigns, I believe I shall also reign; where my blood reigns, I believe I shall also reign; where my flesh is transfigured, I know I shall also be glorious. . . The holy apostle says: "No one has ever hated his own flesh, but he nurtures it and cares for it, just as the Lord does for the church. Let us not therefore doubt forgiveness, brethren, fearing nothing of hatred; we

\*) Bishop of Turin, died in 466.

have the privilege of our blood; in Christ our flesh loves us, for we are his members, as the same blessed apostle says; this is bone of my legs, and flesh of my flesh.... Let us therefore, as the Scripture saith, be glad in this day of the Lord, yea, let us be altogether glad. (S. IlomUiurius Lol. 88.)

Augustine. \*)

It is like this, my brothers, with the misery of our situation and God's mercy, that the time of sorrow precedes the time of joy, that is, first the time of sorrow, then the time of joy; first the time of work, then of rest, first the time of tribulation, then of bliss. So it is, as we have said, with the misery of our condition and the divine mercy. For the time of sorrow, of labor, of misery, our sins have brought us; but the time of joy, of rest, of bliss, comes not from our merit, but from the grace of the Savior. Something else we deserve, something else we hope for. We deserve evil, we hope for good. This creates the mercy of Him who created us. . . The time of our misery and our sighing is marked by those forty days before Easter, but the time of joy that will be after it, of rest, of bliss, of eternal life, of the kingdom without end, which is not yet, is marked by these fifty days of singing praises to God. For two times are designated for us, one before the resurrection of the Lord, the other after the resurrection of the Lord. . . Let us therefore, dearest, praise the Lord, praise God, sing hallelujah. (Ken-ni. 254.)

Where is death? Seek it with Christ; it is no more, but has been, and is there dead. O life, death of death! Be confident, he will also die in us. What has happened to the head will also be granted to the members: death will also die in us. But when? At the end of the world, in the resurrection of the dead, which we believe and do not doubt.... So death will die in us, it will conquer in the damned. Where the death will not know about the death, the death will be

\*) Bishop of Hippo in Africa, died in 430.



## 50

be eternal because the torment will be eternal. In us, he will die and not be. Do you want to know why? I am mentioning a few words of the triumphants so that you may have something to think about, to sing about in your heart, to hope for with all your heart, to strive for in faith and good work. Hear the words of those who triumph when death will be no more, when death will also die in us, as in our head. - The apostle Paul says: "This corruptible must put on the incorruptible, and this mortal must put on immortality. Then shall be fulfilled the word that is written, Death is swallowed up in victory." I have told you that death will die in us. Death is swallowed up in victory. This is the death of death.... Let the multitude of the triumphant rejoice, yea, rejoice, and say, Death, where is thy sting? Hell, where is your victory? Has not my Lord broken it? O death, when you clung to my Lord, you also perished for me. (Lernr. 233.)

Let us believe in Christ crucified, but in him who rose again the third day. This is the faith that separates us from the Gentiles, separates us from the Jews; the faith that we believe Christ rose from the dead. The apostle says to Timothy, "Hold in remembrance Jesus Christ, who is risen from the dead, of the seed of David, according to my gospel." Further, the same apostle says, "If thou shalt confess with thy mouth that Jesus is the Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." I know that you believe, you will be saved. Keep it in your heart, confess it with your mouth, that Christ is risen from the dead. But have the faith of the Christians, not that of the devils.... Behold, I have said that faith, believing that Christ is risen from the dead, separates us from the Gentiles. Ask a Gentile if Christ has been crucified? He cries out: Of course. Did he rise from the dead? No. Ask a Jew if Christ was crucified? He confesses the guilt of his fathers, confesses the guilt of which he is a part. For he drinks what his fathers poured for him: His blood come upon us and our children! But ask him if Christ has risen from the dead? He will deny it, he will mock at it, he will scold. We are separated; for we believe that Christ, of the seed of David according to the flesh, is risen from the dead. (8erm. 234.)

Three things are incredible that have happened. It is unbelievable that Christ rose from the dead in the flesh and ascended to heaven with the flesh; it is unbelievable that the world believed such an unbelievable thing; it is unbelievable that ignoble, lowly, very few, unlearned men were able to convince the world, and in it also scholars, so powerfully of such an unbelievable thing. Of these three incredible things, they (the unbelievers) do not want to believe the first; they are compelled to see the second; and they will not know where this came from unless they believe the third. The resurrection of Christ and his ascension into heaven with the flesh in which he rose from the dead is now preached and believed in the whole world. If it is not believable, how is it that it is now believed in the whole world? If many noble, high, learned men had said that they had seen it, and if they had spread what they had seen, it would not be surprising if the world had believed them; but it is stubbornness that they do not yet believe. But if the world, as it is, has believed a few, unpromised, quite lowly, unlearned men, who said and wrote that they saw it, how is it that a few quite hardened ones, who still remain, do not believe the whole world itself, which now believes, to this day; which (world) has therefore believed a small number of ignoble, lowly, experienced men, because in such contemptible witnesses the divine majesty has made itself much more wonderfully known. (vs eiv. v. J. 22, o. 5.)

Justin Martyr. \*)

Christ, by his divine power, went out of the tomb when the stone lay before it; for the stone was not rolled away that he might rise again, but that the resurrection might be made known to those who saw (the tomb), (^ä Ortkockoxos res^onZ. 1il>. Hu. 117.1?. III. x. 140.)

Chrysologus. \*\*)

The angel descends, not to bring about the resurrection by such an effect, but to make known what the Lord has said: I have power to lay down my life, and I have power to take it again. To us he opens the closed, to us he discovers the hidden. He does not lead his creator, who was no longer in the grave, out into the light, but he leads his fellow servants, who lay in the darkness of doubt, to the faith of the resurrection. (8erm. 77. äs re8urr<nt. Otrr. x. 71.)

That, that is a proof of the divine power, since the death dies in the death, the originator of the death is felled by his own sword, the booty is taken by her booty, the hell is torn by the devoured life. (8erm. 17. i"

s/md. ap. p. 52.)

Bernardus †)

The lion of the tribe of Judah has won. Rejoice and sing hallelujah! The accuser has been put to shame, the robber has been robbed, the victorious death has frozen. (8erm. 1. in äie s. l^uselr. o. 127.) G.

(Submitted

## **Catechesis on the doctrine of the office of preacher, delivered in Germany at an installation.**

1. What did the community get today?

A new pastor.

2. How long has this custom of Christian communities having pastors existed?

Since the time of the apostles - since there were Christian churches gives.

3. What do you use to prove that?

Ebr. 13:17. says: Obey your teachers and follow them, for they watch 2c.

After all, what kind of teachers are meant here, or what do they have to teach?

The word of God (Ebr. 13, 7. Not reading, writing, arithmetic or any other worldly art).

5. And what should these teachers do besides teaching, according to the above saying?

**Watching over souls.**

\*) Defender of Christianity, died a martyr's death in Rome in 163.

\*\*) Archbishop of Ravenna, died 45V.

†) Abbot of Clairvaux, died in 1153.

6. But what do we now call such men who have to teach a Christian congregation the Word of God and watch over their souls?

Preacher, pastor, minister.

Although the word "pastor" does not appear in our saying, it does speak of pastors; and many other sayings of the New Testament also speak of them, though always under different names.

a) By which words are 1 Thess. 5, 12. the pastors meant?

With the words, "Those who work on you .... admonish."

b) What are they called in 1 Tim. 5:17?

The "Aeltesten" (also "Vorsteher").

c) Like Tit. 1, 5-7.?

First "elders" and then "bishops".

"Bishop" actually means an overseer.

d) Like Ap. histr. 20,17. and 28. ?

Again "elders" and "bishops".

So these last two pairs of passages clearly prove that there is no difference between elders and bishops.

e) After this we also know who is meant by the "bishops" in Phil. 1,1. Who namely?

The elders or pastors.

Thus, in our confessional writings it is often said: bishops or pastors (e.g. Augsburg Conf. art. 28 and Schmalk. art., appendix).

f) And how are the pastors finally called Eph. 4, 11.

"Shepherds and Teachers.

All these many passages of the New Testament have now convinced us that the office of preaching or pastoring is as old as the Christian church. But at the same time they teach us a second thing, namely: who established or endowed this office?

8. a) Who then endowed it according to Eph. 4:11?

The Lord Christ.

Who appoints the elders or bishops according to Acts. 20, 28, the elders or bishops?

The Holy Spirit.

Whom did the Lord Christ first call and ordain to the ministry of preaching?

The Apostles.

10. And by whom were the elders or bishops appointed according to Acts. 14, 23., Tit. 1,5. after the churches gathered by the apostles were the elders or bishops appointed?

Through the apostles.

What does St. Paul claim against this Ap. histr. 20, 28. and Eph. 4,11.?

Christ and the Holy Spirit had appointed the bishops, shepherds and teachers.

So one time the institution is attributed to the Lord Christ and the Holy Spirit and the other time to the apostles. That is a contradiction! - But notice this! In the catechism there is also such a contradiction.

To whom does he attribute salvation in the second article of faith?

To the Lord Christ.

13. In the fourth main section, however, it says again: "redeemed from death and the devil. To whom is redemption attributed here? To holy baptism.

14. But how do we understand this when we confess on one occasion that the Lord Christ has redeemed us, and on the other occasion that - that holy baptism has redeemed us?

The Lord Christ redeemed us through baptism. (Tit. 3, 5.: "According to His mercy He made us blessed through the bath of regeneration" 2c.).

5. So what does He use and employ baptism as in the work of our salvation?

As a means.

16. What, therefore, do we call holy baptism, because by this means we are made partakers of the grace of Christ?

A Means of Grace.

17. How is it to be understood, therefore, when the Scripture says once that the preachers or pastors are of God, and the other time that they were created by men.

used?

They are appointed by God through people.

18. So what is the difference between the calling of the apostles and the calling or installation of others  
Preacher?

The apostles were called (directly) by Christ Himself; but the other preachers, though also called by Christ, are called or appointed (indirectly) by men.

But now the question arises, which people have to call and appoint the preachers? Who has the right or the duty to do so? In order to find the answer to this question, let us first remember again, which according to Ap. 20, 28. is the office of the bishops.

19. To what end, says the apostle, are they set?

To feed the congregation of God.

20. And with what shall they graze them?

With Word and Sacrament.

21. But who has the right and duty to proclaim the word of God according to 1 Petri 2, 9. (Col. 3,16., 1 Thess. 5,11.)? Every Christian.

And if someone desires baptism, who has the right and duty to baptize him?

Cedar Christ. (See the appendix to the Schmalk. articles.)

23. And whom did the Lord Christ command to keep His Holy Communion?

To all Christians. ("Instituted for us Christians to eat and drink by Christ Himself.").

24. What, then, is to be thought of the doctrine that in the New Testament, as in the Old, a special priesthood is instituted, and that only ordained priests may preach and administer the sacraments?

This teaching is wrong.

25. Who then has this teaching?

The Roman Church.

Yes, and also many who call themselves evangelical and Lutheran have fallen again to this Pabst doctrine and zeal for it, as if all salvation lay in it. (Vilmarians.)

26. So there is no longer a special priesthood in the New Testament, but who are the priests now according to St. Peter's testimony?

All Christians or believers. (See also Revelation John 1:6).

What, therefore, is this priesthood called, because it is common to all?

The general priesthood.

28. The priests of the Old Testament were anointed with oil at their ordination. With what oil were we anointed as priests?

With the oil of the Holy Spirit. (Paul Gerhardt: "Thou art the holy oil, that thou mayest be anointed" 2c.)

29. And when or through what has the Holy Spirit been poured out upon us?

Through holy baptism. Tit. 3, 5.

30. What, then, is our rightful ordination to the priesthood?

Holy Baptism.

31. But if the ordination or consecration of preachers is made a priestly ordination, what is to be thought of that?

It is not an ordination to the priesthood - rather, the teaching that ordination is an ordination to the priesthood is a denial of the right ordination to the priesthood in Holy Baptism, that is, a denial and blasphemy of Baptism itself, much as the Roman Sacrifice of the Mass is a denial and blasphemy of the Sacrifice of Christ.

32. So all true Christians and believers are priests. But if in a Christian congregation everyone wanted to exercise his priesthood publicly, everyone wanted to climb the pulpit, everyone wanted to baptize and distribute Holy Communion, what would result from this?

A (ghastly, all-destroying) mess.

And how alone can laudable and wholesome order be kept?

By the fact that only one (or several, as many are necessary) preaches in the congregation and administers the sacraments.

34. But if everyone has the same right and the same duty, who is to do it for everyone, in everyone's name or on everyone's behalf?

Who is chosen and called by all.

Accordingly, who has to call or appoint the preacher of a congregation?

The community itself.

Let us ascertain this further from the Scriptures.

36. What is opened to the sinner condemned to hell by the Gospel and Sacraments?

The Kingdom of Heaven.

37. Therefore, how does the Lord Christ call the gospel and sacraments, because through them the kingdom of heaven is opened?

The Keys of the Kingdom of Heaven.

38. And to whom did He give these keys of the Kingdom of Heaven (Gospel and Sacraments)?

To all believers or Christians, to the whole church. (See the appendix of the Schmalk. Art.).

39. However, as we have heard, not all of them can hold the keys publicly. Therefore, what do they do with the key power?

They hand them over to One, the priest.

From whose hands, then, did the priest first receive the power of the keys?

From the hands of the community.

41. And from whom does the municipality have the keys?

From Christ.

So the preacher receives his ministry from Christ through the congregation.

43. Therefore, who also called your pastor and gave him the keys of the kingdom of heaven?

The community.

(43) But that the church, for the sake of order, hands over her keys to one to administer, she does not do this out of her own prudence and presumption; but we have already heard who instituted the office of preaching. Who, namely?

The Lord Christ.

45 This ministry is therefore not a human order or a human statute, but what kind of order?

A divine one.

45. Therefore, what do those do who despise this divine order and do not establish the preaching ministry established and commanded by Christ?

They do sin. (All kinds of sects, as Quakers, Darbysts 2c.).

But while these enthusiasts sin by not wanting to give the general key power to one, in most church communities they sin on the other hand by not wanting to give the general key power to one.

Some of them have the key power that belongs to all of them.

presume alone.

46. What does the Pabst say about the keys?

That he received it from Christ alone.

47. From whom would anyone then have to ask for the keys and have them given to him who wants to keep them?

From the Pabst.

And what about the keys that are not borrowed from the Pabst?

They would be wrong.

We would therefore have false keys with which we could never unlock the kingdom of heaven, and would have to remain eternally excluded from it. That is why the Roman church calls itself the all-sacrifice church; but actually one should say: the all-sacrifice pope.

49. But who is our sole blessedness maker?

The Lord Christ.

And precisely because the pope wants to be exactly what the Lord Christ is, he is the prophesied anti-Christ or antichrist.

Unfortunately, not only in the papacy, but also in most Protestant and Lutheran churches, the Christians and congregations are deprived of the key power and the general priesthood.

50. By whom, then, are pastors called or appointed in the state or national churches?

From the State-Church Regiment.

51. Now, if such a church regiment possesses the keys alone and wants to bestow them alone, to whom does it thereby place itself on an equal footing?

To the Pabst.

It is nothing other than a new pope, to whom one may submit just as little as to the Roman one. If the congregation has chosen and appointed its pastor, what has Father N. done?

He installed the new pastor in his office.

And so it was in the beginning. For when we read Ap. 14, 23. and Tit. 1, 5. that the apostles or Titus "ordained" or "appointed" elders to the churches, nothing else is meant than what we now call "ordination", "installation", introduction or appointment. Such introduction is good if one can have it; but if one cannot have it, it does no harm, for it is not commanded. I myself, for example, have not been introduced into my present office by any brother minister.

God grant grace that you may rightly recognize and exercise your own priesthood, and that your pastor may also use the key power entrusted to him for the salvation of all of you. Amen.

**We the wolves seek to destroy a herd".**

The undersigned is one of those who left during the session of the Iowa Synod in Madison, Wisc. His congregation unanimously approved his step, but did not consider it necessary to disaffiliate by a formal congregational resolution, since they never joined by resolution, nor commissioned anyone to report them for affiliation, but considered themselves members of the synod only inasmuch as their pastor belonged to it; therefore they also considered it sufficient that the pastor report their disaffiliation to the presidency, which in due time reached the same and was tacitly acknowledged as a fact. The pastor then explained to the congregation that he would be attending the neighboring conferences of the pastors of the Synodal Conference, especially the

of the Missourian pastors, in order to get the opportunity to become more acquainted with them. Before he joins a synod, however, he will let the congregation know and will not ask them to join until they have the necessary confidence.

The congregation was satisfied with this. Now, however, I have had difficulties since I have been here, because I tried to fulfill my obligation to the confessional writings of the Evangelical Lutheran Church at my inauguration. As a result, some have excluded themselves. Others did not have their heart's desire fulfilled at the last board election, and when, on top of that, the much-needed hiring of a school teacher was decided, there were still others who were afraid that this matter would also put a strain on their purse. This opportunity was used by someone who thought he had been set back, and worked behind the back of the pastor and the congregation to get the pastor away. However, since he was already in his tenth year at the congregation, and nothing could be done to mend his witness in regard to his conduct of office and teaching, as well as his conduct, this was not so easy. But perseverance is everything. The Rottirer went to the Iowa pastor Gass in Davenport, and he knew advice. He simply said that the congregation was still Iowa, that Pastor Strobel was no longer its preacher, and that it was his duty to see to it that the orphaned herd had a shepherd again. Pastor Strobel should not be believed either, he was distorting the truth and was secretly trying to bring the congregation to the Missouri Synod. Now the ground of the congregation was undermined by slanders about Missouri and the pastor. Several members of the congregation warned the person concerned against this sinful activity and asked him, if he did not know how to deal with the pastor, to speak to him himself; but this did not help; and even after the whole board went to him with the pastor and suggested a congregational meeting for investigation, the raving did not stop, but signatures were secretly collected by lies and deceit that Prof. S. Fritschel should come. He did come; but despite the fact that the vote on a motion to give him the floor, because otherwise he would not be allowed to speak, was refused, he explained that as a representative of the synod he did not need to ask for the floor at all, since he was appointed by 22 members (?).

Throughout his disputation, he proved that the actions in question were a form of rebellion, but because they were made out of conscience (?) in the interest of the synod, it was quite right, and the blame for the rebellion and the division of the church by ruses fell back on the pastor.

Also in regard to the accusation that I distort the truth (in which my opponents referred to the reply to the articles of Prof. Schmidt in the first issue of the "Kirchliche Zeitschrift"), Prof. S. Fritschel admitted that the point at issue between us and him was not touched upon in the reply, but that I was nevertheless refuted, because I referred to a statement made by them in 1864, which was not made by them only at that time, but already in 1860 in the "Kirchenblatt". However, there is no dispute between me and him, but I rejected his chiliasm as contrary to Scripture and confession, and there is no refutation in the "Kirchliche Zeitschrift" in question.

But since it was not a question of whether I was right or wrong with my opponents, I was Nevertheless, in spite of all the ideas that a vote would tear the congregation apart, since those who had knowledge of the matter were decidedly against Iowa, and those who agreed with Prof. S. Fritschel neither knew nor wanted to know anything about Iowa, in spite of all the pastor's admonitions to gain more insight into the ecclesiastical conditions and needs in America by reading church magazines. Those who had excluded themselves were allowed to vote. Others who did their duty as church members were not heard, and so by 18 votes to 12 the congregation bound itself to the Iowa Synod, under conditions and circumstances which required me to declare that I consider myself to be relieved of my office by those who voted for Iowa, but in the name of the minority I lodge a protest against this act of violence, having previously declared several times that a vote cannot decide what is truth and right and untruth and wrong. In response to this, 32 contributing members (not all of whom were able to vote), among them widows and single virgins, signed a protest in which they declared that they were the rightful owners of the church property according to the congregational order and God's Word, and demanded that the pastor continue his office on their behalf. Among these 32, there are 4 who were previously persuaded to stand with the opponents.

The following day, some of the opponents came to me and said that they would like me to remain their pastor, and when I presented the conditions to them, they were apparently satisfied, but telegraphed to

Pastor Gaß, who immediately came and in an immediate, quite unlawful meeting, had Prof. S. Fritschel elected as pastor with 12 votes, who also came the same week with a deputy and demanded from me the conclusion to the church, which I resolutely refused. The professor went home, his deputy is here and holds school and probably also officiates as pastor, because Pastor Gaß was here yesterday, declared through our opponent that I am a Rottirer, completely unauthorized amtire, that he sues me and my accomplices before the secular court, and banishes my followers, if the exhortations to renounce me remain fruitless.

At the end, however, there are mediation proposals. The opponents want to give in out of love (?) if Pastor Strobel leaves and the congregation takes a pastor who belongs neither to the Iowa Synod nor to the Synodal Conference. Now, however, according to their confession paragraph, the congregation stands on the same ground with the Synodal Conference, and, according to the statement of the opponents, the only reason why I should leave was that I wanted to know nothing of the Iowa Synod for good reasons. Now, if the congregation may remain free from association with the Iowa Synod, why should I leave?

I can already imagine the matter; it is only an empty pretext. The future pastor would be an Iowaian in disguise until the congregation would be in the arms of the Iowa Synod perishing under God's judgments.

I cannot and must not abandon the congregation to this calamity; as shepherd of the flock, I will resist these ravaging wolves as long as the Lord gives me the grace and strength to resist, which He will not lack according to His promise.

May this raging of the people serve for His honor and increase of His kingdom! W. T. Strobel.



## Annual Report of the Baltimore Emigrant Agency.

Also this year I take the liberty to give the dear readers of the "Lutheran" a report about my activities among the immigrants in Baltimore. This was significantly less than in the five previous years. The immigration, the six years since I have been employed as agent, amounted to the following figures:

In	1870	1871	1872	1873	1874	1875	1876	1877
1870	9149	persons						
1871	1055							
1872	1055							
1873	1891							
1874	1617							
1875	9061							
1876	5657							
1877								

From this compilation it is clear that immigration, after being extraordinarily strong for several years, gradually decreased in the following years, which change is largely attributed to the bad times in this country. Nevertheless, there was no lack of work, because I had to do a lot to provide work and earnings for poor immigrants; in addition, many came here from New York, who also turned to me for employment.

Most immigrants whose means permit still go directly to the West, especially Wisconsin, Illinois, Iowa, Minnesota, Kansas, and Nebraska. One batch of Lutherans from Russia moved to Yankton, Nebr. as well as a second to Kansas City. We should and must keep a watchful eye on these, because the Methodists in particular are trying to make themselves agreeable to them by all kinds of services, in order to withdraw them, where possible, from their mother church and to lure them into their sectarian network. I have had to go through several difficult struggles here in this regard, always trying to show them where to look for and find the right Evangelical Lutheran Church here, and how to recognize it in the first place. In doing so, I diligently refer to the tract by Pastor I. P. Beyer, which I give to them, and where it says at one point:

"Friends, it is not enough. That one should show you the Bible, and yet depart from it in preaching. Do not believe whoever you hear it from. What the catechism does not teach, Where it is said to you: Thus it is written! There is the house which you shall love. Remember, God's Word and Luther's teaching are now and never will be forgotten. So don't let the old faith be stolen from you in the new land. Send the children to school, for knowledge is their gain. If you think: they must earn money. And if you hinder them, you rob them. But look at the school first, because not everyone can be trusted. Who teach nothing of God and Christ. Are nothing, even if they were cheap. The cheapest is also worth nothing. If you do not teach a child thoroughly - receive the German language in the house. This is a matter of honor for you. For indeed there is none that has such treasures as these. If your child learns to despise the word in it, then it will soon not respect you either! It is also taught well in English, because it is necessary here in the country; But German is the speech of your house, German Deine Bibel und Gebete" u. f. w. u. s. w.

1. The number of lots that were received and transported by me on their arrival from Germany last year amounts to 205; 67 of them were referred to me by their relatives here, the others mostly by Mr. Zieger in Bremen.

2. I received 189 letters with orders of all kinds from Germany and America. I wrote 154, 13 of them to Germany.

3. The funds sent to me for expected immigrants have been properly delivered to them. I have procured ship's tickets for 23 adults and 1 child to Germany, and for 18 adults and 1 child from Germany to here, a total of 42 tickets; these have resulted in a commission fee of H84.00 for our emigrant fund, without it costing the persons concerned a cent more than if they had bought elsewhere. Everyone who travels to Germany should buy his ship's ticket from the emigrant missionary, because by doing so he will be contributing \$2.00 to our fund for poor immigrants, and he should be more interested in this than in throwing \$2.00 to a foreign agent.

4. Support was given to 20 families and 21 individuals. Advances have also been made to several destitute families, and thus many a burden has been lifted from their hearts; at the same time, the persons concerned have been spared many expenses into which they would have fallen had they waited anxiously for travel funds from their relatives here. Two years ago, the New York Emigrant Mission of our Synod was so kind as to make this benefit available to the needy that it provided us with \$150.00 for this purpose.

Even though not much has happened, the dear reader can see that there is still work to be done, and the gratitude with which many a person, who without such help, advice and assistance would have been in the greatest embarrassment, would have lost boxes and suitcases, praises and extols the faithful care of the Synod, is often touching and refreshing. Would that the immigrants would all rightly recognize and faithfully use the so much greater benefit that God has given His highly praised Son for all of us, so that we may one day land happily and blessedly in heaven. May the Lord grant that we do not tire of pointing out to them, as soon as they enter this land, what is needed above all.

W. Sallmann, 166 B. Bratd 8tr., Baltimore, Nä.

I will only add to the above that our treasury is in a rather bad state, so that the agent could not be paid out completely. However, in order that the good work does not completely collapse, since immigration can soon again assume a greater extent, Mr. Sallmann has declared himself willing to do the work for half of his previous salary. We therefore ask our dear brethren in faith, especially those in the far West, who have so many orders for people who live at a port of immigration and therefore also need such an agent, so that they are not left behind, not to forget us this year, but to help raise the necessary sum. Funds are to be sent to the District Cossirer concerned, stating how much is intended for New York and how much for Baltimore.

H. Hanser, Secr. x. t.

## To the ecclesiastical chronicle.

### America.

**In the pulpit and communion question the** enthusiasts, Methodists, Baptists 2c. naturally cannot find themselves. They believe wonders what great wisdom they have pronounced when they say: "If they (the Lutherans) want to continue consequently in the discussions they have begun, then they should next provide not only for Lutheran pulpits, Lutheran pastors and Lutheran communicants alone, but also for a Lutheran heaven and a Lutheran hell, intended exclusively for Lutherans." - Well, the gushers can be quiet. Lutheran heaven has long been provided for, even before the foundation of the world; for the faith of the Lutheran church is no other than the faith of the One Church of all who will be saved. Souls from the Methodist, Baptist and other groups who believe in Jesus Christ, who err out of ignorance and for whom God forgives error, like other sins, by grace, also enter this heaven. As for a "Lutheran" hell, there is no need for it, since name Lutherans, with a dead faith, are in truth not Lutherans; they go to the hell to which the heretics and misleaders and seducers of poor innocent souls go. G.

**Consequences of pulpit fellowship.** Pastor Brobst writes in his journal, "A Lutheran pastor, not satisfied with the Galesburg decisions, stands that several of his congregation members diligently attend the "extended meetings" of an un- and anti-Lutheran church fellowship during the week, and when he takes them to task about this, they calmly say, "Pastor! if preachers of other faiths preach in our church, and you invite us to hear the same there, why should we not hear them in their own church when invited? Is not All One?" We did not hear the pastor's answer.

The **Baptist newspaper**, the "Sendbote", reports of a certain Lutheran pastor Burrel who, at a meeting of Baptist Sunday school teachers, asked that he and his people be prayed for so that they would not continue to rely on their "baptismal *regeneration*" and thus lose all their fine preaching about repentance and regeneration by faith. The Baptist paper also puts this pastor's request to its readers and concludes with the following mockery: "Baptismal grace? O thou man of God, death in the pot. It comes with its old stamp from Rome." - If the Baptist newspaper is pleased to be able to inform its readers of the verdict of a Lutheran that baptismal grace is nothing, we must spoil its joy. It has caught something else instead of a fish. Mr. Burrel is not a Lutheran, even though he may call himself one. No true Lutheran has church fellowship with the Anabaptists, who so horribly blaspheme the glorious treasure of our baptism; no true Lutheran swarms with the sacramentalists and denies the teaching of the divine Word. The word: "He who believes and is baptized shall be saved" stands firmer to him than heaven and earth.

G.

**Prize Ox.** On February 23, the boys' orphan asylum at Sulphur Spring, near Buffalo, New York, burned. The institution is administered by a committee headed by the Rev. Bolz, who belongs to the New York ministry. The fact that no human life was lost in the fire and that the building will soon be rebuilt is certainly gratifying for the orphans' sake. However, it is most saddening that in order to obtain the necessary funds, one has to do too badly.

The first step is to take recourse to the most expensive means. Not only does one call on the public in unbelieving papers to immediately contribute to the reconstruction and replacement of the burned effects, but one also goes into the ways and means of pleasing the world. The Buffalo Democrat contains the following advertisement: "A prize ox, kindly donated by Mr. K., the popular butcher, is being raffled off for the benefit of the Sulphur Spring Orphans' Home, which was recently destroyed by fire. Tickets \$1.00. The ox will be led through the public streets by a boy of the orphanage. The ox weighs 2200 pounds. The lucky winner will receive \$150 baar for the same. It is expected that everyone will procure a ticket." Surely this cannot please God. The end does not justify the means.

G.

### II. foreign countries.

**Hanoverian Provincial Church.** The pastor of St. Marien in Osnabrück, province of Hanover, - Spiegel writes himself and answers to the name Bernhard! - held a sermon on Lucas 24, 13-35, on the 2nd day of Easter 1873, and afterwards sent it out into the world through print, which will not easily find its equal. Immediately after the reading of the wonderful text, the preacher let himself be heard thus: "That we do not have a story in the actual sense of the word in the words read out, but poetry, that it can therefore not at all matter to us to prove the individual features in this story as really happened, I do not lose a word about it. But our Easter celebration should not consist in marveling at a miracle, but in walking with Christ in a new life. But let us be careful not to throw away the faith in the spiritual resurrection of Jesus with the belief in the bodily resurrection, and the pearl of great price with the shell. - It is a fact that soon after his death the disciples of Jesus felt surrounded by his spirit, guided and accompanied by it. But it is also a fact that they saw these inner processes as if they were embodied, thus they thought to have outer appearances" 2c. - So far the own words of the pastor Spiegel. The reader can assume - without getting too close to the truth - that also the rest of this so-called sermon is worthy of the above mentioned entrance. (For example, it says about the sacrament of holy baptism: "What is it [baptism] but the consecration to a new life, to a life in Christ? - In fol. 14 it says: "In spite of all the freedom that especially Luther took towards the Bible, it was, however, more or less regarded as a law book, as a code from which it could be seen what was Christian and what was not!"-) Meanwhile, I must refrain from putting all the scandalous things from this "sermon" before the reader, otherwise I would have to transcribe the whole sermon. - So let's stay with the above input. - With dry, bare words Pastor Spiegel says: the Gospel Luc. 24, 13-35 is "poetry". For it says that Christ bodily appeared to the Emmaus disciples, walked and talked with them. Therefore, this passage of Scripture is "poetry". Because a bodily resurrection does not exist! This "shell", which is completely worthless, must be thrown away. The disciples "thought" to have "external appearances" - (compare Luc. 24, v. 37: "they thought they saw a spirit"! - but that was a mistake, a deception of the senses. Pastor Spiegel knows this better than all evangelists and apostles together. They admittedly testify most strongly: Christ has truly risen, we have seen his nail marks, touched his hands and feet, eaten and drunk with him! - But what does such a testimony mean? There is no bodily resurrection, so all the apostles and disciples were deceived and mistaken,

## 54

and their testimony of Christ's resurrection is "poetry"! Is this conclusion not as clear as day and irrefutable? - But one thing will have already become clear to the honest reader, namely that for the pastor (?) Spiegel the right place is: the free congregation, which believes nothing, or less than nothing. Also, the obvious thought rises to the reader's mind: What about the honesty of such a man, who gives bread to the Lutheran church, but tramples on all biblical (there is no other!) Christianity? - However, another question arises, namely this: May a Lutheran or generally Christian church government leave a person who has fallen away from the faith - according to his public testimony - in his Lutheran parish office and on a Lutheran pulpit? - Every honest Christian will exclaim: "No! and but no!" - but the Hanoverian Landes-Consistorium, as the highest ecclesiastical authority of the land, of course knows this better than the simple layman's mind. "We do not need a mirror paragraph! - that is the slogan up there. St. Peter, of course, declares (Ap. Gesch. 1, v. 22) that an apostle - (thus also a preacher) is nothing else than a witness of Christ's resurrection! Pastor Spiegel denies this - the talk of the "spiritual resurrection of Jesus" is self-evident nonsense and higher) - is therefore completely incapable of being a preacher in a Christian church, because he denies what he is supposed to witness! So the Christian church undoubtedly **needs** a mirror paragraph. But: "We don't need one!" that's what they say because of the Landes - Consistorii. But wait! This "we" goes further, it includes rabble and church regiment! - Should not the word of John the Baptist, Matth. 3, v. 10. apply to the degenerated Hanoverian church?

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### The apple in the sun.

Yes, what one does not know nowadays everything and the science stands before nothing still, that showed up one beautiful morning in the meeting room of a learned college. The sun was shining brightly and warmly into the room, as it can still do at the beginning of September, when the gentlemen entered. They were engaged in a lively conversation when one of the four suddenly exclaimed, "What's that?" He had put his hand on a fat apple lying in the sunshine on the windowsill. "Well, what's the matter?" asked the other gentlemen as if from one mouth. "Feel, gentlemen," replied the first, "the apple is cold on the sunny side and warm on the shady side!" All felt to: right! "I, how is that possible, how does that close?" so they stood helplessly before the apple, when fortunately Doctor Flederwisch entered. Only for a moment he was a little puzzled when they asked him about the strange circumstance, then he exclaimed: "I, that is quite natural, gentlemen!" and now he began to talk about the cohesive force of solid and liquid bodies, and about heat, which was to be regarded as an agent counteracting such cohesive force; then came to talk about the non-uniformity of the expansion of liquids, which is not proportional to the temperature ratios, for which reason it must be assumed from the outset that in an apple, as an intermediate thing between a solid and a liquid body, peculiar conditions must be produced in the case of one-sided heating, and then added, accentuated, that, since an even equalization of the temperature difference is made impossible by the reaction of the affected cells against the side of the apple directly affected by the sun's rays, an organic structure, such as an apple, must necessarily present the phenomenon,

that the need for balance strives for diametrically different directions and polarizes each other. "See Gentlemen," Doctor Flederwisch concluded, "it is quite natural, and one would be surprised if it were otherwise; for if the apple did not have the ability to immediately concentrate the received solar heat on the shady side, it would never be able to ripen, but, with respect to the side facing the sun, would already come down from the tree half roasted before the dog days.

"You, Wittschieber," said one of the gentlemen to the pedlar, who had meanwhile entered, and was surprised that his apple had become the subject of such close examination and learned discussion, "Wittschieber, how long has that apple been lying there in the sunshine?"

"For a good hour," replied the pedlar, "**I had just turned it over** when the gentlemen entered."

A roar of laughter was the response to this remark. Only Mr. Flederwisch did not laugh, but retreated meekly into the corner and thought something like:

o 81 taeui8868! Dbilo8oplius "1211818868!

Let your mouth be closed. That way you won't swallow any flies!

So what does one learn from the apple in the sun? That the learned explanations of the gentlemen of knowledge are far from being gospel, which one could trust unconditionally, but often towers, which seem to shine far into the field, but live a balancing existence without foundation, in order to collapse at the first impulse, which does not have to come from a Samson, but can also be given by the pedlar under certain circumstances.

### Thirteen!

The number thirteen seems to some to be an unlucky number, and our old teacher used to say that those were not wrong who believed that out of thirteen one must die each time, he even believed that several of them and in time all of them.

In Gräfenhainichen in Saxony, the birthplace of Paul Gerhardt, someone was once extremely happy and joyful when he could count thirteen at one table, so happy and joyful that he could only express his joy through silent but eloquent tears. There lived an old clergyman to whom the Lord had given the blessing of Jacob to his children, twelve sons and one daughter, and he had also given the blessing of Jacob to his children, as it is written: "And Jacob blessed his sons, every one with a special blessing." The old father had experienced the joy of having all twelve sons in the preaching ministry, but one here, the other there, two in the German Baltic provinces of Russia, one in America, one in missionary service in India, the others in the Kurmark and Neumark, in Saxony, Pomerania and Silesia. Now, when his birthday approached, letters and messages would come to the parsonage from all quarters of heaven, and all were picked up by the loving hand of the faithful daughter until the birthday came, and then laid in order, as the sons followed in old age, and on each letter was a bouquet of flowers, which was then hung up until a new bouquet took the place of the withered one.

Thus the eightieth birthday of the worthy old man had come, and the daughter had secretly tried for a long time to carry out her favorite wish to unite all the brothers for this celebration, and secretly, as she had arranged it, they had all come. They had appeared on the eve of the feast and were waiting early in the morning in the hall of the rectory for the entrance of the dear father. When the morning dawned, he asked about the letters, and the moved daughter assured him that not a single letter had arrived. When the father looked at her in surprise, she confessed that the three brothers had come from Pomerania to congratulate the father himself. The father asked

When he leaves, he asks where they are and learns that they are in the hall. He rises to go to them, but has to sit down when the daughter tells him: "Father, not three, there are six brothers here! The old man quietly folds his hands in prayer and straightens up for the second time, but also sinks back into the armchair for the second time, when the daughter confesses to him in tears and when she continues: "Oh, do not be angry, my father, that I speak only once more; you might find twelve brothers in there" - then the father straightens up strongly and powerfully, and with his eye and heart directed upwards, he strides into the hall and sees twelve sons gathered there in their official clothing, and behold, the song rises:  
"We who find ourselves here together. Join hands."

And the sons had joined hands, and the Father had stretched out his hands in blessing, saying, "Now I will gladly die, having seen your face," and through all hearts it trembled like a foreboding of that great hour in which also all, all who are separated hereafter, by living or dying, will be reunited in the joy of a reunion which will no longer be followed by separation.

But now thirteen preachers were sitting at the table of the rectory, because the daughter did not let herself be deprived of performing the services of the Virgin Mary today, even though she was otherwise called Mary and was a Mary, but not with worries and troubles, but with God and with joys and peace. The mother, however, was not present, but had long since sat upstairs at another table in the dwelling of eternal peace. (Elsasser Lutheran Messenger of Peace.)

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### **Child's word.**

A gentleman was standing one morning in the vestibule of a railroad station, with his little daughter of about seven years in his hand. The boarding of the carriages suffered a little hesitation, so that the little one had time to look at the many new things that were to be seen here. Then suddenly she hears regular, heavy footsteps behind her. When she turned around, she saw a sight that the child's eye had never seen before. There were six police officers, two leading the way, two closing the train, and in the middle a wild-looking man, tied to two other policemen. This man was one of the worst robbery murderers in the city, who now, having committed a serious crime, was to be transported to the penitentiary. Alice had heard from her father only this morning that this criminal had been sentenced to life imprisonment and was being led there under heavy guard, because they feared that his comrades would try to free him on the way. While her father, engaged in a lively conversation with a friend, had not noticed the arrivals, Alice could not take her eyes off the prisoner and had to look at him again and again with a look of deep pity. The thought seemed very, very sad to him that this man, after this last journey in the bright sunshine on the laughing banks of this river, should be locked up in a dark dungeon and never, never, no matter how old he might become, be able to walk around again as a free man in the bright sunlight.

All of a sudden the prisoner looks at her, too, but just as quickly he turns away. But as if he could not resist the pitying look of the girl, again and again he looks after her. It works and ferments in him, until he finally impatiently turns his back on her. Our little girl thought she had somehow hurt him; in her tender heart she grieves over it, and runs close to him, saying, "I didn't mean to trouble you, poor man - I'm just sad for you; and Jesus grieves for you, too!"

One of the policemen quickly approaches and brings her to her father. No one heard what she said in a whispering voice, only the one to whom she spoke. But, thank God, he heard it and the echo of these words and the tender sorrowful look of the girl follows him during the whole journey and accompanies him to his gloomy dungeon cell.

The jailer is astonished that the most fearful prisoner does not make any noise, so that the longer he stays the more tidy and friendly he becomes. Finally, the miracle is solved. When, after several months, the prison preacher asked him why he was so different from what he had been expected to be, the prisoner replied: "It's a simple story. A child told me that she mourned for me, and ZEsus also mourned for me; and this girl's pity broke my hard heart!"

(Freimund.)

### **Today you live, today you convert.**

A young trainee lawyer had just taken up residence in Berlin. His friend, a young doctor, visited and treated him with self-denying love. Both, however, were unfortunately far from God and His promises of grace. As the illness grew worse and worse, the doctor ordered that the bed be moved as far as possible from the window, so that the light would not have a harmful effect and agitate the patient. So the sick man lay in a corner of his room, close to the thin wall that separated his apartment from that of his host. But as soon as his bed was there, he heard the words, first softly, then more and more clearly: "Today you live, today you convert, before tomorrow comes, it can change. These words repeated themselves again and again; he hears still change, but they do not stick in his memory. But he can never get rid of these words, it is as if they were inscribed in his heart with indelible fire. His friend, the doctor, comes again, feels his pulse and asks with sympathetic words about his condition; but the sick man looks at him with a penetrating gaze and answers all questions with only one thing: "Today you live, today you convert, before tomorrow comes, it can change. "What is the matter with you?" asks the doctor, "you are completely changed, what does that mean, your fever has completely subsided, your pulse is much calmer, otherwise I would say you are talking mad and fantasizing? The only answer he receives is: "Today you are alive, today you convert!" Reluctantly, the doctor turns away from the sick man and goes his way, but he cannot get rid of the look and the sound, neither in the street nor at home; the voice of his friend follows him wherever he goes and stands. The next morning, when he visits his friend again, the sickness had broken; but with Bible in hand and serious mind, he finds him sitting, the former levity gone. The Lord had begun His work of grace in his heart, and the doctor also gave ear to the invitation of the Spirit of God; the friends sought and found peace with each other.

Wonderful! On the same evening, on which the fever patient had been placed against the wall, the landlord's little son had neglected to learn his schoolwork at the right time, and had therefore also been placed against the wall, and the words of the song, often repeated by him, penetrated through the thin wall of the room to the doubly ill neighbor. (Freimund.)

### **A Brave Lutheran.**

In 1548, two years after Luther's death, the unfaithful but very popular Agricola, along with several others, drew up a new confession in Berlin, called the Interim, which first of all the Lutherans and the Lutherans in general were to accept.

and by accepting it, they should be united with the papists again, at least for the time being, until a council could be established. Among the 300 Lutheran preachers who were summoned to Berlin for this purpose was the old preacher of Alt-Landsberg named Lautinger. When he was persuaded by Agricola to accept the Interim, he declared: "I love Agricola, my Elector even better, but my Lord Jesus Christ most of all," and with these words he threw the manuscript presented to him before Agricola's eyes into the blazing flames of the fireplace. Agricola was so dismayed by this that he let the intrepid confessor go. W.

### **St. Louis Lutheran Secondary School, Mo.**

After Easter, God willing, a new course will begin in the institution mentioned in the heading, and at the same time the regular admission of new pupils will take place. All those who are willing to send their children to this school are kindly requested to send them, if it is somehow possible for them, soon after Easter and to inform the undersigned of their intentions in advance, either orally or in writing.

Out-of-town pupils may be provided board and lodging in Christian families for about \$14.00 per month, and the undersigned will be glad to provide for the lodging of such pupils, as well as to provide more detailed information about the institution upon request. A. C. Burgdorf, Director.

Address: O. Lur^ckorL,  
1931 8outli 9dü 8tr., 8t. l^ouis, Älo.

### **Inauguration.**

Rev. W. Dorn, called from Arlington Hights, Cook Co, Ill, to Pleasant Ridge, Ill, was introduced into the midst of his new congregation by the undersigned on Reminiscere Sunday.  
C. Holst.  
Address: Lsv. 4V. Thorn,

**Lollinsville, Ztaäi8on 6o., Ill.**

### **Church dedications.**

By the great storm in the month of September last, the church of St. John's congregation at White Oak Bayou, Texas, was also blown down; but it was rebuilt larger and more beautiful, and dedicated on the first Sunday after Epiphany. Mr. Braun, of Houston, preached on the 84th Psalm. A. H. Th. Meyer.

On the 5th (Sunday Invocavit) and 6th of March, Trinity Lutheran Church on West Jegua, Lee County, Texas, had the joy of dedicating their newly built house of worship to the service of the Triune God. Pastor Klindworth and the undersigned delivered the festive sermons in German and English. Tim. Stiem kr.

### **Church and school consecration.**

On the 22nd Sunday after Trin, October 24, 1875, the congregation at Bremen, "Indian", received its new church, a framr building, 35 feet wide and, without the spire and altar niche, 65 feet long, and on December 7, the new school, also inaugurated a frame building, 26X40.

C. F. W. Huge, Pastor.

### **Our Mr. Correspondents**

are kindly requested to sign their letters with their full address each time.

### **The Western District**

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from the third to the ninth of May at St. Louis, Mo.

The remaining theses of the paper are presented for discussion: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one.

In accordance with the order received, it is also announced that each member of the synod will be given his lodging by postcard, to which it is bound for the sake of order. Whoever

not know the location of the same, will receive information in the school hall on Barry Street.

Synod members who are unable to attend the Synod, as well as guests who intend to please the Synod with their presence, are humbly requested to notify Pastor E. A. Brauer in St. Louis by letter at least 14 days before the beginning of the Synod, if possible.

E. O. Lenk, d. Z. Secretär.

### **Books - Display.**

**Evangelical Lutheran Pericopes Book.** An Appendix to the Church Agenda for Evangelical Lutheran Congregations of the Unaltered Augsburg Confession. Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states in 1876.

The wish has long been expressed that our Agende should also contain a print of the Sunday and feast day pericopes (Epistles and Gospels), the Passion and the story of the destruction of the city of Jerusalem. We are pleased to announce that this wish has now been fulfilled with the publication of this book. It contains the desired on 167 pages in large, even for stupid eyes clear writing on strong white paper. The format is that of the Agende, so that both parts can be bound together later.

Price: \$1.50, with gold trim P2.00.

G.

**Timothy.** A gift for confirmed youth. Edited after Hitler and published by the Lutheran Synod of Missouri, Ohio and others.

As the time approaches when this year's catechumens will be confirmed in most of our parishes, we would like to draw your attention to the above delicious booklet. It is certainly only necessary to point out the rich, important content of this booklet in order to enable father and mother, godparents and guardians and others to pass it on to their dear children. It is divided into five main sections. The first deals with Holy Baptism, Confirmation and Holy Communion; the second contains heartfelt exhortations to stay with Jesus, to be diligent in Christianity, to keep what one has; the third warns against the world's evil, against the sins of the youth, especially impurity, against the world's ailments, against falling away from the recognized truth to Pabstism, against the seduction of sects, e.g. the Methodists, Uniranists, and others. The fourth contains loving encouragements to seek grace again quickly after unfaithfulness, to persevere in prayer and Bible reading, to bear Christ's disgrace willingly and to walk carefully; and finally, the fifth contains a serious reawakening to be ready for eternity.

The booklet has already seen its 9th edition and has already brought many blessings. May God continue to bless it! - Price: 30 CtS., with gold edge 40 CtS.

For those parents who want to give their children a prayer booklet in addition to the Bible or the New Testament, we recommend the following:  
The small prayer treasure. Excerpt from the larger Grbetsschatz. - Price: 30 Cts, in morocco with gold trim O1.00.

**Johann Gerhard's Tägliche Uebung der Gottseligkeit.**

Translated from Latin. - Price: 25 Cts. G.

**The book is a textbook for the lower grades of Lutheran schools.**

Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

This is the first reading book provided by our book commission. A description of it will follow soon. In the meantime, we refer to the report on the work of the Book Commission, which can be found in No. 22 of the "Lutheran" of the previous year.

Price: 25 Cts.

**A Pictorial Primer or First Reader for Parochial Schools.** Published by the Evangelical Lutheran Synodical Conference.

It has been a great misfortune up to now that we could not have Lutheran English reading books for our parochial schools, but had to use the books published for the American free schools, which contain so many false doctrines dangerous to the soul. Thank God that this evil will soon be remedied. The Synodal Conference has taken in hand the publication of orthodox English textbooks. At its last year's meeting it approved and accepted the above English primer prepared by Pastor R. Lange and presented to it by him. And indeed, the book is well done. On the first 20 pages it contains the alphabet (with 26 vignettes), book adi



Exercises in good step order. From page 21 to 62, each page contains a biblical picture with a corresponding very easy reading style. Thus, the book contains 42 biblical pictures, and they are not insignificant, small pictures, but quite excellent pictures that take up half of the page. The title page also contains such a picture. In general, the book is excellently equipped. How happy our children will be when they get their hands on this dear book! come! Hopefully, all the poisonous ?rmons of the American free schools will now be banished from our schools and our Christian drimor will find its way in everywhere. - Price: 25 Tts.

### G.

**Arithmetic book of examples** for German elementary schools in North America. Fourth booklet. The civil types of arithmetic. Edited by I)r. F. F. H. Dümmling. 1876.  
Price: 50 Cts.

**Sermon** delivered at the inauguration of the Rev. W. Müller in Ehester, Ills, on the second Sunday of Advent, 1875, by I. F. Köstering.

Subject: What is the purpose of Christ's likeness of the net to sow all kinds of species for preachers and listeners? They are to recognize from this: 1) that there will never be a pure church here on earth; 2) but that God will one day, to the consolation of the pious and the terror of the wicked, present His church perfectly pure".

Price: 5 Cts.

**Sermon preached** on the Sunday of Septuagint at Zion Lutheran Church, St. Louis, Mo. by G. Link. 1876.

Theme: The seriousness of the Lord's warning: "But beware lest your hearts be weighed down with drink. We know the seriousness of this warning 1) from the danger; 2) from the "consequence" of this sin.

Price: 5 Cts.

## Conference - Displays.

Fort Wahne Conference from April 18 to 20.

A. Krafft.

Cleveland Districts - Conference held April 25, 26 and 27 in Lancaster, Ohio. I. Rupprecht.

Grand Rapids Specialconfrrenz on the 25th and 26th of April in Grand Haven. Wuggazer.

The Buffalo Districts conference will meet on April 24, afternoon, at Pastor Gross in Buffalo.

From May 2nd to 4th German-Norwegian Pastoral Conference in Southern Minnesota with Pastor Müller in Willow Creek. Pick up on Monday evening in Wiunebago (South Minnesota Naik Noad). I. v. Br.

The Second District of the Mixed Lutheran Pastoral Conference in Minnesota will meet from May 2 to 4 at the congregation of the Rev. I. Horst at Towu Hay Creek, Goodhue Co, Minn.

### G. Schaaf.

The Middle Specialconference of the Illinois - and MissouriSynvbe will meet from April 18, noon, to April 20, evening, at the Seminary at Springfield, Ill. On Wednesday evening Pastor I. Hirschmann is to preach; substitute: Pastor E. Mariens. F. Lindemann.

The New York Local - Teachers' Conference will meet in WiUiamsburg on April 21 and 22. Judge.

Dir mixed pastoral conference from Dodge and Washington counties, Wisconsin, will gather at Pastor A. Opitz's home in Schleisingerville from April 24stcn to 26sich.

### Perished tu the checkout of the Western District:

To the synod treasury: From Past. Schwensen in NeuBielefeld, Mo., 44.00. from Immanuel's District in St. Louis 431.45. from Past. Frese's parish in Dodge County, Nebr. 46.00. Past. Sandvois in Port Hudson, Mo., 41.00. pastor HouS' Gem. in Columbia, Ill., 425.50. whose cross Gem. in St. Clair County, Ill. 46.30. Kindtauf Collecte by pastor Bremer in Benion County, Mo., 42.60. by Past. LmkS Gem. at North St. Louis 410.00. teacher Jost at Columbia Bottom, Mo., 42.00. teacher Meibohm at St. Louis 42.00. teacher Höltz there 42.00. past. Walther's Gem. at Brunswick, Mo. Collecte, 47.25. Ludw. Ar at Dallas, Texas, 43.00. Rev. Bckh Gem. at Concordia, Mo., 425.00. Rev. Wille's Gem. in Brownsville, Mo. Collecte, 48.00. N. N. by same 42.00. Past. Mare in Shawano County, Wis. of the same, 42.00. By the same, Dreieinigkitu-Distr. in St. Louis, 425.50. By the same, Past. M. Hrin there 42.00. F. Kaase in High Hills, Texas, 45.00. H. Meyer there 44.00. Addendum to No. 5 of the "Lutheran": From Herm. Jung in St. Louis 410.00.

To the Synodal Mission Treasury: From Mrs. K. W. at Port Hudson, Mo., 42.00. By Christine Rathe in St. Louis 41.75.  
For inner mission: From Immanuel's District in St. Louis 44.50. From Past. Löschen's Gem. in Victor, Iowa, 44.20. N. N. by Past. Gräbner in St. Charles, Mo. at 42.00. By Past. Brecht at Farina, Ill., 41.50.

To the building fund: from Past. Holl's Kreuz-Gem. in Samt Clair County, Ill. 46.00. teacher Ncifer in Neu-Melle, Mo. 410.00. past. Tirmenstein's Gem. in New Orleans, 4190.00. Past. Cramer's Gem. at Port Dodge, Iowa, 427.00. of Rev. Scholz's Gem. in Holt County, Mo., Collecte, 43.80. of Jak. Folt-mer in Mahoning City, Wis., 42.30. of Cross District in St. Louis 412.00.

On the emigrant mission in New York: from N. N. through Past. Ottmann in Collinsville, Ill. 47.00.  
For Past. Brunn's institution: From Past. Sandvois's Gem. in Port Hudson, Mo. at, 46.50. Ludw. Ar in Dallas, Texas, 44.00. Past. Gräbner's Gem. in St. Charles, Mo., Collecte, 47.10.

To the Hermannsburg Mission: Collecte from Past. Gräbners Gem. in St. Charles, Mo., 45.00. By the same from N. N. 42.00.  
For poor sick pastors: From M. in Baltimore through Prof. Walther 410.00. Through Past. Köstering, collected at Baier Rothe, 44.00.

To the college household in St. Louis: From Mrs. E. W. at Port Hudson, Mo. 60 Cts.  
For the Springfield seminar: from N. N. through Past. Ottmann in Collinsville, Ill. 45.00.  
For the Emigrant Mission in Baltimore: from N. N. through Past. Ottmann in Collinsville, Ill. 45.00.  
St. Louis, March 22, 1876. E. Nvschke, Cassirer.

### Proceeds to the Northwestern District treasury: (Closing.)

To the building fund: From St. Stephen's congregation in Milwaukee 452.25. From Past. Döhlr's congregation in Forestville 41.13. From Trinity congregation in Nchester 44.10. From Past. Schaaf's congreg. in Lewiston 420.25. Past. Cloters Gem. 412.50. Past. Strasens Gem. in Watertown, 2nd Sendg., 475.00. ret. 44.00. Past. E. C. Markvorth's Gem. at Council River (2nd Sendg.) 412.40. at Wolf River 410.37. Past. Prägers Gem. in Town Milwaukee 43.17. Tauf Collecte at Cöks 41.40. Past. Hoffmann's Gem. in Sheboygan Falls 45.50. Past. Rohrlack's Gem. at Reedsburgh 47.45. Rev. Schilling's St. John's Gem. at Auburn 453.00. Addition of a Haus Collecte at Plymouth 43.00. Past. C. Scuel 410.00. of whose upper Immanuel's Gem. 2nd Sendg. 4117.68. whose lower Jm. Gem. 2nd Sendg. 488.50. Pon Past. Schumann's comm. in Freistadt 44.00. Past. WambSgan's Gem., 4th Sendg. 407.00. Past. Winters Gem. 49.00. From Past. Cloters Gem. 413.00. F. Kohn in Sheboygan 410.00. Past. Kollmorgen's Gem. in Allvater 419.50. Past. Winters Gem. in Loganville 43.00. Past. Winklers Gem. in Fergus Falls 47.00. in Friberg 42.60.

For inner mission: From the Women's Vercin of Jmm. Congregation in Milwaukee 418.00. From Past. Jvhl's congregation in Claremont 45.00. From St. Stephen's congregation in Milwaukee 41.00. From Past. Cloters congregation 48.85. By Rev. Lochner, collected in missionary hours, 48.25, from I. Hantzschke 41.00. From

I Past. E. C. Markvorth's Gem. at Manteufel 41.78. From  
of the Cross congregation in Milwaukee 43.70. Through Past. Penalties, collected in MissionStunden, 47.00.  
To the orphanage in Addison: From Emma Oldenburg in Milwaukee 41.00. From A. Ziemer in Berlin 50 Cts. From Past. Kühle's Gem. in Milwaukee from Chr. Rath, A. Naasch, C. Brunow 25 Cts. each, A. Bruls 30 Cts.  
For Past. Döschers Gemeinde: By Pastor F. Lochner by I. G. Gläsmann 41.00.

For poor students in Springfield: By Past. Seuels upper Gem. 47.93. lower G. 45.35. teacher Arndt 41.00. by Past. Johl, ^WeddingS Collecte at N. Deininger 410.00. By F. Köhn in Sheboygan 45.00. Past. KollmorgcnS Gem. in Atwater 42.90.

To the synod treasury: From Trinity congregation in Milwaukee 444.62. From Past. Johl 42.00. Teacher Falk 42.00. From St. Stephen's congregation in Milwaukee 432.00. of the Cross congregation there 48.00. From Past. Schaaf 42.00. whose congreg. in Lewiston 412.60. Past. Kühle 42.00. Past. Cloters Gem. 45.00. Past. Kellers St. Johannis-Gem. 43.00. Dreieinigk-Gem. 45.00. Past. Bollmann's congreg. in Allonez 45.00. Past. Prägers comm. in Granville 45.31. Past. Daib and his congreg. in Oskdosh 413.50. Past. Schilling's St. John's comm. in Auburn 47.00. Past. Schumann 43.07. whose comm. in Freitadt 415.05. Of Past. Seuels' upper Gem. 410.01. Rev. Hoffmann's Gem. in Plymouth 48.22. Past. WambSgan's Gem. 420.43. past. Ratbjen 44.00. Past. KretzschmarS Gem. in Albert Lea 420.75. Von Stiehl there 41.00. Dewes and N. N. each 50

Cts. Past. Winter 41.00, Past. Aulich 41.00, pastor Johl 42.00, by past. Spahr from the Hrnecke family and Grandmother Weise 43.00, from the Frauenvcrein der DreieinigkeitsGem. in Sheboygan 410.00. From Past. Hild 42.00, from the Gem. in Cedarburgh 46.75, by Past. K. A. Meyer, Collecte at its inauguration, 44.90, Harvest Festival Collecte 43.85, hochzeitCollecte at Joh. Laubenstein 42.10. By Past. I. I. Walker 41.17, whose Gem. at Larrabee 42.36, at New London 42.68, at Maple Creek 41.37, at Bear Creek 42.42. From F. Köhn at Sheboygan 42.50. Past. Witte's Zions Gem. 43.60, Rev. Winter 42.00.  
For Brunn's pupils in Fort Wayne: TaufCollecte at W. Köpsel 48.00. From Miss L. in Sheboygan 41.M. Miss K. there 43.00.  
Milwaukee, Feb. 24, 1876. c. E. J. Feldt, Cassirer.  
For the church in Wcston by Mr. Past. E. Lehmann's congregation 43.45 and from Mr. Past. I. H. Dörmann's congregation 44.00, certifies with sincere thanks

I. L. Janzow.

For the building fund: From the Bergholz community (7th shipment) 428.50. From Past. Dreyers Gem. in arrears 42.00. From Dreifalk-Gem. in Buffalo, 5th consignment. 423.00. From Jungfrauenverein der Gem. in Reserve. first consignment. 412.00. From Gem. in Port Richmond 444.55.  
To synodical treasury: From Paterson congregation 49.15. Pittsburg congregation 427.50. From W. Niebaum 410.01. From the congrog. at Bird Hill 43.75. trinity congrog. at Buffalo 430.50. congrog. in reserve 411.35. from Rev. Schmitt 41.00. From the comm. in Williamsburg 410.50. Gem. in Port Richmond 440.40.  
To the H. E. L. D. Fund: Kindtauf - Collecte by Rev. Grossberger 42.25. by Karoline Bernreuther 41.00. by Rev. Beyer's Gem. in Pittsburg 434.21. by the Gem. in Bird Hill 43.75. by Rev. Schmitt 41.00.  
To the H. E. L. D. Mission: From the comm. in Olean 42.84. comm. in Allegany 42.95. from Karoline Bernreuther 41.00. from the comm. in College Point 420.00. dricifality comm. in Buffalo 43.00. comm. in Reserve 41.85.  
For college maintenance: From Allegany parish for Springfield 44.35. Olean parish for Addison 43.83. for purchase of an organ in Addison 43.73.  
For poor students: From the Women's Club in Olean 47.00 (for Steeden students in Fort Wayne). From the church in Port Richmond for Pechtholb 428.00.  
For the orphanage near Detroit: From the comm. at College Point 412.00. Comm. at Richmond 410.421  
For Past. Brunn's Anstalt: From the Gem. in Eden 48.00.  
For the Emigrant Mission in Baltimore: by Kassirer Grahl 49.00.  
New Zock, March 15, 1876. I. Birkner, Cassirer.

Further received since January 25 From Past. Hügl's congregation in Detroit 435.00 Through Past. Dageforde from the Lutheran St. Petri congregation in Illinois 46.25 Through Collector Berger from Past. Engelders Gem. in Pittsburg 438.66 from Past. Brylvs Gem. 4123.60 from Past. Brauers' congrog. in Alcuhyne 419.65 from Past. Kolbe's Gem. in Martinsville Hochzelts-Collece at Wm Friz 43.00 from Mr. A. Christianen contribution \$100.00 Past. F. H. Eidebeck 00 Cectecr. from Altshildale 45.00 Past. Conrad in Tricross Wis. 4.00  
Past. Karris of Nicollet & Philadelphia 00 each Sam. Jagro 25 cts Wm Siebert 50 cts Joh. Seelinger 75 cts Karl Kuster 75 cts By Kassirer Grahl in Fort Wayne 430.25 Contributions of Association members for January by Hirn + Jung 42.10, by himself 18 Cts. By Rev. J. Schmidt, Hochzelts' Collechte with Mr. Diethel in Saginaw 47.00. By Rev. Dreyer in Accident, Md. 43.00, By Teacher Glaser's school children in Indianapolis 42.50 Contributions in arrears by Mr. Jung 44.40. Contributions for February 43.65 By Collector Berger: from Past. Lohmann's parish in Akron, O. 412.00 from Past. Schultz' Gem. in Watertown Wis. of 412.15 from Past. Werfelman's Gem. in Milwaukee 413.65 from Rev. Allwardt's Gem. in Watertown Wis. 450.00 from Past. Schlie S. Gem. in Milwaukee 438.66 from Past. Schöner's Gem. in Milwaukee 420.95, by Kassirer collected 46.78 Cts. Col. Berger from Ger. Kopple's Milwaukee 4 Prussia 40.00 from the Wisconsin Synod 413.00 By Rev. Adam in Woodland Mich. a portion of the collection and from individual donors 47.50 By M. Hanselman from individual members of the congregation in White Rock, Mich. 44.00. By Mr. Both in Cleveland subsequently from Rev. Wyneken's Gem. 50 cts.  
With heartfelt thanks and blessings

For poor students received by Mr. Pastor C. G. Schuricht in Vandalia, Ill. from the worthy women's association of his congregation 410.00. From Mr. Gebhardt in Glasgow, Mo., 42.00. From Mr. F. Meier dasrbst 4.00. From Mr. Aug. Succop in Woodville, O. as Dankopser 428.00.  
With great thanks received from a member of the congregation Hrn. Pastor Trobel's in Wilton, Iowa, to pay off the debt of our synod as "a thank offering" 4100.00.  
For sick and incapacitated pastors, and therefore incapacitated pastors received from the valuable women's association of the congregation of Mr. Pastor Mees in Columbus, O. 425.00.

Heartfelt thanks are hereby expressed to all donors who have remembered me with love. May the faithful God reward them all for what they have done to me!

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5V. li'ocle, 8t. iMuI, t)o., III.

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The "Lutheran" appears as a televisionate twice for the annual subscription price of one dollar and five and twenty sent" for the out-of-town signers, who are required to send the same in advance and the postage, which amounts to four in St. Louis each number is sold for ten cents. Its readers, however, are required to pay for the paper to be delivered to their homes. All orders containing business orders, cancellations, monies, etc. are to be sent to the address- L. I. S. Its readers, however, are required to pay for the paper to be delivered to their homes. All orders containing business orders, cancellations, monies, etc. are to be sent to the address- L. I. S.

**Printing Office of the Synod of Missouri, Ohio, et al. states.**

**Blood witnesses to Christ's eternal deity.**

I. Urbanus and his companions, or the eighty martyrs of Constantinople (died 370).

In the year 370, Valens was the Roman emperor in the Orient. At that time, the situation in the dear Christianity was very sad. The fight and quarrel was now raging in the church itself. It is true that the Council of Nicaea had drawn up and published a glorious confession of Christ's divinity in the name of the whole church. But the followers of Arius, who wanted to rob our Lord and Savior of His divine majesty, had not submitted, insisted on their intercessors at court, and had just now come to the top. Emperor Valens was himself most zealously devoted to Arianism, frightened and persecuted the orthodox bishops in every way, and granted his imperial protection to the Arian bishops who did the same. Now the persecutions began, and, as civil wars are more terrible than those with foreign enemies, so religious wars are the most terrible. But where secular power is added to the hatred of faith, where, as in the case of Valens, the secular sword rests in a murderous hand, such unbelievable, heaven-shredding atrocities can occur as the one we want to report.

The Arian bishop Eudorus of Constantinople, by whom Emperor Valens had been baptized, had died in 370. Immediately the Arians elected Demophilus in his place, and this election was applauded by the emperor. The orthodox, however, could not be reassured by this choice and elected another bishop, Evagrius. The Arians violently attacked them, and the enraged emperor, hearing of this election, sent armed troops from Asia Minor, where he was at the time, to Constantinople, with orders to arrest both Bishop Evagrius and the bishop who had consecrated him, and to banish them both to various places of misery. When the Arians realized that the emperor was giving them such encouragement, they acted more and more maliciously. A formal persecution broke out.

## St. Louis, Mo., April 15, 1876. No. 8.

They inflicted all kinds of hardships on the orthodox with the greatest insolence, violated them, extorted large sums of money from them, threw them into the dungeons, and allowed themselves every kind of violence.

Then, in their distress, those who held steadfastly to the eternal divinity of Jesus Christ decided to send a delegation of eighty venerable church servants to the emperor Valens, in order to make a just complaint in the name of their confreres about the cruel oppressions of their enemies. This was probably a sour walk, for not much good could be expected from the violent emperor; but in God's name the eighty decided to dare it. At their head were Urbanus, Theodorus and Menedemus. They met the emperor in Nicomedia, which is a city in Asia Minor, and presented him with their complaint, in which the whole situation of the matter was clearly laid out. When the emperor read the document, anger rose up within him. Outwardly, however, he did not show much. He might have thought in his treacherous heart: "It is good that I have you all together! But in order to deceive the eighty, he only announced to them that they would all have to go into exile for their step.

Urbanus and his companions did not resist this unjust judgment. They remembered the apostolic commandment: "Honor the king. For this is grace, if a man for conscience' sake bears with God evil and suffers injustice. 1 Peter 2:17, 19: But the emperor gave orders to his prefect, Modestus, to put them all out of the way in secret. Modestus acted as if he wanted to have the prisoners taken into exile. They had to board a ship. The boatmen, however, were secretly ordered to set fire to the vessel as soon as they reached the open sea. Thus, they thought they could cover the terrible murder with a thick veil. When the ship reached the height of the Astazenus gulf, on the Bithynian coast, the ship's people carried out the cruel order. They started a fire, and then hurriedly threw themselves into the boat, leaving the eighty to the wild elephants.

ments. But the atrocity should not remain hidden nevertheless. No human eye could see the lonely surface of the sea, but the Lord caused a strong wind to rise suddenly, blowing from the Levant against the coast of Bithynia and driving the burning ship through the waves to the port of Dacybizes. Here, in the face of many onlookers from the shore, it was consumed by the flames and sank with the eighty martyrs into the depths of the sea.

Now the Christian church celebrates on May 18 of every year the memory of these eighty blood witnesses of the eternal divinity of Jesus Christ, who did not value their lives too highly for the confession that he is of the same essence as the Father and equally eternal. Now, however, with even greater insolence than then, one reaches for the crown of the divine majesty of our Lord in order to trample it into the dust. The fight is just as serious as it was then. No mediating and half-arguing, here there is only one: either - or! No maternal hermaphrodite love that cannot strive for the sake of the Lord. "Who is a liar without denying that Jesus is the Christ? exclaims the apostle of love. Well, dear reader, prepare yourself for such a struggle, and let the example of these eighty strengthen you to hold fast to the faith that was won with so much blood and tears! If you doubt that the Lord himself is fighting for us, hear the end of the tyrant Valens. On August 8, 378, he was defeated by the Goths in the battle of Adrianople and was himself seriously wounded. It is said that he nevertheless wanted to escape, but fell from his horse from unspeakable pain, and was then dragged by his companions to a nearby bad hut. The pursuing Goths, however, set fire to this hut. Thus, already here he was measured again with the same measure with which he had measured, and, in the agonies of the death by fire, how might the image of those innocently burned by him have stepped before his soul in revenge! But how only then, when his soul has come before him of whom it is written: Our God is a consuming fire!

## II Eugenius and the band of martyrs among the Vandals.

In 429, the Vandal king Genserich, having conquered Spain, crossed over to northern Africa, and in a short time seized the most beautiful and prosperous provinces of that land. Then a persecution fell upon the Church of the Lord, which in ferocity and extent was not inferior to the darkest time among the pagan emperors. The Vandals were for the most part Christians in name, but converted or rather perverted by Arian missions, they professed Arianism, and this terrible heresy, which had already cost the church so much blood and tears, and which by God's grace seemed to have been overcome long ago, was once again to bring unspeakable sorrow to the heads of the faithful confessors of the Lord among these raw hordes. After their alleged conversion, the Vandals remained the same raw barbarians they had been before. The sham acceptance of Christianity exerted no greater influence on them than the mere donning of a finer dress on the disposition of a savage. They plundered towns and villages wherever they went, set fire to the empty dwellings, and flooded the whole country with blood. They did not spare even the churches. From the altar cloths they made themselves shirts, and in some places they even trampled underfoot the consecrated bread and the blessed chalice. Their destructiveness and barbarism was so great that "vandalism and cruelty" has become a proverb to this day.

When in 455 King Genserich and his Vandals had conquered and plundered Rome, he returned to Africa with many thousands of prisoners. Here, along with the rest of the booty, he distributed these unfortunates to his great men. A hard lot was in store for them, and with a rough hand men were torn from their wives, children from their parents, so that a heart-rending cry of lamentation arose. Then the Vandal barbarism was met by Christian mercy in the person of Bishop Deogratias, in German "Gottlob". The pious man had his heart in the right place. Without thinking, he gathered all the precious gold and silver vessels of the church and bought with them from their greedy owners the freedom of those living vessels of the Lord Jesus. Since there was not enough room to accommodate the bought crowd, he gave them two large churches, provided them with beds and straw, and gave them the daily necessities for their sustenance. He sent physicians to the sick and cared for them himself. At night he visited all the camps and devoted himself entirely to this service of love, even though he was already very old and weak. Unfortunately, Deogratias presided over his community for only three years, but he left behind an even more blessed memory. After his death, Genserich made sure that such bishops would not take office again. The sight of such loyalty to the shepherds was troublesome to him. In general, it was only now that the violence really began. Regular bishops were ordered to hand over the sacred vessels and books, and when they did not do so voluntarily, force was used. The eighty-year-old bishop of Abbenza, Valerian, was expelled from the city and all people were forbidden to give him shelter. The old man lay naked for a long time on the country road, exposed to all weathers, until he finally gave up his spirit. Likewise, while the orthodox in Regia.

When they were celebrating Easter, they were attacked in the church by the "Arians" and most of them were killed.

Hunerich, Genserich's son, followed his father, as in government, so in cruelty. His own steward, Satur, fell victim to it. He fought with courage against the errors of Arianism. He was threatened with the loss of all his property. His wife and children were to be given to a camel driver. The wife, who just had an infant at her breast, became weak and urged her husband to give in. But Satur punished her with Job's words: "You speak as foolish women speak. They may do what they will; I must remember the words of the Lord: whoever does not leave wife, children, fields and houses for my name's sake cannot be my disciple."

In 481 Huneric allowed the orthodox Christians to elect a bishop again. The choice fell unanimously on Eugenius, a citizen of Carthage, who had the reputation of a very pious, but also very wise man. His conduct in office was in accordance with the great expectations that were entertained of him. All the revenues of the church were in the hands of the Arians, and the new bishop himself was poor in goods. But he was all the richer in love. People soon noticed this, and the wealthy brought him large sums of money, which he faithfully distributed among the needy. For himself he kept nothing more than what was indispensable for food and need, and even of this he gave often enough to the hungry in times of need. When he was asked to take more care of his body, he replied: "If a good shepherd should lay down his

life for the sheep, what excuse could I give if I were to care too much for my body? His ministry was accompanied by such blessings that the Arian bishops soon began to grumble. They accused him of being a dangerous preacher, and complained to the king in particular that he also accepted listeners who wore vandalic clothing. Eugenius replied to this accusation with frankness: "God's house is open to all, regardless of person?"

King Huneric was very upset by this answer. He now persecuted the orthodox in every way more than ever. He especially targeted the Vandal Christians who had converted to the living faith. He placed guards at the church doors, and as often as a person, male or female, wanted to enter in vandalic clothing, the soldiers dragged them back with long thorn sticks. They did this with vandalistic cruelty, tangling the sticks in the hair of the Christians, and often enough tearing off their scalps at the same time as the hair. Women and virgins who had been maltreated in this way were then led through the streets while a herald went before them to show them to the people. But the faithful remained steadfast in the face of all these tortures, and even those who belonged to the king's court could in no way be persuaded to accept Arianism. Huneric deprived them of their income, and when this was of no avail, he sent them to the country to cut corn. Since they were all of noble birth and not used to hard work, this punishment was as shameful to them as it was embarrassing. But they bore this cross to the Lord Christ without grumbling. Hunerich's fury of persecution grew longer and longer. He let

He attacked virgins consecrated to the church service and, in violation of all chastity, maltreated them with selected cruelty, even torturing them to death, in order to be able to impose something on the orthodox bishops through their forced testimony. But his raging was in vain. Then the tyrant banished a large crowd of priests and laymen, 4976 at a time, into a desert. Eugenius was not yet under this cloud of witnesses. The king still wanted to spare his capital. But traits of appalling cruelty occurred. The aged Felix had been bishop of Abbirita for 44 years. Now, due to a stroke, he had lost his speech and the use of his mind. The king was asked to at least allow this unhappy old man to end his few days in peace in Carthage. But Huneric, surpassing the pagan emperors in cruelty, commanded: "Tie him to a wild ox and drag him to the place I have ordered him to be! - And the cruel order was carried out on the dumb old man.

The crowd of five thousand witnesses was first transported to the two cities of Sicca and Lares, where the Mauritians received them to take them further into the desert. During the preparations for the onward journey, they were thrown into a prison. At first, the brothers there were allowed to visit them, preach to them, and administer Holy Communion. Some children were among the prisoners. Out of pity for their tender age, their mothers persuaded them to accept Arian baptism. But he who had power from the mouths of young children and infants proved so powerful in them that they remained faithful with joyful courage to strengthen the others. Soon the faithfulness of the heroes of the faith was put to a more severe test. The soldiers on guard were punished for their previous leniency, and the strict order was given that no one was allowed to visit the prisoners. They lay in dense heaps one on top of the other, and their situation soon became indescribably terrible. Some friars, however, had found means to visit them unnoticed; among them Victor, the bishop of Vita, who has given us an eyewitness account of their misery. It had finally come to the point that the poor prisoners had to wade up to their knees in their own cesspool.

Finally the Lord had mercy on them. One Sunday morning they were taken further into the wilderness. Their courage was unbroken, their joy greater than ever. Covered all over with muck, they sang with a loud voice on the way, "Such glory have His saints!" The whole country resounded with the cry of compassion. Its inhabitants flocked to see the martyrs and to throw their children at their feet. "Alas!" they cried, "to whom are you leaving us? Who shall baptize these children? Who shall administer Holy Communion to us? Why may we not go with you?" The tears came to the eyes of the pious bishops, but they could say nothing more than, "The will of the Lord be done!" And so the procession departed. When old men or children tired on the journey, the wild Mauritians threw stones at them or drove them forward with sharp spears. Those who could no longer walk were tied together and dragged along the floor. Many succumbed on the way, the rest finally arrived after unspeakable agonies in the place determined for them.



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They arrived in the desert, where they had to fight a new hardship, hunger. For the meager food that was offered to them here was soon consumed.

While this was happening, new misery was preparing to befall Carthage. Before that, however, God glorified his faithful servant Eugenius by a miracle. A blind man, Felix by name, had come to the pious bishop and asked that he might restore his sight through prayer. Eugenius rejected such a request. But when the unfortunate man did not cease his pleas, he exclaimed: "I have already told you that I am a sinner and the most wretched of all men. But I pray God to do unto thee according to thy faith, and to give sight unto his servant." And behold, the eyes of the blind man were opened. The rumor of this miracle filled the whole city and reached the king. The king was frightened when he heard this; he had everything thoroughly examined and even brought Felix before him. But he had to confess that a miracle had happened here. Then his "manic bishops called out to him that Eugenius had brought it about by sorcery; and instead of bowing down under God's hand, they set out with renewed fury to destroy now also this chosen armor.

In 483, Huneric sent Eugenius an edict with the order to have it read in all churches. According to this edict, all bishops who were subject to Huneric were to meet on a certain day in Carthage to publicly dispute with the Arian bishops and, if they could, to prove their faith by the Scriptures. This was what the orthodox had long desired; but the king was not at all concerned with ascertaining the truth, but it was only a new trap that he laid for them. On the first of February, 484, the bishops presented themselves. The king let many days pass without remembering the meeting. During this time, in order to frighten the others, he had some of the most capable men among them executed under various pretexts. Thus, one of the most outstanding, the learned Lätus, was burned alive. At last the day of the meeting was appointed. The orthodox elected ten men from among themselves to speak on behalf of the rest. Cirila, the most distinguished of the Arian bishops, sat on a magnificent throne. His followers also had elevated seats, while the orthodox had to stand below. The latter felt that they had been called here only to mock them, but when they complained, each of them was given a hundred strokes of the cane. Bishop Eugenius said, "God, look down upon the violence done to us!" Now the disputation was to begin. But when Cirila perceived that the hoped-for intimidation had so completely failed of its purpose, he sought all kinds of pretexts to avoid the discussion. The believers had foreseen this, and therefore drafted a written confession of faith, which they now presented. In the end it says: "This is our faith, which is based on the reputation of the evangelists and apostles, and is asserted in communion with the general church on the whole earth, in which we intend to persevere through the grace of Almighty God until death!

Enraged by this courageous confession, the Arians made a false report to the king, blaming the thwarted conversation on their opponents. The tyrant had already taken his measure

regulations were made. Suddenly, orders went out to all provinces of his rule, according to which all churches were to be closed on one day and handed over to the Arians together with their income. The bishops themselves were expelled from Carthage. Only the clothes they wore on their bodies were left to them, and Huneric forbade anyone to give them food or lodging under severe punishment. Thus they remained outside the city walls, exposed to all the influences of the weather. Once, when they happened to meet the king, they approached him and asked, "Why do you let us be treated like this?" Grimly the tyrant looked at them, and ordered the horsemen of his escort to beat the defenseless, whereby many were wounded. The final outcome was that of the 446 bishops who had gathered, 48 died, mostly through maltreatment, 46 were exiled to the island of Corsica, and 302 to other places. The rest had escaped by flight.

But still Huneric's fury was not quenched. After beating the shepherds, he unleashed the executioners against the herds. The orthodox were scourged, hanged and burned alive. Only a few examples of their steadfastness may be cited here. During the scourging, the blood ran down in streams on the pious matron Dionysia, but she cried out courageously: "You servants of the devil, what you are doing now to cover me with shame, that is my eternal glory!" Then she saw that her son, Majorik, was terrified of the torture threatening him. With a serious look she admonished him: "Remember, my son, that we are baptized in the name of the Trinity! Let us not lose the garments of salvation, lest the Lord should say to us: Throw them out into the outer darkness!" The young man was so strengthened by his mother's acclamation that he joyfully suffered martyrdom. Dionysia soon followed him, and this with equal steadfastness Datira, her sister, and Aemilius, her cousin, who was a physician. Victorian of Adrumetum, the richest man in all Africa, was then still royal governor in Carthage. But the man was also rich in God. In vain Huneric had him begged and threatened; he could not be induced to accept Arian baptism and renounce the confession of the Triune God. "Tell the king," he replied, "that even if there were no future life, yet for the sake of temporal honor I would not be unfaithful to my God!" Indignant at this truly Christian reply, Huneric first had the courageous confessor martyred, and then executed. - In the city of Tambaca, two brothers were tied together with a rope, their feet weighed down with heavy stones, and then pulled up into the air. Thus they were left hanging between heaven and earth for a whole day. One of them could not stand the torture any longer and offered to give in; but the other shouted to him, "No! no! Brother, we have not sworn this to Jesus Christ. I will testify against you before his throne that we have sworn by his body and blood to suffer for his name's sake!" Then he got up again, and said to the executioners, "Torture me as much as you like! I will follow the example of my brother!" They were then tormented with red-hot irons and hooks, until at last the weary executioners released them.

In times of such extraordinary persecution, God also sends extraordinary comforts to His own, UM to strengthen the wavering faith. He did it also now by a manifest miracle of his omnipotence, a miracle which is authenticated by such manifold and sure testimonies that we cannot doubt it. At Typasa, in Mauritania, a small group of devout Christians had been holding services in a private house, because all the public churches and prayer houses were in the possession of the Arians. When Huneric heard of this, he gave orders to cut out the tongues with which they had praised God and to cut off the right hands with which they had sworn allegiance to God. The cruel command was carried out. But, oh miracle! Although the tongues of the martyrs were cut out to the root, they could still speak as well as before. Human intellect, of course, cannot fathom how such a thing can happen; but "if anyone wants to doubt this miracle," exclaims the contemporary Victor of Vita, "let him go to Constantinople! There he will find a subdeacon, named Reparatus, who has lost his tongue, and yet speaks clearly, and to whom much respect is paid in the imperial palace, especially by the empress." Some of those confessors had in fact fled to Constantinople, and had found rest here. Arnas of Gaza, a Platonic philosopher, that is, a pagan, a cautious and prudent man, likewise reports from Constantinople: "I myself saw them, and heard them speak, and marveled that their pronunciation was quite faultless. I examined the organ of speech; for as I did not trust my ears, I wanted proof by the eyes. I made them open their mouths, and saw that their tongues were cut away to the roots, and now I marveled more that they were still alive than that they could speak." And so there is a whole series of historical testimonies, among others from the Emperor Justinian himself, which confirm the miraculous event in the most irrefutable way.

From the crowd of martyrs, who, mutilated in the cruelest way, sometimes only individual limbs, as

hands, feet, eyes, nose or ears, sometimes gave up their lives for the Lord Jesus, we still name Dagila, a woman of noble birth and wife of a royal cupbearer, and seven monks of Capsa. All of Carthage's ecclesiastics, who had been left to die of starvation, were subsequently banished. In the persecution of the faithful, a certain Elpidiphorus, who had been baptized into the triune God and had the deacon Muritta as his witness, was particularly active. When the old deacon was about to be put to the torture, the venerable man pulled out from under his robe the linen cloth with which he had covered Elpidiphorus when he came out of the baptismal water, spread it out in front of everyone, and then said to the apostate who was now sitting there as his judge: "Here is the cloth which will accuse you at the future of the great judge, and throw you into the lake of brimstone, because you have renounced your baptism and the faith." Elpidiphorus felt deeply affected, and could not reply a word. Whether he converted, however, is not reported to us.

Among the aforementioned judges, most of whom were sent into exile, was the pious Eugenius of Carthage, who was not even allowed to say goodbye to his herd. He left her a written letter of consolation and

He was then taken to a desolate area near Tripoli. Here he was handed over to the supervision of the Arian bishop Antonius, who was a very crude man and treated him with outrageous cruelty and scolding. Thus, when Eugenius was once ill, he forced him to use completely opposite medicines than the doctor had prescribed. Nevertheless, the sick man recovered.

In December 484, King Huneric died. The worms ate him alive. His successor Guntabund called Eugenius back from exile in 488. But the joy of his own was short-lived. In 496 Trasimund became king, following in the footsteps of Huneric. He gave orders to behead Eugenius together with the two bishops Longin and Vindemial. When Eugenius was led away to be put to death, he fearlessly prayed that he would rather give his life than his faith, and that he would rather bear King Trasimund's wrath than perjure himself to Christ the King. At the place of execution, the death sentence was revoked, and the courageous confessor was banished to misery in southern France, where the Arians also ruled at that time. Here Eugenius served his Lord and Master in silence for a few more years, until he entered eternal rest from the tribulations of this life on July 13, 505.

### **The certainty of the resurrection of Christ.**

That death was destroyed and the victory against it was the cross, and that he (death) has no more power, but that he himself is truly dead, - this is no small proof and a clear evidence that all disciples of Christ despise him (death), that all confront him and no longer fear him.... For they certainly know that the dying do not perish, but live and become incorruptible through the resurrection, but that the evil one, the devil, who from the beginning assaults with death, alone remained truly dead after the pains of death were dissolved. And this is a proof that before men believe in Christ, they regard death as terrible and are afraid of it, but when they come to believe in him and in his teachings, they despise death so much that they desire it and become witnesses of the resurrection that came through the Savior. For even those who are still young in years hasten toward death, and not only men but also women practice against it. He has become so powerless that even women, who were first seduced by him (in Eve), mock him as one who is dead and powerless. For just as when a tyrant is defeated by a lawful king in war and is bound hand and foot, all who pass by afterwards mock him, beat him and drag him, no longer fearing his fury and savagery, because the king has defeated him, so also, since death is conquered and branded by the Savior on the cross, and bound hand and foot, all who walk in Christ trample death under their feet, mocking it by becoming martyrs of Christ, scoffing and speaking the words that are written against it: "Death, where is thy sting? Hell, where is thy victory?" Is this perhaps a weak proof of death's impotence, or a weak proof of the victory obtained by the Savior against him, when boys and young girls who are in Christ do not respect earthly life and think of dying. For man by nature fears death and the dissolution of the body; but this is so exceedingly wonderful, that he who has wrapped himself in faith in the cross of Christ despises even natural things, and does not fear death for Christ's sake.... And just as he who wants to see the bound tyrant goes to the kingdom of him who conquered him, so he who does not believe in the victory over death accepts the faith of Christ and goes to his school, and he will see the powerlessness of death and the victory over it. For many who before were unbelievers and scoffers, and afterwards came to believe, so despised death that they also became martyrs of Christ. Now that death has become powerless, and through Christ all trample it underfoot, it was rather he himself (Christ) who first trampled it underfoot with his own body and made it powerless. But after death had been overcome through him, what else was lacking but that the body should rise again and this sign of victory against it should be shown. How else would it have become evident that death had been destroyed if the body of the Lord had not been resurrected? But if this proof of his resurrection is not yet sufficient, believe what has been said because of what is happening before your eyes. For if a man is dead, he can do nothing; only until the grave is it granted him, and now he ceases to work. Only the living can do deeds and work among men. Whoever wants to, see and judge from what is before his eyes and acknowledge the truth. For since the Savior works such great things in men and daily convinces such a great multitude from all places among those who live in Greece and abroad that they come to believe in him and all obey his teaching, can anyone still doubt whether the resurrection of Christ

has taken place and whether Christ is alive, who is life itself? Is this the work of a dead man, who opens men's hearts so that they deny the paternal laws and humbly submit to the teachings of Christ? Or, if Christ does not work (for this is a sign that one is dead), how is it that he puts a stop to the work of those who work and live, so that the adulterer no longer commits adultery, the murderer no longer commits murder, the unjust no longer overprotects, and the wicked henceforth lives godly? If Christ is not risen, but is dead, how is it that he drives out and casts down the false gods which unbelievers think are alive, and the demons which they worship? For where Christ and his faith are mentioned, all idolatry is abolished and all deceit of the demons is brought to light. Every demon cannot even bear the name, but departs when he only hears it. But this is not the work of a dead man, but of a living one, even of God. It would be ridiculous to call the demons driven out by Him and the destroyed idols living, but to say of Him who drives them out and who by His own power causes that they do not even let themselves be seen, yes, who is recognized by all as the Son of God, - to say of Him that He is dead. ... For if it is true that a dead man works nothing, but the Savior works such great things every day, by drawing to godliness, moving to virtue, teaching about immortality, leading to the desire for heavenly goods, revealing the knowledge of the Father, giving power against the

The Lord communicates death, shows Himself to everyone and destroys ungodly idolatry; in the same way, the two unbelievers are regarded as gods and the demons can do nothing, but rather they have become dead through Christ's appearance... Which one should anyone call dead, the one who works such great things, God, ... or the one who works nothing at all, but lies there as dead? .... If you do not believe that he rose from the dead, because you do not see it with your eyes, see how the unbelievers also deny what is quite natural. For this is God's own, that he is not seen, but is known by works. Now if the works are not present, it justly happens that they do not believe that which does not appear. But if the works cry out and show clearly, why do they wilfully deny the life of the resurrection, which has thus been made manifest? For even if they are blinded in their minds, they could see with their outward senses the irrefutable power and divinity of Christ.

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(Submitted.)

### **From Bavaria.**

1. Marriage is a carnal business! Who do you think, dear Lutheran reader, speaks like this? Well, you answer, only the carnal, blind world can speak, which knows nothing of God and his word, or an equally blind priest, but never a true Lutheran Christian. But you are mistaken. Nevertheless, a Lutheran has made that statement, a pastor who asserts with great zeal that he "knows no other than the Lutheran Church. The dear man is worthy of being called by name; his name is Zorn - not without reason - and he is the "city pastor" of Ansbach, the seat of the Bavarian Consistory. Recently, a newly married woman, a blameless Christian, who had converted to the Lutheran Free Church - whose pastor, according to Herr Stadtpfarrer's judgment, "belongs in an insane asylum" - came to him with a request, to testify to her in the parish office that she had already declared her resignation from the state church three years ago in a legal manner, but that it had not been recognized by the town pastor's courageous will in a non-legal, oath-breaking manner, and that it had been taken into the record, because she needed such a testimony in court. Finally, after she had been sent in vain "from Pontius to Pilate" (as the town priest's "college" had to confess) and the pious gentleman had been coerced by a higher hint to issue the testimony, she received it with the words: "Do not believe that I am issuing the testimony to you indifferently; but where the flesh comes into play and it amounts to a marriage, there can no longer be any question of church. And when the woman's husband, who was also present, forbade such "impertinence," his reverend justified her judgment with the two questions to be answered in the affirmative: "Well, don't they want to marry?" (The marriage performed by a separate priest is, of course, null and void). "Is not marrying a carnal transaction?" Now, Lutheran, be ashamed of your foolish fancy, that you have hitherto dreamed and babbled of a "holy matrimony"! Not holy, but so unholy and "carnal" is this state, that there can be no more talk >of church!" Marriage and church are mutually exclusive; entering the marriage state is leaving and falling away from the church, backsliding from the spirit into the

Flesh! Oh, let us build monasteries again and become monks and nuns, whose superfluous holiness can then also come to the poor "carnal" spouses for bliss! But who would be able to understand that the reverend priest of the city is - up to the present time - a "carnal" husband himself, and that he, like his "colleagues", nevertheless opens the "church" to others for the "carnal business of marriage", where "there can be no more talk of church", desecrates it together with the altar, and makes God's word and blessing the cover of sin and shame? Yes, that he and his peers not only do not direct the "carnal" marriage seekers from the church to the town hall themselves, but even look very askance at the fact that they now have to go to the town hall without their thanks according to the law, and call on alxx to pull them back from the town hall into the church again? Behold, dear reader, "a taste" of the groundless wickedness and godlessness of the highly held, highly deserved and highly praised "faithful" and "Lutheran" priests of the state church! Parish priests of the state church! Behold, what fierce enemies of the true church of Christ they are (as wolves in sheep's clothing), and how, like those who are hostile to Jesus, no means is too bad for them when it is a matter of striking one against the other; how they speak without hesitation against their own conscience, their own doctrine and practice, whatever comes into their mouths and seems expedient, but always expose themselves as new popes! Truly, John and Christ would have thundered at them no less than at the Pharisees and scribes: "You hypocrites! You serpents and vipers! Woe to you who are like the whitewashed tombs, over which people walk and do not know them!"

(From an eye and ear witness.)

2. As is well known, hanging one's coat to the wind is one of the main arts of many church rulers. Consistorialrath Kraußold in Bayreuth also excels in this. As every four years, so also in 1861 the Bavarian General Synod was held in Ansbach and at the same time futile speech exercises were made about present and future marriage legislation. Consistorialrath Kraußold himself had submitted a proposal in this regard, which Dean Dr. Dittmar "welcomed with great joy", because in it "with caution" and "with frankness the biblical-liberal (!) side was held. For if we were to hold fast only those two biblical grounds for divorce, the state would be urged to divorce the church, and that would serve us nothing". "If we missed this opportunity today, we would be urged toward civil marriage, which, after all, we all abhor." Who is not vividly reminded here of John 11:48? Against such godless Kaiphas speech, however, only one honorable, Christian voice was raised in the entire highly spiritual and evangelically "believing" assembly, not by the conductor and chief consistorial president Harleß (who for his part also openly spoke out against a "deduction based solely on the Word of Scripture"), but by an otherwise unknown Dean Reichenbach, who then quite simply believed he had to remark that those theologians who hold to the two grounds for divorce mentioned in Scripture stand on solid ground, and that those who go further just go beyond Scripture, to which the Protestant clergyman has no right. We must hold fast to the Scriptures, whether civil marriage comes or not." Far from this beautiful testimony being applauded, however, the witness was rather told by the applicant

(Kraußold) replied "whether he had considered what it meant to have a civil marriage? It looks innocent, but contains great things. Civil marriage destroys marriage in its innermost essence and separates it from its source of blessing, the church itself. A fight against civil marriage was a fight "*pro aria et focis*" (i.e., for altar and hearth, or more clearly: for purse and existence) "not of the clergy (?), but of the family and of a truly moral foundation of marriage itself." But lo and behold, when the "detested" civil marriage was to be introduced, what did the Consistorialrath do? Is he fighting a holy battle to the death against the onset of ruin? Foolish talk! Who can expect such a thing from a consistorial councilor! Or does he send himself bowed and "sighing" into the inevitable? Not either; he does much more. In "two sermons of the times," he hastens to recommend the "separation of church and state" and "civil marriage," which had "become a necessity" due to Rome's "plan to destroy Prussia, the stronghold of the Protestant Church," to his church people as innocent, right and good, by referring to Luther as well as to Scripture. Now he confesses of civil marriage: "that with it Christian marriage.... is abolished and destroyed (N.B.), that is, at least said, an exaggerated, if not a completely unfounded fear." Did the Consistorialrath and Doctor of Theology in '61 not know about the teachings of Luther and the Scriptures on marriage? He did not want to know, as can be seen from what has been said.

3. J. Diedrich and M. G. K. Rieger. What is the purpose of this compilation? To show how one can prove the other wrong. As is well known, I. Diedrich has been popular for a long time to scream the "transmission theory" as a completely new human theorem, which was first brought up by Missouri. Now, Prof. Walther has long since irrefutably proven with a cloud of witnesses that his official doctrine is no other than that of the old Lutheran church; but one more, and certainly not a more contemptible one, could be added to this crowd of witnesses, namely the mighty Stuttgart preacher in the first half of the last century: G. K. Rieger, who in his 11th sermon on Match. 18,15-18. thus teaches: "The church carries the keys at her side, the matron is Christendom." "But because the whole church, that is, all the members or any Christians, cannot exercise this authority in particular, and an intolerable disorder would arise if everyone wanted to hear confession, absolve, or banish, and God is not a God of disorder but of order and wants order kept: therefore the administration of its right is properly entrusted and entrusted by the church only to certain persons, and that according to the finger pointing and command of Christ to the public teachers, who are therefore called stewards over God's mysteries." 2c. With Pastor Diedrich, however, this testimony will be of as little help as all the others; he does not ask anything about the fact that recently his own "Immanuel" has punished him with the open confession (Pastor Hofmann's) that the Missouri doctrine of transmission can already be found among the old Lutheran theologians. Nevertheless, he continues to go against the "special wisdom" and "new revelations of Walther (like Huschke's)" and to use "the old symbols" \*) for his "confession", if

\*) But it is very remarkable that he adds: "But we have it with it" (namely with the "old symbols") "still immediately before he writes: "*perdite* we have lived, oh much done wrong! But we don't want to do any more and we don't want to start the foolishness and malice all over again" (Dorfztg. November 1875). What is one to think of the truthfulness and conscientiousness of such a man?

(Submitted.)

### Explanation.

In the March 15 number of the "Church Bulletin" of the Iowa Synod, one "who loves justice and righteousness" writes something On Thanksgiving and Ingratitude. He first says quite correctly where the word comes from, what it says and means, and against whom to be thankful. But soon he comes to speak of the "last turmoil" in the Iowa Synod, and then makes a lunge against those of the resigned, "who had hardly left the seminary a year," and accuses them of the greatest ingratitude, against the Synod and especially against the teachers S. and G. Fritschel. Since I am now just one of those whom he has in mind, or perhaps the only one, I will also answer that "friend of law and justice." - —

He writes: "An old member (probably the honorable father Schieferdecker) of the synod, whose mistaken conscience leads him to take such a step, can be forgiven, precisely for the sake of his conscience, even if it is mistaken, and therefore for the sake of his honesty. But that young members, who for years have enjoyed the benefits of the synod, who for years have experienced the love of the professors, in Madison, for example that such people turn their backs on their teachers with a sneer as



soon as evil snakes hiss in their ears, that they act lightly as if it were nothing in a serious matter that requires months of consideration (at least for young members) - that is disgusting ingratitude, that is lack of character." - So much for that writer in the church bulletin.

Still in the last "Kirchenblatte" of March 1 I read of "Missourian omniscience". This omniscience seems to have been borrowed by this lover of justice and righteousness, otherwise I cannot understand how he knows that we younger pastors, who have been dismissed from the seminary for barely a year, have acted just like that, "without months of deliberation"? Truly, it did not go so easily. I and certainly each of us fought against the suspicion that inevitably arose in everyone who read Schmidt's article, who read Bauer's letter, who carefully examined both. I sometimes threw away the "Lutheraner", not wanting to believe that Iowa, resp. Fritschel, was playing such a game, but I had to; for the attempts made at the Synod to refute the articles in the "Lutheraner" failed miserably, and one went about it so unwillingly, only one verse, and that was all.

not said as concisely and beautifully (in the manner of the Lord's Prayer) as we should. We no longer need so much apparatus and speeches as in 1525 or 1570: we say with a few strokes where we stand." What amazing progress beyond the symbols! Now these are far outdated and belong in the old junk room. How might Diedrich say: they "are our confession" ? He explains it immediately: Only "we hold the symbols against the opponents of all kinds". The great man does not need them for himself.

It took me a long time before I took the position I have today. If all young pastors had read and examined the pros and cons as faithfully and diligently as we and others who had left, things would certainly have turned out differently. Whoever was present at the synod could see how most of the young pastors did not take up the matter at all; they could shout "yes", because the professors had said it, they had to understand it better.

And as for the ingratitude which is shown by our turning our backs on the Synod, this hardly needs a word of refutation Whoever of us who have been trained by the Synod in its seminary would and could forget the good we have enjoyed there, would be a wretched wretch, and certainly none of us will, but will be heartily grateful for it. But that he expresses his gratitude by remaining in the synod can never mean that; For in this way the Synod is not thanked, but this is the greatest thanks and the greatest love, that one shows and proves to it how it is hastening toward its ruin on the path of dishonesty and dishonor, and if we should succeed in bringing the Synod from this path by the testimony which we have borne by our resignation and, the Lord willing, will still bear, then we would certainly show it the greatest thanks. And in this we are united, that we want to call and cry out to the Lord, that he himself may enter into the means and still open the eyes of so many indifferent people in the synod. May he do so, the faithful Savior!

X.

## To the ecclesiastical chronicle.

### I. America.

**Incest now legal in America!** - Some time ago, in the state of Massachusetts, a certain James Parton got married to his stepdaughter. Neither he, nor the one who married him, knew that the laws of the state strictly forbade such incestuous unions. When he finally learned this, he immediately separated from his alleged wife, probably only to escape the punishment imposed on his act; but at the same time he petitioned the Massachusetts legislature to make his alleged marriage a legal one; and the legislature actually did so, although the committee reporting on it had filed a report against it. - The holy apostle Paul writes to the Corinthians: "There is a common cry that fornication is among you, and such fornication that even the Gentiles know not of saying that one hath his father's wife." 1 Cor. 5:1 This was obviously the same case as the present one in Massachusetts; for it is of course the same whether a daughter wants to marry her mother's husband, i.e. her stepfather, or whether a son wants to marry his father's wife, i.e. his stepmother; both are incest. So far we have already come in America that even such fornication is permitted by law, "since even the heathen do not know what to say about it!" Indeed, as the apostle testifies elsewhere, such abominations occurred among the Gentiles, but they were unlawful and therefore dishonorable and detested by all respectable people. Once, when a woman had married her son-in-law, the pagan Cicero, full of disgust, exclaimed in a public speech: "O incredible and, except for this single person, unheard-of crime of a woman in my whole life!" \*) W. [Walther]

\*) "Rubit Kkvsro sooruso mulieris soslus Inoreckibilö  
ot praeior dmio unam in omni vita io-tullitum!" (kro OlusiU. 5, 6 )

As is well known, **"the end justifies the means"** is the highest principle of the Jesuits. This principle, to which all thieves pay homage, is stated among others by the Jesuit moralist Busembaum\*) with the following platitudinous words: "If the end is permitted, the means are also permitted \*\*\*). This principle has now been adopted by the whole Roman Church since the Roman Church received in Pius the Ninth a thoroughly Jesuitically minded Pope. We find proof of this in a local political newspaper, in which we read the following: "According to the Lonisville Volksblatt, the strange spectacle of dice being thrown in a church and even a bishop (whether in his official capacity or not) taking part in the throwing took place in the cathedral there. The said newspaper reports: The horses and carriage given as a gift to the Catholic orphans during the celebration last December were thrown at the dice in the cathedral and won by the Reverend Bishop McClosky. We find it quite natural and in order that the bishop has won the precious gift, for if he allows sinful card and dice playing in the cathedral, he deserves to be compensated for it." - Thus, with its Jesuit morality and practice, the Roman Church is now making a mockery of itself to the unbelievers.

W. [Walther]

**The English Lutheran Concordia Synod of Virginia** is small, but, as we can see from the report of its last annual meeting, it has a great zeal for pure Lutheran doctrine. Doctrinal discussions took place on theses on justification and on the relationship between pastor and congregation. From the discussion of their doctrinal position we report the following: "All that can guide us is the Word of God, and to deviate from it in any way to please people" is pernicious foolishness; it is also abominable ingratitude to God for the light of His Word. To be pleasing to men is to give them the glory due to God, by whom alone we are to be pleasing. If we seek to please men, we are not Christ's servants. Gal. 1, 10. And though we are often reviled as being too stiff and unyielding, we know of no yielding of Christ to those who differed from Him, or of His judging according to their opinions or tastes or judgments, though they also were people like the sects by which we are surrounded. We could not refer to any apostle of Christ, any prophet of God, Luther, or any other faithful servant of God as an example if we were to take the path that our rebukes demand of us. (2) If we preach the word of God in its purity, we will not have the great multitude for friends. It has been remarked concerning men who are evidently unhealthy in the faith, that they gather the great multitude about them, since the great multitude was against Noah, the preacher of righteousness, in his day, and the great multitude was against Christ, who spoke as no man ever spoke, and the great multitude was against Luther, while among them not one could be found who would have been able to refute his doctrines. It is therefore folly to do as many do now, namely, to make more of men and great numbers than of God and his word. This is our cross, that we must be hated and persecuted for our doctrine, because it is God's doctrine. If our enemies could refute our doctrine with the holy Scriptures, they would not hate and persecute us, as

This Busembaum (whose first name was Hermann) was born in 1600 and died in 1668. His work on morality was approved by the Jesuit Vice-Provincial Johannes Panhauß with the authority of the Jesuit General Goswin Nickel.

\*\*) „6um üois sst, licitus, ktiam irwäi" 8unt lioita." (Mv- äullü. tkooloxius moralis. l'rlvvokurti, 1653. p. 320 )

they do, and then still pretend that they are zealous for the gospel and the church of Christ, and that their intentions are good and right. To endure evil treatment for the sake of this doctrine of ours is no different from suffering for the sake of righteousness. (4) It is important that we earnestly occupy ourselves with the study of the Word of God, so that we may be quite sure that the doctrine of our church is God's doctrine, and so that we may preach and defend it with joyful courage in all storms and adversities. 5. without a perfectly clear understanding of the differences between our doctrine and that of the sects around us, we will not be able to warn against those deceitful prowlers who are busily engaged in turning away from the true faith". - Accordingly, the Synod urgently recommended all its members to read, besides the Holy Scriptures, only orthodox books, above all the Symbolic Books and Luther's writings, and only Lutheran periodicals (those appearing within the Synodal Conference), and warned in all seriousness against the reading of harmful books, which are offered for sale by sectarian vagabonds, and in most cases are impudently forced upon them. The synod also made an amendment to the constitution. The words, for example, "*Others can be invited to seats only*" and the section that attributes to the synod a ratificatory power to amend the constitution, which in fact belongs to the congregations, are to be deleted.

G.

**Methodist Unity.** A Methodist preacher writes to the editor of the Apologist: I believe I could have placed the Apologist in a number of places; but as the persons concerned are new converts and revivals, I was afraid to advertise it to them, thinking that they would take offense at the disunity of our eminent preachers, and draw harm instead of blessing from it."

## II. Abroad.

**The school question,** that is, the question whether the church should hand over its school to the state and whether the Christian could and should send his children to the non-religious schools of the state, or not, is now shaking the whole of Christendom. Everywhere, here and in Europe, even in Australia, the school question has become a burning one. The unbelievers see more and more clearly that whoever has the children has the world, the future belongs to him. Therefore, in all the countries where the Christian religion has ceased to be the dominant one among the people, the unbelievers who have come to rule are fighting as for their lives that the school should be taken away from the church and its servants and given to the religionless state. But just as Satan, in his instruments, is now pursuing this plan everywhere with the utmost energy, so Christ is also awakening His own everywhere, so that they will notice the cunning of the infernal artist of thousands and oppose him with holy earnestness. - These thoughts forced themselves upon us when we looked through our German and Australian exchange sheets this morning. There we found, among other things, in the "Lutheran Church Messenger for Australia" of January 7, that the Evangelical Lutheran Synod of South Australia and other colonies has placed the school question as a main subject on the program of its meeting this year, and that most of the congregations of these congregations are urging the Synod in special petitions to intervene seriously against the use of the state schools on the part of their members and against the dropping of the confessional or parochial schools. For some time now, articles sent in by private individuals have also dealt with this subject in every issue. We are allowed to share some of the articles from the last issue. Thus, a Pastor Jacobsen, after describing the nature and activities in an English state school, writes: "May God have mercy on all the children of our church and Sy.

node, which are handed down to these Moloch poor. What a pity it is to have to entrust one's children to pagan civilized teachers: what a heartache to see that almost all German churches and congregations look on silently and inactively and let their children alienate themselves and rob them of our most holy faith. It is done for the sake of money, and that is the reason why it is so difficult for the parochial schools to arise and exist. The smallest village can maintain a tavern, but why not a community school? Because people like to have a lot of money to spare for the sake of their pleasures, but do not want to sacrifice anything for the sake of Christian education of the children. Our Lord God may see to it how he will deal with his church. In earlier years, the Melbourne Synod still had its own schools, in which religion and the German language were really taught by capable teachers, and individual congregations made great sacrifices to maintain these schools. Then came the craving for the monetary support of the then *Board of Education*, where teachers still had some freedom to do this and that on the side. \*) It did not remain so, the state finally took away all schools and school property, and now the Victorian Synod has not a single school left in which German was really taught, let alone religion or even prayed. To make up for this loss, and probably also to make it go away, the Sunday schools are prized, which are certainly better than nothing at all. But they can never replace the Christian weekly schools; it is impossible for a child to learn German and religion sufficiently in a short time on Sundays. \*\*\*) Now, on top of that, this modern Sunday school system is supposed to be called biblical and Lutheran, but it is neither of the two, but genuinely indifferent, unirt and genuinely English. But finally back to Natimuk, from which the state school house dancers drove me away and took me off the subject. On Sunday morning, the 24th p. Trinitatis, we went to Bertis for the church consecration. On Saturday it had rained, and then the ground there is like pitch, which as we know does not let go easily. As a result of the bad roads, not as many participants as expected showed up, but the attendance was still numerous. In the same number, there is also the following salt-flavored submission: "Dear church messenger! Since at the next synod, as I see it, our school matter is also to be discussed and hopefully settled, there is probably no wish more just than that it should not only come to resolutions, but also to deeds in this matter. For new resolutions and synodal laws without action would only make us greater violators of the latter. What I mean by deeds, however, I would like to present to your readers for their kind consideration in the form of a few questions, in order to give them cause to jointly estimate the costs before we begin the construction of the tower, otherwise it would remain unfinished. I presuppose, however, that the Synod decides to build or maintain German parochial schools, because otherwise there would be no point in discussing this matter. Accordingly

Unfortunately, this is not much better with us. God forbid that we do not completely abandon our children to unbelief with the new school law. We have less excuse than the Victorians, because what they let happen in ignorance, we do knowingly. The editorial staff of the Kirchenbote.

Sunday schools have unfortunately become necessary stopgaps. Unfortunately, this is more of a boast than a benefit. It is general experience that the great majority of children go to Sunday school only on Sundays and miss the church service. It is disgusting that almost all Sunday schools provoke the children's arrogance by giving so-called tickets and distributing premiums. Sunday schools are useful for our congregations if Bible history and catechism are taught in them and the children are not allowed to miss the congregational service. The editorial staff of the Kirchenbote.

my first question: Will the synod as such take over the filling of vacant teaching positions in its individual congregations? And if so, the second question would be: Where will it get these teachers? Surely one cannot trust to chance. And since teachers, especially good teachers, are hard to come by, the third question is: Does the synod want to provide training for teachers? (For example, to establish a seminary before the money already collected for this purpose is sent to Leipzig or elsewhere?) Or does it not want all this, so the fourth question is: Is it not better to let the church and school gradually disintegrate without, than with a synodal decision? - Please, submit these questions to your dear readers for a pleasing answer at the coming synod. And should worry or even stinginess meet you with the question: Where shall the much money come from? Refer them only to the prophet Haggai, who gives the answer. A member of the synod."

W. [Walther]

**A lay petition.** In the "Pilgrim from Saxony" of March 19, we read: "On February 28, a number of men from Stollberg, Chemnitz, Lichtenstein, Lößnitz, Planitz, Hartenstein 2c. gathered in the town hall of Hartenstein in the Ore Mountains to discuss a petition to the Evangelical Lutheran regional council concerning the reintroduction of church discipline. The meeting ended at 10 o'clock in the morning with the singing of the verse: "In allen meinen Thaten lass ich den Höchsten rathen" 2c. (by Paul Flemming, born 1609 in Hartenstein) and with prayer. Mr. W. Bock from Lichtenstein presided over the meeting, who called for the restoration of church discipline, as a

The church, which is founded in the Word of God and in agreement with the confessional writings of our church, is also indispensable for the preservation and revitalization of the national church under the present circumstances, advocated this in a lively speech and then presented a petition written by him on behalf of Christian friends. This petition is motivated in the same sense: "The high Lutheran regional council should not disdain our most ardent wishes and requests and should work towards the reintroduction of the church discipline commanded in the Word of God, as well as in the confessional writings of our Evangelical Lutheran Church, which unfortunately has been lost and is only regarded as an outdated church decoration, this petition was unanimously accepted and it was decided to distribute it as widely as possible. The petition is to be sent to W. B., to the Lutheran Church, and to the Lutheran Church, and to the Lutheran Church, and to the Lutheran Church, and to the Lutheran Church. Declarations of membership should be sent to W. Bock in Lichtenstein. In case the petitioners should be rejected, elected shop stewards there are instructed to organize a new meeting ^which will decide whether one should then turn to the upcoming synod with the same request. After these resolutions, the meeting was closed as it had begun." - It is certainly a good sign. It is to be hoped that these "laymen" will be more serious with their petition than the preachers with a similar one, who, as is well known, in order not to lose their office and their livelihood when their petition was rejected, consoled themselves with their heroic deed and patiently surrendered to what they thought was inevitable. The step taken by those laymen will undoubtedly be followed by a second and third one, if it does not lead to the goal. May God strengthen the dear confessors and help them to victory! W. [Walther]

**Emigrant Mission.** We find the following gratifying announcement in the Saxon Church and School Gazette of February 24: "The Lutheran State Consistory has issued the following decree: In

Hamburg, several respected men have come together under the chairmanship of the main pastor there, Kreusler, as the "Evangelical Lutheran Committee for Emigrant Missions" for the purpose of supporting those members of the Lutheran confession who intend to immigrate to America from Hamburg via New York, both on their departure from Hamburg and on their arrival in New York, with advice and action, to provide them with external help and support, and at the same time to ensure that their ecclesiastical needs are provided with the necessary care in their new home. The undersigned Landesconsistorium, after having seen a "proclamation" and a "notice and request" sent to it by the aforementioned committee, has no hesitation in recommending the work and purpose of this committee to the subconsistories and ephoriums for any cases that may arise, with the instruction that to inform the clergy and church councils under them of the existence of the committee, and to induce them to draw the attention of persons emigrating from their congregations to it and to the desirability of financial support for the work in question!), with the remark that possible financial donations for the same are to be sent to the Cassirer of the Committee, Mr. P. M. C. Böckmann in Hamburg (Stetn thorwall 4), mentioned in the aforementioned writings.

(Submitted.)

## Blessed end of a Christian youth.

The blessed death of a child of God is a miracle of the grace of the Holy Trinity and always most joyful and is joyful not only for those first involved, for parents and brothers and sisters, but also for those who are further away, if only they share the same hope as the one who happily passed away in God. A death in which the dying person testifies with word and gesture that he lives in God, that God's life is strong in him, and that he confidently hopes for eternal life, is an actual interpretation and confirmation of John 11:25, 26 and similar words of the Lord; such a death is also a strong strengthening of faith.

For the joy of God's children and to strengthen their faith, here is what an old pastor wrote to a good friend about the death of his son. This son died on February 5 of this year at an age of just over 22 years. He left this world in the years in which many young men serve only their flesh and the world - oh, also many young men who still want to hear God's word and be Christians. Would that at least some of them would read these words and think about their readiness for death.

But that old servant of Christ writes: "Concerning the blessed Conrad I want to tell you something more detailed, which you will read with heartfelt joy. In the song no. 174 (of our hymnbook) the third verse is called:

O Holy Spirit, my Comforter, My light and precious pledge! Let me confess Christ, my Savior, Whom I have known in faith. To my end confess; Strengthen me in my last need, From thee let nothing separate me, Give a blessed death.

These words have been fulfilled in my Conrad almost in every detail. It was God, the Holy Spirit, who was his light and kindled light in him in the midst of the dark night of tribulation and death.

His Savior, whom he knew by faith, he also confessed to the end of his life. He did it with the few words: I am redeemed; I am finished;

The Holy Spirit strengthened him wonderfully in his last distress, yes, I must say, to my astonishment. He spoke all the verses from songs and Scripture as quickly as I recited them to him; of course, everything only quietly, because he had not been able to speak aloud for weeks.

Nothing separated him from the Lord until his blessed death. - Shortly before his end he said: -I still have one wish/ And what is that? I asked. -Pastor D. shall bury me! I said, -Yes, Conrad, let that be done; and we will then sing to it: Rejoice greatly, O my soul, and so on. When I came to the verse "Shall you go into joy," he hastily interrupted me: I am already there! Then he said "good night" to everyone, and asked me to say the same to all his absent brothers and sisters: "Good night, I'm going home to the dear Savior now!

While laying hands on him, I said the blessing over him, because I saw that death was present. I had hardly said the Amen when he breathed his last and went home. It was this glorious and blessed end that made us weep and lament aloud. - It is not without tears that I write now. I do not know what to call this kind of tears. They are tears of sorrow that one should see oneself separated from such a son, even though he is going home to his father's house. He was also a pious child in life; therefore the loss, for this life, is all the more bitter. He was faithful, childlike, simple-minded, quiet, and especially always extraordinarily service-minded. He was sincerely fond of his parents. He was thrifty and orderly. His choice of companionship was always the best. For this reason, he was well praised by those who knew him.

beautiful, as one who says, "Now I have overcome," and so on.

You credit me for saying so much. - We know to whom honor, glory and thanks are due. His name be praised!

But you can imagine that this farewell reminded me seriously of mine and still does, especially since it obviously can no longer be far away. Oh, that I too could go home like my Conrad! But with me, an old sinner, it will not happen without hot battles. My daily prayer is: "Do not leave me, Lord, in my last hour!

Happy is the father who can thus write of the death of his child; and blessed is the youth who dies as C. died. Happy also the child, the youth, to whom the parents can boast what is boasted to him. - —

Young man who is reading this, how is your readiness for death? L.

## Death notice.

On the morning of March 29, at 82 o'clock, Rev. G. A. Sußner, pastor of St. Paul's Lutheran parish at Beloit, Wis. died of pneumonia at the age of 45 years. The deceased had been in this new place only four months, and leaves a widow with five minor children.  
A. Detzer.

## The Western District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from the third to the ninth of May at St. Louis, Mo.

The remaining theses of the paper are discussed: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable! Proof that the doctrine of the same is the only true one."

In accordance with the order received, it is also announced that each member of the synod will be given his lodging by postcard, to which he is bound for the sake of order. Those who do not know the location will receive information in the school hall on Barry Street.

Synod members who are unable to attend the Synod, as well as guests who intend to please the Synod with their presence, are humbly requested to notify Pastor E. A. Brauer in St. Louis by letter, if possible, at least 14 days before the beginning of the Synod.

E. O. Lenk, d. Z. Secretary.

## Price - discount.

On the following tracks:

Atlantic L Pacific and Missouri Pacific,  
St. Louis <L Iron Mountain,  
Rockford, Rock Island <L St. Louis, St. Louis, Kansas City <L Northern all synodicals may travel here and back at ir - price. They will pay full fare on the way here and may return for a fifth of the full fare on presentation of a certificatS signed by the synodal officials. Probably also the Missouri, Kansas <L Texas Nailroad Company to grant an equal discount.

## Conference - Displays.

The Second District of the Minnesota Mixed Lutheran Pastoral Conference will meet from May 2 to 4 at the congregation of the Rev. I. Horst at Town Hay Creek, Goodhue Co, Minn.  
G. Schaaf.

The Southern Michigan Pastoral Conference will meet April 25 and 26 at the church of the Rev. W. Hattstädt in Monroe. I. Karrer.

The mixed pastoral conference for Milwaukee and vicinity will commence on Tuesday after 'lissriooi-ckins vomini, as on May 2, forenoon 9 o'clock, within the congregation of the Rev. A. Höneke. G. Kühle.

The mixed conference in northeastern Wisconsin will meet May 1, and hold its sessions May 2 and 3 at the home of Rev. Kleinhans at Town Hcrman, Sheboygan County, Wis.  
I. I. Hoffman."

## Improved conference display.

From May 2nd to 4th German-Norwegian Pastoral Conference in Southern Minnesota with Pastor Müller in Willow Creek. Pick-up on Monday evening in Winnebago and Lake Crystal.

I. v. Brandt.

## Revenue to the Eastern District's coffers:

To the "synodical treasury: From the congregation at College Point Oll.50. Gem. at Williamsburg \$10.00. From Rev. Weisel sm. O1.00. From the congregation in Planitz, Saxony, by Rev. Ruhland O35.55 in gold. Gem. in Lonaconing O4.90.  
To the building fund: From the comm. in Somerville O4.50. Don Mrs. Lipp O5.00. Joh. Trapp sen. O2.00.  
To college subhail: From the comm. in New York. O10.50 and O13.50. St. Pauls-Grm. in Baltimore, for teacher salaries. O31.15.  
On the heathen mission: From the Women's Association in Pastor EirtchS Gem. O10.00 for Leipzig. From Mrs. Sack O1.00.  
For inner mission: From the congregation in Planitz, Saxony, through Past. Ruhland O8.00 in gold.  
For the English Lutheran congregation in Baltimore: By Kassirer Simon O9.78.  
To the widow's fund: From I. Trapp sr. O2.00. Pastor Sommer O1.00. From the congreg. in Somerville O3.00. Collected at H. Kruger's silver wedding O1.67.  
To the Orphanage bet Boston: By Past. Wei- sel sr., Wedding Collecte at Hrn. C. Rappold O5.00, Collecte at the funeral of Mrs. Friedr. Straßburg O1.36. HochzeitS- Collecte at Chr. Behnke 80 Cts.  
To the orphanage at MountVernon: By Past. Weisel sr. HochzeitS-Collecte bei Hrn. C. Rappold. H5.00.  
To the seminary household in Addison: From Trapp Sr. O2.00. From the comm. in Somerville O4.25.  
For the parish inBeaverdam, Wis.: From St. Pauls-Grm. in Baltimorr O7.68.  
For poor students in St. Louis: By I. Trapp, Sr. O2.00.  
For poor students in Springfield: By Ms. Busch O2.00.  
For Past. Brunn's pupils: By Trapp sr. O2.00.

New York, April 1, 1876. I. Birkner, Cassirer.

Received for poor students: By Mr. Pastor Daib from the Wisconsin Benevolent Fund 02.50 for Dubber-stein. Through Mr. Past. M. Hahn. Collecte of his congregation. 012.00 for Wilder. from Mrs. Marie Hoffstetter 01.50 for Gese. By the women's club of the congregation of Hrn. Past. Hochstetter 016.00 for A. u. P. Schwankovsky. By Mr. Past. Zolmann, collected from C. Hornburg's child baptism. 03.60 for Germann. Through Mr. Past. Kries. Collecte of the congregation in Marysville. 05.00 for Germann. from N. N. 01.00 for I. Müller. By Mr. Past. Schulze from his congregation 015.00 for Oerding. By Mr. Past. Köstering 015.00 for Oerding. By Mr. Past. Heinemann from his Parish 05.00 for Witte. By Mr. Past. Brömer from the women's association sr. Gemeinde j Dutzd. Shirts. Through Mr. Past. Fackler, wedding-collecte at W. Benne 05.75 for Meeske. Through Mr. Past. Bergen of the virgins' association sr. Gem. 05.00. By Mr. Past. Lauritzrn from sr. Parish 01.00 for Kaiser. By Mr., Past. Greif from the St. Petri



Parish of Serbin, Texas, 410.00 for Urban. By Mr. Teacher Kilian from St. Paul's Parish in Serbin, Texas, 426.00 for Urban. From Mr. Mangold, teacher, 45.00 for Iahn. By Mr. Past. Kothe, half of a Sunday collection, 410.00. By Mrs. Sturm here from Mrs. Obel and Mrs. Schilling, 41.00 each for students who have no laundresses. By Mr. Past. Schultenburg, collected at Jesse's wedding, 43.25, from himself 41.75 for Grabarkewitz, through Mr. Past. Wagner from the Iundingsverein in St. Parish 410.00 for Duver. By Mr. Past. Bünge from S. Rosenbrock in Hoffmungsberg 45.00 and from S. Dich in Clarence, Mo. 41.00 for Sander. By Mr. Past. H. F. Prohl from his congregation 410.00 for Blanken. By Mr. Niemann of the Pittsburg congregation 47.00 for A. Schwankovsky. By Mr. Schimpf from the Set. Paulus - Gemeinde in Baltimore 411.10 for P. Schwankovsky. By Mr. Past. M. Hahn, collected at Dietr. Meyer's wedding, 45.00 for Wilde.

For the seminary budget: By Mr. Past. Knies, Collecte at the post-celebration of the wedding of E. Fuchs, 42.75 and by N. N. 20 Cts. By Mr. Past. Heinemann from his congregation 425.00 and 418.25.

Springfield, Ill, in April, 1876. A. Crämer.

## For the Lutheran orphanage zum Kindlein Jesu near St. Louis

received: Through Past. Biltz in Concordia, Mo. from Ad. Frerking 45.00, Mrs. Elise Frerking 1.00. From the Concordia-District at St. Louis by teacher Körner 3.00. From the Dreieinigk.-Dist. there by A. Anner 1.50, by H. Schubert 3.00, by C. Brockmeyr 8.25. From the Immanuel-Dist. there by F. W. Springmeyer 5.65, by Karl Wilhardt 1.50. From the piggy bank of the deceased child of Mr. Past. Hirschmann 6.00 with inclusion of a gold piece, on which 75 Cts. were received. From the worthy Women's Association in the Zions District in St. Louis 12 Pr. leggings, 6 boys' shirts, 1 undershirt, 12 Pr. stockings, 1 parthie want yarn, 1 apron. By Rev. A. W. Frese in Westpoint, Nebr. collected on Weihnachtsfest 2.40. From N. N. by Rev. Gräbner in St. Charles, Mo. collected 50 cents. Dankopfer from H. Fester in St. Louis for happy delivery of his wife 5.00. Bon Katharine Schmidt in Saint Louis 1.00.

Correction.  
In my last receipt ("Lutheraner" No. 6) read instead of "von Frau Müller durch Joh. Hölzer 2 Ad. Zeug": 2 pieces of stuff.

I. M. Estel, Cassirer.

## For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts).  
With heartfelt thanks, the undersigned hereby acknowledges the following submissions as contributions during the month of March 1876t From Mr. Teacher Körner 42.00, Mr. Teacher G. Burdett 44.00, from Mr. Prof. Walther and the Pastors F. G. Walther and I. F. Bünge 45.00 each.

St. Louis, April 1, 1876, Oskar E. Gotsch.  
With heartfelt thanksgiving to God and kind givers, I acknowledge the receipt of the following gifts of love to cover the church expenses of my congregation near Algona, Iowa: from Mr. Rev. Alwardt's congregation at Watertown, Wis. 424.40; from an unnamed person at Columbia, Pa. 412.00; from Mr. Rev. Crämer's congregation at Fort Dodge, Iowa, 483.25.

E. H. ScheipS, Pastor.  
Received for the purchase of musical instruments for the school teachers' seminar here: From F. A. Weiß 42.00. Through Teacher F. Militzer, Collecte at the Foundation Festival of the Singverein at Arlington Heights, Ill. 417.00. From Mrs. Emilie Rothe in Boston, Mass. 41.00. By Lührer I. Ch. Winterstein 41.00. By the same from the Hermannsauer Frauenverein in Saginaw, Mich., 412.00, from the Jungfrauenverein there 410.00, from his school children 42.00. Bon H. Tiarks in Monticello, Iowa, 42.00.

Addison, Ill, on April 1, 1876. K. Brewer.

Seventy Marks or 416.00 Gold received by Pastor Johannes Große in Chemnitz from the local separated Lutheran congregation for the synodal treasury, hereby certifies E. F. W. Meier,

Treasurer of the General Synod.

## Changed addresses:

Rov. D. ttox 188. ooüorson Ditzr, Alo.

U.6V. D. Doelinvr, 112 Dol\$6 8b., nanr 2ncl 8t.,

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D. Llaoror, 456 .Iosepir Oainpnu ^,vo., Detroit, Lieb.

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D. Id. Hloior, Cassirer of the General Synod,

515 rrnck 517 ^VasirinZton ^,venuo, 8t. Douig, No.

The "Lutheraner" is published twice every month for the annual subscription rate of one dollar and five and twenty lent for the present subscribers, who must pay the same in advance and send in the postal money which is enclosed. Each individual number is sold for ten cent. Only letters, containing addresses, notices, and other letters containing business orders, cancellations, etc. are to be sent to the editor. 0. vurtel, Oor. ol Iunim Street in 21 - 1354 - venue, St. Louis, Mo. In Germany, this paper can be obtained through Kaufmann's Buchhandlung in Bremen.

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## Volume 32.

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### The Christian Church.

Matth. 8, 23 - 27.

A ship is coming, carrying a rare load. You, God, will preserve it. As Thou hast promised. For behold, great storms break in from all sides. The waves that pile up cover the little ship. The mariners are very afraid, their courage falls away, Nothing protects them from sinking according to their purpose. They approach the master, awaken him from sleep, "Oh help, Lord," they pray, "doom is upon us." Hardly is the word spoken. The Lord is already standing there. But that their courage is broken, He suffers. He rebukes the little faith, He afflicts wind and sea, There rests the wind's snort, The sea lies still around.  
\* \*

This ship still comes with its rare load, And leads whole flocks to blissful rest and repose. Will you call this little ship? Then you will enter with me, Then you will know it right, Unfind God all here. It is built of gold. Do not rest on the delusions of men, for God the Lord only looks at the right faith. (Irrem. 5, 3.) The burden it carries. It is called "Gospel", in which God, full of grace (Joh. 1,14.), gives Himself again.

The mariners are the servants, by Christ's clear command, to divide according to the right of the word of truth with diligence. (2 Tim. 2,15.) The flag is called "confession". Sir has the cross for adornment (Ps. 116,10.), Because enemies berennen it And ziehn zum Kampf her herfür. The masts are called "suffering", The rigging "good courage";

St. Louis, Mo, May 1, 1876. No. 9.

If the two are firmly linked, then it fights easily and well. The sails are called "love," the Holy Spirit swells them and drives the ship with a strong impulse. (Rom. 8, 14.) The anchor is called "hope" and finds solid ground in Christ's wounds, open at every time and hour. The sea means the world. Where Satan reigns strong And always sounds the storm, Because the robbery Christ carries off in his ship, Who still forces the enemies And penetrates through the error reefs with his ship.

This is how it goes from country to country. Come, come, O man, come in! We'll go to the blessed shore, Where our home will be, Where God's angels dwell, Where the elect stand Before God's throne with crowns On their heads beautiful, To God and the Lamb praise, honor and glory always caught, That will ring on and on In blessed eternity. L. E. K.

### **The East Indian Missionaries.**

In number 3 of this year's issue we published a "Declaration" by five missionaries of the Leipzig Lutheran Mission in the East Indies. Having come to the conviction that our Missouri Synod wants nothing other than to remain with the doctrine of the Church of the Reformation, not to depart from it one iota, and to hold church fellowship only with those who are of the same faith with it and also prove this faith by deed, those missionaries have recognized it to be their duty of conscience not only to secretly declare their agreement with us, but also to keep us informed of the fact that they are in agreement with us.

but also to confess to us before all the world as comrades in their faith, and to take upon ourselves the reproach that is laid upon us for our faith's sake. For Paul writes: "Therefore do not be ashamed of the testimony of our Lord, nor of me, who am his prisoner.

But suffer thyself with the gospel, as I do, according to the power of God. 2 Tim. 1, 8. But the faithful and brave men did not stop with this "declaration". For quite some time, their conscience had been troubled by the fact that the Leipzig Mission had been established so that faithful Lutherans could also participate in the work of the mission to the Gentiles and not, if they wanted to, have to participate in the mission of false believers or religious men, and that the Leipzig Mission nevertheless cultivated fraternal and ecclesiastical fellowship with false believers, that the Leipzig mission nevertheless cultivates fraternal and ecclesiastical fellowship with false believers, that it does not conscientiously see to it that the missionaries are grounded in Lutheran knowledge and purity of doctrine, and that it has notoriously excluded false teachers and enemies of the old true Lutheranism even among the members of its authority, whom the missionaries must recognize as their ecclesiastical superiors and to whom they must pledge obedience. At the same time as that "declaration", the aforementioned therefore sent the following letter to their nearest missionary authority in Leipzig:

To the Reverend Sirs, Mr. Mission Director Hardeland and Mr. Senior Cordes.

Dear fathers beloved in Christ!

By addressing you in a high, holy and momentous matter, we refer to the enclosed "Declaration". It gives information about its genesis (origin), bears, as we hope, its character clearly and distinctly on the forehead and lets you assume without doubt what it is that leads us to you. - We know what we want, what we cannot do otherwise, and have sent that declaration to Pastor Brunn for publication by the same mail with which it comes into your hands.

Beloved Fathers! This is not an opportunity to speak other than completely true, sincere and clear. Therefore, we ask you to credit us with any frank words in these lines, but also believe us when we assure you what we can assure you with a clear conscience.

That we turn to you has no other reason than that we have a heartfelt confidence in you.

You will not leave us in a good and holy cause, you are - let us say: like us - captive to all reason under the obedience of Christ, you cannot go against the truth, but for the truth, and you "trust under His feet". And we love you with a sincere heart. And just as we will never let go of such love, so we will not let go of such trust until we see ourselves - God forbid! - we are repelled by you.

Let us now present our case to you in clear and concise form. It is twofold and consists 1) in what we must record and 2) in what we ask of you.

Ad 1 : We repeat the last sentence of our "Declaration": "But we all, as much as confess our dear confession, want to shout loudly: We want to **join the great battle, we** want to bear witness against every apostasy from the truth and we want to win the victory!

That is what drives and moves us. This is also what prompted us to write our recent petition to the Reverend Collegium. And because this drives and moves us, it cannot surprise you that this first step leads to a second one for complete clarification. We do not doubt that we would have been urged to do so sooner or later by better knowledge and our conscience, even without an external cause; but the articles mentioned in the Kirchenzeitung Dr. Luthardt's church magazine and the contradiction and the complete condemnation of our step concerning the seminary, which we have to experience here from individual brothers, in addition also the now added wish not to leave you dishonestly in the dark about our whole position, just before we receive your answer to our petition at that time, - all this may have contributed to awakening that realization and to sharpening our conscience. And for this we thank God! - Now you see that it is flatly contrary to the character of such convictions as ours, which, by the way, are and have undoubtedly been those of every faithful Lutheran, to let them be only private allegations, which one occasionally expresses or does not express, which one, as much as possible, asserts, for example, in one's narrower sphere of activity - but which one does not put into life by word and deed, by life and death and - let us say here especially - by a completely clear ecclesiastical position. Our convictions coincide with the Lutheran confession. And if this, as it is blamed, is a fruit of the sixteenth century, then it is at least clear from history that at that time and also later it was ever and ever understood and advocated by its confessors in the sense that we have attracted. But that is all we want. We are sworn and called to this confession in public ecclesiastical action. And if those who took the oath from us and sent us out were not willing that we should take it seriously, it is none of our business. And if we ourselves have erroneously believed in the past that all these true and necessary consequences of ecclesiastical position have been fulfilled and drawn in our mission or have not been destroyed, we are surprised at our blindness, but are not obliged to persist in such an error now.

**How things** stand in our mission, you know, dear Fathers, very good and better than us. So we only need to hint to have answered.

We are under a college, composed of men who do not have the above-mentioned ecclesiastical position and partly deny and dispute the confessional truths that are dear and holy to us. Our missionary associations, constituted as authorities in the General Assembly, can be kept only as long as we do nothing against ecclesiastical confusion and do not hold a clear confession. (This is sufficiently proven by the anxious care with which you delete from our reports everything that might be too clear to anyone and especially might touch a false doctrine of a member of the Collegium). - Among our brethren here, various theological opinions are represented, all of them in agreement that they do not want to be completely serious about the Lutheran confession. And with them we have eo ipso (thatsächlich) church fellowship. - Thus we, and within us our confession and the conviction corresponding to it: our faith, are constricted on all sides and principally \*), pushed back and condemned to a sham life. - —

For the sake of our conscience and the salvation of our souls, we can no longer give ourselves up to this, nor do we believe that God's blessing rests on such a work. - Perhaps you would like to reply that the conditions in our mission are more or less like those in the national church, although by far not as bad, and ask us whether we would serve in any church, not even in the best national church? Our answer is: In the Saxon regional church, for example, we would not serve under the present conditions, and in any other we would testify and act as we should testify and act, and expect what would happen. By the way, we are very glad that we are not in a regional church.

According to this, it is evident what we must demand with complete determination and perseverance in order to enable us to remain in our mission in the future - namely,

that our mission is secured a position that it has neither in appearance nor in essence church fellowship or subordination relationship with those who nowhere openly contradict a confessional truth, and such we call with emphasis those listed in the "Declaration". \*)

2. It is not hidden from us that these demands, if you want to fulfill them, will bring about a crisis in our mission, and that if you want to avoid it, it is impossible to fulfill it. This is a proof of how bad things are in our mission, and that we have made improper concessions to the "evil time" and "sent" ourselves into it in an ungodly way. For our demands contain nothing conspicuous for one "who has the truth. However, as things now stand, one who does not understand us and who has no heart for the Lutheran Church - that is, we do not mean you - could say: we made unfulfillable demands in order to get away from the mission. We have to beware of such accusations.

\*) "Principal" here means: not merely accidental, but fundamental.

By the "relationship of subordination" the missionaries here understand the relationship according to which they would have to regard false believers, especially false teachers, as their ecclesiastical superiors and guardians.

Nowadays, we only know low reasons for holding fast to the truth. But to you, dear fathers, we assure before God and the Lord Jesus Christ that we love our Christians, our work, our profession, that we weep at the thought of separation and that we wish only one thing less than to leave our mission, namely to deny the truth. But what shall we do much talking about? - —

Our request is a simple one: Come to us, beloved fathers! Hold high the pure truth which you believe as we do, as it is written: "according to the law and testimony". Confess the pure, full, truth, separate yourselves from all opposition and place yourselves at the head of the mission thus confessed! Put all your trust in God, who helps where human help is all out. And call out to the world, call out to all confessors of pure doctrine to help us. This is how it will work!

We do not speak up and "admonish" you. No, we humble ourselves and fall at your feet and clasp your knees and implore you. And we, in turn, vow to be faithfully obedient to you, and to work, and when need and want come, to suffer, but not to yield.

Shouldn't that be possible? With God, no thing is impossible!

Present all this, as your decision, also to our brothers and ask who wants to go and who wants to stay: some would probably go, many would stay.

Dear Fathers! The time is truly evil: we are moved by horror and dismay at our request and hardly dare to speak our plea. But we adjure you by God, we adjure you by Him who is ready to judge the living and the dead, we adjure you by the Spirit who bears witness to our spirit: you will fulfill our request!

Now we stand in God's hand. We have approached you with love and trust. Resolve.

n\*

In the end, we have only one sad duty to fulfill. It consists in this:

If you do not want to fulfill our request, if you do not want to listen to our plea - then we request and authorize you to submit this same document as a formal and respectful request for dismissal to the Reverend Collegium, and we ask you cordially and humbly, In this case, we ask you to work so that we, for the sake of our conscience, are not cast into naked misery in a distant country with our wives and children, but that we are allowed to go in peace and are granted the means to travel home. We hope, however, that we will be willing to endure anything for the sake of His name.

We draw with heartfelt reverence, dear fathers,

(November 1875) Your obedient H

E. Schäffer, F. Zucker, C. M. Zorn, A. Grubert, O. Willkomm.

---

Initially, Senior Schwarz in the East Indies was not at all opposed to the Five, but the above submission filled him with grave misgivings, which he immediately communicated to them; whereupon the Five made the following submission to their senior at the beginning of January:

Dear Senior, beloved in the Lord, we are very sorry to have caused you grave misgivings by our petition to Director Hardeland and Senior Cordes, as if we wanted to touch the legal status of our mission and condemn our brothers unkindly.

Although this was by no means our opinion and intention, we must nevertheless acknowledge that such concerns could arise from the execution we gave to the aforementioned petition, and we regret that we did not simply and briefly state what concerns us and ask for a remedy.

We therefore sincerely ask you both to dispense with the form of our petition and to regard only the matter which moves us as being recorded by us; and also to make the same request to the Director on his arrival on our behalf.

God grant that we may continue to serve in our precious mission with cheerfulness and an unharmed conscience.

Yours sincerely

(Follow the five signatures.)

As for the "thing itself" that they had to "hold on to," they described it in writing as follows:

"We must demand with complete determination and persistence:

That our mission be assured of a position that it has no church fellowship or subordination relationship, either in appearance or in nature, with those who openly contradict any confessional truth.

Herewith is given,

1. that, in contrast to the modern separation between the content of faith and the theological communication in the confession, the full content of our mission be preserved and that all missionaries unanimously work towards it, so that the salutary teaching may reveal its full power in word and writing.

2. that this same position is recognized and personally represented by our home authority.

3. that both missionaries and home mission authorities have no church and communion fellowship either with personal false believers or with ecclesiastical communities of false or unclear confession."

The next effect of both the "Declaration" directed against the Leipzig Allgemeine Evangelical Lutheran Church Newspaper and the petition handed to Mission Director Hardeland and Senior Cordes was that Mission Director Hardeland was dispatched to the East Indies so that, where possible, the threatening rift might still be healed.

As a result of the Director's efforts in the East Indies, Missionary Zorn informs us in a letter dated February 21 and 22 from Tranquebar (where he is meeting these days with Director Hardeland,

was with Senior Schwarz) only very briefly, as he was ill. The following with: "Everything is decided. We are dismissed without further negotiations. Mr. Director Hardeland made it a basic condition for all further negotiations (after the written ones) that we publicly declared that we were sorry for having published that 'statement'. And nicely and honestly he said that if we could not do that gladly and willingly, but only with a sore conscience and -with a twitching of the hand while writing\*, we had better not do it. Director Hardeland emphasized that he had nothing against the dogmatic filling of the declaration, but against the fact that it had been published and had thus started a 'tremendous fire'.

We said that since our -declaration\* contained nothing but a testimony to the truth, we could not be sorry for having published it.

As a result, we were dismissed without travel money and without any "penny" support.

Brother Schäffer became frightened and resigned from us and our cause, so he remains in the mission.

This is the official course of the matter. In further conversations (and please, notice this!) it has been mutually recognized that there is such a fundamental contrast between us and the Leipzig Mission that we must separate. It is said that Luther carried Melanchthon from 42 to 46, so we also have to carry everyone who claims to be Lutheran. - Never, Professor! - We want to carry, but not open contradiction and disturbance. They seem to want to give us our daily bread for another 1 to 2 months, but no means to travel home. Soon I will write more."

Herewith we also close our present communications and we only allow ourselves the request that our dear readers let the righteous four confessors be commanded to their fervent faithful intercession.

W. [Walther]

**Postscript.** In any case, it will be desirable for our readers, if we subsequently inform them of the following personal details concerning the men who will probably eventually enter the service of our church in America: 1. Alfred Grubert from the island of Oesel, 27 years old, 4-1/2 years in India, until now missionary at the congregation in Negapatam; was a pupil in the mission house in Leipzig and studied at the university there; is married, but since the recent death of his only child, childless.- Otto Willkomm from Saxony, born in 1848, also studied in Leipzig; was first a teacher at a boys' institute and then a collaborator in the mission house, prepared pupils for the university; has been in India since 1873 and was a missionary at the new station in Madura; is married and has one child. - 3. Carl Manthey-Zorn, born in 1846 in Schleswig, since 1852 in the Bavarian Palatinate, thus reformed and uneducated; studied in Kiel, Erlangen and Leipzig, was ordained by the theological faculty of Erlangen with Grubert, with whom he was also sent out, after he had already converted to the Lutheran Church as a home teacher in Mecklenburg and was then called by the Leipzig Mission College. He is married and has two children. - 4 Fritz Zucker is 34 years old, a Bavarian, studied in Erlangen, has been in India for 5 years; after his era he was a tutor for the Bavarian minister Freiherr von der Pfordten and then a collaborator with the Lutheran Church in Mecklenburg.

in the Leipzig Mission House, where he educated various pupils to university maturity; in the last years (in East India) he was in charge of the CeMral School; he is married and has one child. W. [Walther]

### **Antony de Sandoval,**

a Spanish knight, first in the service of the King of Spain, then of the King of Denmark, around the middle of the 17th century, was freed by God's grace from the bonds of Pabstism and brought to the orthodox church. He himself reported his conversion to the King of Spain Philip IV on March 18, 1661, as well as to the Pope Alexander VII. These two letters appeared in 1663 in Latin and German. From his letter to the King of Spain we communicate the following about his conversion.

Hardly had the wounds healed that had been inflicted on him by an assassin than a new danger threatened him. A Jesuit from Holland came to Copenhagen, Heinrich von der Linden, who called himself



confessor to the pope. The Jesuit Wilhelm von Alst, who had stayed here earlier, had been on good terms with Antonius. Also the Jesuit H. von der Linden, as he had promised von der Alst, was friendly with Antonius in the house of the Count of Rebolledo. But since Antonius thought that he stood by him in the best possible way, the friendship was suddenly over. The Jesuit turned himself into a stranger and made it clear that he hated Antonius. The cause of his hatred was no other than the assumption that Antonius was a Lutheran. He himself wrote about it: "Since he could not give any reason for his hatred against me, he started against all my memory and accused me that I was a Lutheran, which I, as I testify to the most holy God, was not at that time. But this was to be the way God wanted to lead him into the Lutheran Church.

The Jesuit had decided to have him arrested and miserably tortured. He had determined May 27, 1657, for this purpose. But God wanted it differently. The conversation at the noon meal in the Count's house on that day was not exactly of the kind that Antonius, who had also joined in, could have concluded that the Jesuit had gotten other thoughts. After all, the Jesuit had called him a Mameluke and threatened him with all kinds of misfortune. Therefore, Antonius decided to flee from the Count's house without delay. He went to the pious Magister Peter Sporman, professor at the university, told him how things stood with him and implored him to stand by him in his misfortune. He willingly took him in and hid him in a special room of his house. And although many people went in and out of his house, no one but his son found out anything about the knight.

In his solitude, Anthony prayed diligently to God to let him know what the true Christian religion was, through which one could enter eternal life. When his host noticed his desire, he often talked to him about the true religion and gave him books to read that could show him the right way to salvation, e.g. Lucas Osiander's Handbook of Controversies, Culmann's Godly Conversation between a Lutheran and a Christian.

Pontifical, and others. "But I also," he writes, "kept the Bible, which had been translated with diligence from the main Hebrew and Greek languages, against the so-called vulgate (Latin) translation in use in the Roman Church, and in order to grasp the mind the more easily, read Dr. Lucas Osiander's interpretations and Chemnitz's examination of the Tridentine Council daily in addition."

During such diligent research, he remembered how he had heard many beneficial things about the Lutheran doctrine in the past. Manerini, for example, a Roman nobleman, had praised the Lutheran religion very much and confessed that he had finally come to the knowledge of it by God's grace after enduring many temptations. Joachim Gersdorff, a Danish imperial prince, had told Count Rebolledo that a learned Jesuit had told him that there was no doubt at all about Lutheran blessedness, but that he did not like to let others know it. A distinguished Roman priest, when he saw what glorious fruits the Lutheran preachers were bringing with their sermons, was not afraid to say that the Lutherans could not be condemned. In his youth he had heard a Roman priest tell him that a Lutheran had demanded of him a saying from the Bible as proof of purgatory and had promised him to believe a purgatory if he could adduce a saying for it. He (Antonius) had immediately asked the narrator whether the priest had also shown the demanded saying, but he had been answered: "The Lutherans are like the devils; who will be able to bring them such a passage from the Scriptures!" He had heard from a servant of the Spanish king that the Christian church had not had popes in the beginning, but bishops, that some Roman sacraments had no basis in Scripture, that the book, *liber pontificalis*, where it was about Luther, was full of lies, that the Latin vulgate translation had many errors etc. A Minorite general had confessed to him that he had been acquainted with many distinguished persons at the papal court and had noticed that they thought quite differently in their hearts than their religion, which they professed outwardly, entailed. All this had to serve him now in his research in his solitude to become mistaken about the Roman doctrine and to recognize the Lutheran doctrine as the true one.

He had to endure many struggles, but he did not cease to diligently contemplate God's Word and to pray for enlightenment. And when, after many trials, he finally came to the conclusion that the Lutheran doctrine was the only true one, he went to the archdeacon of the collegiate church, Severin Laurentii, who later became his confessor. He was to present him to Archbishop Johann Schwaning, "so that I", as he himself wrote, "would be publicly excluded into the fold of the Lutheran Church; which I have now unanimously and solely recognized as the one that agrees with the first Church of Jesus Christ in doctrine, **because it is based solely on God's Word, rejects all human statutes, insists only on faith, is not tainted with the dung of its own gratification, and is not troubled by any doubts about eternal bliss**". The reception took place. His heart was full of joy, praise and glory to the divine grace.

He enclosed the Augsburg Confession in Spanish with his letter to the King of Spain. He wrote about it: "But that E. M. may also know what the Lutheran Church believes, teaches, and

If you confess, then you have enclosed 21 articles of our faith, which I have translated into the Spanish language. These articles contain the confession which the Lutheran princes and cities handed over to E. M. Urahn, Carl V., at Augsburg in 1530. M. Urahn, Carl V., at Augsburg, hence it is called the Augsburg Confession, which I have now also signed when I made my profession of faith here." G.

**It is the duty of every Christian to help promote, extend and maintain the Kingdom of God.**

Before the Augsburg Confession was handed over in 1530, Melanchthon had already privately presented the emperor with a short concept of the teachings of the Protestants. This essay has an extremely beautiful introduction, which we want to share with our dear readers here. It reads as follows:

"Our Lord and Savior Jesus Christ, the Son of God, when he hung on the altar of the cross and paid a sufficient ransom to his eternal Father for the sins of the whole world, shortly before, in the presence of his mother Mary and the disciple John, before he gave up the spirit, Mariam, his mother, John, and thereby wanted to indicate that he commands his poor church, which is subject to all contempt and persecution in this world, "to guard and protect all men, but especially rain ten"(namely, against external violence). Therefore, let all men, especially baptized Christians and those who have been incorporated into the church, who have lived and are still living from the beginning of the world until now, think as if

they were standing under Christ's cross and beholding and contemplating with their eyes the marvelous work that is above all men's wisdom, since the Son of God bears the sin of the whole world and the heavy wrath of his Father, does enough for us, reconciles us with the Father and opens the door to eternal life for us. We should recognize these high and unspeakable benefits, contemplate them, and praise him gratefully; we should also direct all our lives and actions to God's praise and honor in such a serious way and make it our concern that the healthy, godly, and right doctrine of such high and important things be preserved and propagated to our descendants, so that they also have the opportunity to recognize such benefits and thank God for them. Let us therefore preserve and protect to the best of our ability the church in which this doctrine is sounded pure and clear, and in which God the Father is rightly called upon in the knowledge of His Son, our Lord Jesus Christ: If thou be converted once, convert thy brethren also? Luk 22:32. For this is well established and true among all men who do not deny God altogether, but have only a spark of true godliness and faith: That every man who has the true knowledge of God and wants to know or do more than others must make every effort and endeavor not to spend life in silence like cattle or to seek the lusts of the flesh only through the enticement and stimulation of the world, but to devote all diligence and effort to the true knowledge of God, the propagation of pure doctrine and the preservation of the orthodox church." (Reprinted in Luther's Works, edited by Walch. Tom. XVI., §S. 894. f.) -.

O dear reader, read these golden words of Luther's pious co-worker, Melanchthon, with holy attention and read them again and consider them well! You too are a baptized Christian, so remember that the care for the planting, preservation and spreading of the church, which has God's pure beatific word, lies not only on the pastors, but also on you, as on all baptized Christians. Therefore, let this concern be of great seriousness to you! Do not be satisfied with just being a member of the church and enjoying its goods: also take part in its construction. Do not let your earthly occupation occupy you so completely that you have no time left to work for God's kingdom. Let the distress of the church go to your heart as if it were your own, because it really is, and therefore pray for the salvation of the church from its distresses with all fervor in true faith. But if God gives blessings and victory to the church, rejoice in them as if God had given them to you Himself, for this is how it really is when you are a member of the spiritual body of the church; what happens to the church happens to you. If you have sons, consider carefully whether, if they have the gifts, you are not obliged to offer them to the church, your spiritual mother, as a true son of Abraham, the father of all believers, and to let them become church servants, whether in the preaching ministry or in the school ministry; for your children are only lent to you, it is God alone whose property they are. If God has given you so much temporal property that you can give some of it to the poor church, do not refuse it. If thou hast much, give much; if thou hast little, give little; only give in simplicity out of gratitude to the grace God has already bestowed on thee, in honor of Him alone, and for the benefit and piety of thy fellow redeemed, then lend to the Lord, and He will repay thee more abundantly than thou desirest. In short, do what Melanchthon demands in the above: consider yourself a John standing under Christ's cross, to whom Christ, pointing to Mary, that is, to the church, says, "Behold, this is your mother!" and then do to the poor church what John did, of whom it is said, "And from that hour the disciple took her to himself." Joh. 19, 27. W.

(Submitted.)

My dear Lutheran!

So by chance the "Christian Ambassador" once showed up in my parish. A "Protestant" - we call them Methodists here for short, because we only have this kind of German Methodists here - a Methodist had smuggled him into the house of a parishioner. Michel had certainly done this because he was pleased that the "Christian Ambassador" among his messages also gave the Missourians a good talking to. Michel has no doubt that this must be quite Christian, because the "Christian Ambassador" must of course bring Christian messages. That our parishioners must also be convinced of this should be taken for granted, since they can read that the paper is a "Christian Messenger. But Michel had miscalculated. For the Missourians are often and clearly told that it is God's express will not to believe any spirit, since the devil disguises himself as an angel of light, his apostles disguise themselves as preachers of righteousness, and many other such spirits.

False prophets have gone out into the world Therefore, they should test the spirits to see if they are of God. And to Michel's annoyance, these Missourians have done the same and found that the so-called "Christian messenger" is a very un-Christian messenger.

But that is now also your merit that you teach the Christians there, and with the examination you go ahead of them well. Therefore, you will also be pleased that your readers follow you. How they do this, I would like to tell you on this occasion. If the un-Christian writers of the "Christian Messenger" also read it and want to be ashamed and improve themselves, then we should be pleased.

The number of the journal is dated January 19 of this year. In it we first find a print of your excellent preface, which teaches us that enmity against the voice of truth is as old as sin, and encourages us to bear this enmity cheerfully and confidently as confessors of truth. To this the unchristian? Ambassador makes the remark: "Under such circumstances, our college is certainly to be pitied. While reading his lamentations we had to think of the words Gal. 5, 15: "If you bite and devour one another, see to it that you are not consumed one by another. Jesus, the founder of the true church, says: "By this everyone will know that you are my disciples, if you have love for one another. Joh. 13, 35. But according to the concept of the 'Lutheran' it is just the other way around. In the sense of the Missouri Synod it must read: "In this way everyone will know that you are true Lutherans, if you bite and devour one another, and put one another under ban, and curse one another. Poor 'Lutheran'"

But the Missourian member of the church thinks: Man must have little understanding of the word of God, otherwise he would have thought of Matth. 5, 11. 12. first: "Blessed are you when men revile you and persecute you because of me, and speak all kinds of evil against you, when they lie about it. Be glad and of good cheer, for you will be well rewarded in heaven. For so they persecuted the prophets that were before you," and so on. And what a concept he may have of love! He acts as if nothing at all of the behavior of true, untainted brotherliness were to be found in the word of God. He has probably never learned the sayings in the main parts of the Catechism or has forgotten them all, otherwise he would know that true love behaves accordingly. It is true: Put away lies and speak the truth, each one with his neighbor, since we are members one of another (Ephesians 4:25), and (Leviticus 19:17): You shall not hate your brother in your heart, but you shall punish your neighbor, so that you do not have to bear guilt because of him. And the Lord Jesus, does he not expressly say that one should punish the brother who sins? And finally, how gladly David lets himself be punished for his sins! It does him good, like a balm on his head. From these and other words of God it is clear enough that true love punishes and also likes to be punished. That which shuns punishment is not the new man, but the old Adam. Likewise, it is also the old corrupt nature that does not want to be punished. And does not the Methodist realize that with his mockery he supports those about whom Amos complains so bitterly: "They are hateful to him who punishes them in the gate, and have him for an abomination who teaches salvation?"

Does he not realize that he ridicules Paul, John and Peter, even Jesus himself, and mocks them because of the seriousness of their helping love? Is not their earnestness also a biting, banishing and cursing to him? According to the opinion of the "Christian Ambassador" they have all been consumed together. Christ was crucified, Peter and Paul died as martyrs, John was banished. Like these, he also pities the "poor Lutheran" and says: "Under such circumstances, our college is certainly to be pitied."

Second, we also found a complaint in this paper that Missourians still will not "join hands as brothers." The message is signed: C. Ott. The same now boasts tremendously how it is so very nice in Peoria, Ills. There not only "Baptists, Methodists, Reformed and Evangelicals" join hands, but hold communal meetings in their churches. Only the Missourian pastor H... wants nothing to do with fraternal harmony. He is still infinitely "far away" from "this truly Christian standpoint". Mr. Ott thinks that Mr. Pastor H... could very easily "stretch the brotherly hand over the partition of their unessential differences". But "how far" he is "still away from this truly Christian point of view", for this he gives a proof. This is provided by a catechism lesson that the said Pastor H... held in his school. In the sub

Then Pastor H... asked who, apart from the unbelievers who do not recognize the transgression of God's commandments as sin, also claimed that they were without sin? A little fairy tale answered: The self-righteous. Pastor

H... asked: but what are their other names? The children did not know what else to say, because, as C. Ott claims, "the students were not so well versed in the lexicon of swear words and certainly had nobler attitudes and feelings than their highly enlightened teacher. The pastor H... told them that they were the swarm spirits, the evangelicals and the Methodists. C. Ott then gave vent to his love-filled heart in the following words: "So the Evangelicals and Methodists believe that they have no sins! If now Mr. H... would not belong to the 'sect' of the Old Lutherans, one might think that he had been to school with the ancient -father of lies\*. How fair it would be, if some of these Missourian night birds, who like to throw around the title 'prophets of lies', would keep it for themselves, because it could be used for never....

otherwise fit much better." After he regrets that in this enlightened age, when all enlightened, true and better-minded Christians unite in a genuinely indifferentistic way, so many still pay homage to the intolerant principles of the Middle Ages, he states that Pastor H... believes and follows the words of Christ in doctrine and practice, that harlots and tax collectors are more likely to enter the kingdom of heaven than the pompous Pharisees, he finally says: "What similarity is to be found here between the little miniature Pheasant and his ancient colleagues, who were the most poisonous enemies and persecutors of the Savior and his faithful disciples!"

Whether Michel cried at this unchristian message, I do not know. But if he had imagined that the Missourian church members would do so, he has miscalculated again. First of all, they think that the Methodists are foolish people, because they publicly claim in one and the same newspaper.

that there are already "perfect saints" among them in this life and heritage (See page 20, column 2), and then call a liar who tells his children that they "claim" such truth. And that it is very unchristian to call a pastor who tells the truth - a liar. On the other hand, that Pastor H... after this message did not say that the Methodists and Evangelicals believe this, but that they claim this. They would be exceedingly blind if they really believed that! They just claim that into the air. This is impudent enough, however, since it is flatly contrary to the word of God. But a true Methodist cares little about that; for thirdly, God's word is not worth as much to them as a decision of their General Conference. That is why they speak of "insignificant differences". They ridicule the faithful adherence to God's Word as "intolerant principles of the Middle Ages". As if the Lord Jesus had not said: "If ye continue in my word, then are ye my true disciples. And: They do not follow a stranger, but flee from him; for they do not know the voice of strangers. That is why all of them can be one and also lovingly embrace the pope, because they all fix their doctrines according to their own desires, since the "differences" are admittedly "insignificant". But a true Lutheran could not possibly put his God on the same level with these spirits and make his holy, beatific word count as their dreams. With indignation, therefore, he would have to reject any proposal for agreement. The unchristian ambassador must understand infinitely little of the position of the Lutheran church, so that he could not understand the differences.

The question is whether Christ has proclaimed the truth to us or not. The request to extend the brotherly hand to them surely means: We do not really trust that it is as God teaches; you can also be right. May

God faithfully protect us from this! The high enlightenment of those whom Ott calls true, enlightened and better-minded Christians is rather regarded by us as a poor connection. As for the "lexicon of invectives," we were not a little surprised that the Methodist Ott could hurl forth such a quantity of vile invectives in one breath. To the Lutheran pastor H.. he knows nothing else to say than that his fellow believers use the word "lying prophets". But this is a biblical word. Is the Bible, according to the Methodists, the "dictionary of swear words"? Or did Mr. Ott mean the one from which he quotes? - From the same, Pastor H... does not have as much enlightenment as Mr. Ott. It is perhaps only conjecture that Pastor H... should be versed in the same. Our pastors do not study such things.

See, this is how your good Missourian readers judge the "Christian Ambassador". You yourself have long since left it to the left and have not done much with it. That is quite all right; for these Methodists do not want to hear the truth at all. They are stingy people who laugh at the truth, make fun of it, distort it, make fun of it and mock it. Therefore, every well-meant word is lost on them. For this reason, you should not say anything to them, because otherwise they will think that they still care about their things and still give a damn. But in the time of conversion, you could probably say something.

We have to share chunks of Methodism with them, because then they also try to push their things into our houses.

It goes without saying, just for the sake of your readers.

I remain your much-thankful friend

A. W. F.

## To the ecclesiastical chronicle. I. America.

**Dr. Seiß**, the editor of the "Lutheran and Missionary" and leader of those in the Council who are enthusiastic about Unit's practice, is quite indignant about the present discord in the *Council* and incensed about Missouri, which is supposed to be to blame for all misfortunes. Since the good Lord has blessed the testimony of our Synod in grace, we do not object to the attribution of the present discord in the *Council* to "Missouriism". But if Dr. Seiß, in order to make "Missouriism" hateful, attributes it to Stephanism, then this is a wickedness like no other, a wickedness of which almost only enemies of Christianity have been guilty. We suppress our remarks already written about it and let the "pilgrim" of Reading speak for us. He writes: "Now that the editor has thrown a good deal of sand in the eyes of his readers, he seeks to frighten them with the bogeyman of "Stephanism". But, dear editor, nobody is afraid of things that do not exist, least of all a Lutheran. Or does Mr. Editor want to show where such a Stephanism exists among us or even now in Missouri? Or does the editor also want to be afraid of Lutheranism, because it emerged from the Pabst Church and purified itself from the Catholic hierarchy? One should stick to the matter at hand!" Pastor Brobst also remarks in his journal: "The St. Stephen story, which the "Lutheran" stirred up again the week before last, is such a dirty and sad one that it must fill every Lutheran with shame and pain, and it does not belong at all to the discussion of the Galesburg Rule. We sincerely protest against such fighting on the part of any paper in the General Council. Why don't our opponents stick to their guns?" - With which weapons Dr. Seiß fights against us may be shown to the reader by another beautiful piece. In the April 13 issue of the "Lutheran" he says that Prof. Walther, when he recently testified in a church trial, revealed strange things concerning the conditions in the Missouri Synod; about one fourth of the Missouri pastors serve congregations that do not belong to the Synod. Well, our synod has never made any secret of that. The synodical reports are there for all the world to see. Where is the revelation of the strange things? Dr. Seiß says that the pastors are in communion with these congregations and that their communicants are counted by the synod! Now of course. What is strange about that? But where are the strange things that have finally been revealed? There are no such things in the testimony. The testimony only says that there are also congregations that do not yet belong to our synod, but are served by pastors of our synod. The "strange things" that are said to have been revealed were fabricated and **included in** the testimony by none other than Dr. Seiß himself. The reader listens and is amazed! Dr. Seiß first draws a gruesome picture of these congregations; he says that **some are unevangelical, others are reformed**, and others are so colorful that they cannot be assigned to any class; many of these congregations are full of people whom Missouri otherwise condemns as irreligious, or belong to the secret societies, which Missouri also condemns. And After Dr. Seiß has thus horribly painted these congregations, he exclaims: And yet Prof. Walther testifies that about a quarter of the Missourian pastors are in fellowship "with **these** mixed outside congregations," yes, what is even more strange, that each of **these** outside congregations has the right to dismiss its pastor if it considers it puffing! - This is how one fabricates revelations! Truly, such meanness is unparalleled. G.

**A petition against secret societies**, signed by 16,000 citizens of the Union, was presented in the Federal Senate at Washington on May 8 by Mr. Cameron of Wisconsin. It states the danger of secret societies and demands that Congress revoke the charter of the Masons of the District of Columbia, declare members of secret societies ineligible to hold public office and to serve as jurors. The signatures have been collected by a society headquartered in Chicago, the *National Christian Association*. The purpose of this association is to counteract the secret societies and to draw attention to their activities, which are dangerous for church and state. Its organ is the "Christian Cynosure." From time to time it publishes tracts against the secret societies, supports speakers, among whom are several resigned "lodge brothers" who travel around and expose in their speeches the doings of the secret allies. Since so many Congress members belong to secret societies, one can imagine how the petition will fare. Nevertheless, it is a fine testimony. G.

**How a Methodist lies.** The Methodist communities, to which the Evangelical Community also belongs, teach that a Christian can reach perfection in sanctification already in this life. According to this, one would think that in order to preserve the appearance of holiness, they would at least not let gross, deliberate sins be said of them. But this is not so. The halo with which they surround themselves must be a cover for their wickedness. The "Lutheran" has often shown how impudently these perfectionists lie. Today we add another example to what was communicated earlier. The editor of the "Christian Messenger," who complained as late as March 29 - but without reason - that the Lutherans were misrepresenting the doctrine of his and other non-Lutheran communities, writes in the number of April 5: "The Roman Church and the Roman Catholic Church are not the only ones who are lying. April : "The Roman Church and also some Protestant theologians, namely the so-called Old Lutherans, profess the doctrine of transubstantiation in Holy Communion, i.e., the doctrine of the change of essence, transformation of the bread and wine at the memorial supper of the Lord into the true natural body and blood of Christ." This, as far as the Lutherans are concerned, is a bold-faced lie. Ignorance on the part of the editor cannot well be it. Should not an editor of an ecclesiastical paper know the doctrine of the Lutheran Church? Should he not know that in the Lutheran Confessions the Roman doctrine of transubstantiation is rejected? Should he not know that the name "Old Lutherans" is used to describe those who faithfully and firmly hold to the Lutheran confessions? So there is nothing left but to lie and slander wilfully. There is no third. G.

## II. Abroad.



**"Iowa beyond the Galilaic beginnings."** The following was written by Mission Inspector Deinzer in his "Mittheilungen aus, über und für Nord-Amerika" in an announcement issued on Jan. 11. J., after explaining the reasons why the foundation of a preparatory school for the Neuendettelsau Missionary Institute was advisable, writes the following: "In addition to this, in the Iowa Synod too

the need for workers equipped with a higher degree of scientific education is becoming noticeable. The Synod of Iowa has gone beyond the Galilean beginnings, its preachers also have to serve urban congregations to a not insignificant degree, and the longer the direction in whose spirit the Iowa Synod was founded, the more it is necessary to defend it against its opponents, 2c., but all this requires a higher degree of theological education than we have so far been able to give our students. According to this, we now have to expect such highly learned Iowa pastors from whom the "Galilean" fishermen must hide. W. [Walther]

**Church discipline in Saxony.** A member of the regional church wrote to the editor of the Sächsisches Kirchen- und Schulblatt (Saxon Church and School Gazette): "Among us, a number of Christian men have become almost completely disheartened when we heard that strict church discipline against those who refuse to marry or to be baptized for Holy Communion is not feasible. They are very serious about the idea of leaving the national church. They say that one can no longer stay because of conscience. And these people are indeed fighting an uphill battle. They are looking for a firm point of reference and are unable to find one. There, then, the separatists get a quite suitable ground to act for their church." To this the editor replies in the number of March 16, among other things: "Where does the disenchantment come from? ... Or have you heard that the church regiment is against the handling of discipline? That would not be confirmed by the decree of 30 Nov. 1875, in which only the same reserves the decision on a case-by-case basis until more specific church-legal regulations on the handling of church discipline are issued, to be agreed upon with the regional synod." How the editor can console himself with his church regiment is beyond us. His church regiment does not even intervene when it becomes known that one or the other of their pastors preaches against the entire Christian religion every Sunday, and even lets him, like Sulze, be introduced into the city where it has its seat, Dresden, and, so to speak, seduce and murder souls before his eyes: and a poor Lutheran is supposed to hope for such a church regiment when his conscience wakes up over the lack of all doctrinal and life discipline in the national church! One thinks of the "wolves of Concilium," for which, according to Luther, the papists called the sheep to wait, and he remarks: "Yes, indeed, that is wise and well said: If the sheep should not flee from the wolves until the wolves, by their Christian concilium and public judgment, have called the sheep to flee, the sheepfold would soon be empty, and the shepherd would find in one day neither milk, cheese, butter, wool, flesh, nor a claw." (XVII, 140.) W. [Walther]

The Jubilee **Year**, writes Dr. Münkel, which the Pope proclaimed at the beginning of last year, has expired, and with it the great promise which he attached to it, the forgiveness of all sins. We will thank God that our year of jubilee will never come to an end, according to the words: "Jesus Christ, yesterday and today, and the same also forever. The joy of the city of Rome, on the other hand, not only ended with the last year, but it was also not great. In earlier jubilee years, the rush of pilgrims to visit the holy places and gain indulgences was as extraordinary as the merit of the Romans from the pilgrims. This year has been an unproductive one, and the number of pilgrims conspicuously small, in spite of the facilitation of travel and the great popularity of Pope Pius IX. If otherwise almost no accommodation could be found, now the quarters were empty, and one met only now and then a train of French or Belgians, more rarely English and Americans, still more rarely Germans,

and least of all Italians. Pope Pius celebrated too often in this way, and in addition there are the many pilgrimages that have chosen Rome as their destination in the meantime. The graces of the pope lose by their quantity and frequency, conversely like the graces of God.

### **Explanation.**

Pastor Robert Neumann has sent a correction to the editor concerning the last report on the New York emigrant mission. He writes: "Pastor Keyl says in the Lutheran of February 15 that Pastor N. published that he had received '40,000 acres of land as a gift'. - The undersigned takes the liberty of replying that he knows of 20,000 acres, but has never heard, nor spoken, nor written of a '40,000 acre gift.'" - —

Mr. Past. Keyl, asked about this, replied the following: Pastor Neumann is right about the number. Unfortunately, I did not have Pastor N.'s article at hand when writing down the above figure, but simply relied on my memory. That explains the oversight. Further it is nothing. Nor is it surprising; for Pastor N. likes to throw numbers around in the articles he writes in such a way that one can easily forget one. But right must remain right also opposite the adversary.

As easy as it will be for me to give Pastor N. 20,000 acres, as difficult it will be for him to establish irrefutably that he has received 20,000 acres of usable land as a gift (?!). 20,000 acres are not a trifle. If he shows me the deed of donation, signed and authenticated by the County Clerk, then I will believe him, but more likely not. Pastor N. has placed himself in such a dubious light, at least with those who have the opportunity to observe him not from a bird's eye view, but in close proximity, that with the best will in the world one cannot believe his words without further ado.

For example, when Pastor N. was publicly accused of lying and slandering by his former committee at last year's meeting of the New York Ministry, he could not sufficiently justify himself even with the help of his most intimate friends in the Synod, but was found guilty of distorting the truth and of equivocation. Yes, he showed himself in such a sad light that voices were raised in the synod: one could not go to Holy Communion with the man, and that nothing remained for him but to exclude himself.

How Pastor N. rages against the German emigrant house (Ro. 16 8tat,s8tr.) in such a mean and slanderous manner is worldly. Soon 50,000, soon 60,000 dollars are said to have been collected for the house, but in fact only 836,000. And has the man once set foot over the threshold of the house to form a fair judgment about it? So can we believe what he writes?

In the past, Pastor N. collected for years for a so-called Samaritan hostel (a place of refuge for helpless strangers), and raised about 85,000 from rich and poor for it. The idea was beautiful, but the execution? There is nothing to be seen of a Samaritan hostel. And the money collected for it? Where are they? Well, Pastor N. saw himself obliged (!!) to consume them himself with his salary (82,500 annually).

But enough. Should Pastor N. take up arms against me, let him know that I am finished with him. Finally, I only feel compelled to warn him publicly. S. Keyl.

I

## Rejoinder.

The following reply was sent to the "Lutheran and Missionary" for publication on March 31st of this year. Since then, two numbers of the paper have appeared without publicizing it, which is why we conclude that it has found its home in the wastepaper basket.

"Where is the argument coming from?"

It has been the unfortunate lot of the readers of the "Lutheran and Missionary" to find in its columns articles on the pending controversy which lacked the Christian love so often vaunted. Even readers not in sympathy with Missouri have complained of this. The article on page 96 in No. 25 with the above heading is an apt example of the kind we are talking about. For every Christian man familiar with the matter, it is a difficult task to bring it into harmony with the eighth commandment. However, the purpose pursued by that article must be clear to every honest mind, namely: to cover the name of the Missourians with disgrace by dragging the character of a bad man (Stephen) before the public and calling them his successors who inherited his spirit. The writer of that article finds it 'a little strange that such a dead silence prevails among them (the Missourians) about this matter', and further speaks of the 'utter poverty of Missourian literature, with respect to their predecessors' 2c. - Those who are better acquainted with the Missourians, however, know well that they published a book in 1866: Emigration of the Saxon Lutherans in 1838 etc. by Pastor J. F. Köstering, which contains the entire history of Stephan.\*) The Missourians are just as little the disciples of this Stephan, as the Christians are those of Judas Ischarioth.

Rochester, N. Y., March 31, 1876.

W. Hoppe."

## One request.

As difficult as it is for the undersigned to turn to the members of our congregations with a request for charitable gifts for a single person in this time of general distress, he fears that he would be sinning against love if he did not trust our dear Christians to be willing to sacrifice a little bit of love even in this time of need, even where special need requires it. Now, however, our dear brother J. F. Rufs, until recently pastor in St. Clair, Mich., has been forced for the second time to resign from his office, after he has for the second time worn out his health through faithful work in such a way that he can only earn daily bread for himself and his family (wife and 8 children) through manual labor. In order to make this possible (through gardening), he has had to contract a small debt, which he would probably never be able to pay off without the help of his brothers. Thus, the request goes out to all who still have a mite left for such purposes, to send it to their respective District Cassirer. God will be the retributor. At this year's district synods, it can be determined how much of the income should flow to the aforementioned, since any surplus resulting from this could be reserved for other cases of this kind.

C. F. W. Walther, currently President of the General Synod.

\*) Pastor Hoppe can go back even further. Already in 1815, namely in No. 20 of the first volume of the "Lutheran", we made an open confession concerning this matter. We can only wish that our Simeis (2 Sam. 16, 5-13.) confess just as sincerely when they have been deceived and by God's grace their eyes have opened.

W. [Walther]

Postscript. The charitable donors must not, of course, substitute what they do for private individuals for what they intended to do for the general needs of the Synod or rather of the Kingdom of God, for never before has our Synod been in such great need of the earthly means of its preservation as just now. Therefore, among other things, the necessary buildings in Fort Wayne have not yet been completed due to lack of funds, and only a small part of the debt burdening the Synod can be paid off. God is putting the ever-willing donors to a hard test. Would only those who have so far shown their love through gifts for the needs of the Kingdom of God all too little or not at all, now open their hearts and hands to do so! God, who alone can work love as well as faith, may be commanded to do so. For what is not done out of free love flowing from faith, let it rather not be done at all. If our synod did not have the love to make the sacrifices necessary to carry out the works entrusted to it, then these works should not be carried out by it either. But that our dear synod be thus dismissed from God's service, God be merciful to it. The above.

## Inaugurations.

Authorized by the Reverend President of the District, on April 2 of this year, on the Sunday of Judica, I introduced Pastor I. A. Proft to the newly formed Ebenezer congregation in West Aegua, assisted by Pastor Hofius.

May God the Lord strengthen and bless the dear brother minister!

I. Kilian.

Address: Rvv. 3. 1?rokd,

Lox 75.

Oiääin\$8, livv 6o., Lsxas.

By order of the Most Reverend Presidium Eastern District, Pastor Loren; Traub, just returned from Germany, was inducted on Palm Sunday at my former filial, ZionS Lutheran Parish in Town Verona, N. A.

C. A. Cradlel.

Address: Rov. 1.,

blsv I,onäon, Onoiäa 6o., 17.

On Judica Sunday, Rev. M. Claus was installed in his new office at St. Paul's rv.° Lutheran parish, Town of Washington, Sank County, Wis.

A. E. Winter.

## Church dedications.

On Boxing Day, St. Marcus Parish in Steelville, Randolph County, Ill, dedicated its new church. Rev. Pennekamp and the undersigned preached.

C. F. Love.

On Sunday Judica, the new Lutheran St. John's Church in Peru, Jnd. was consecrated to the service of the Triune God. In the morning Mr. Director Hanser preached in German, in the afternoon Mr. Conrector Bischofs in English and in the evening Mr. Pastor Jor m German. The church is a gothic style brick building 75 feet long and 40 feet wide with a 125 foot high steeple.

C. A. Germann.

## Books - Display.

## The Evangelical Lutheran Church - the true visible church of God on earth. By C. F. W. Walther.

Whoever does not want to be a Lutheran merely because he was born in the Lutheran church, but whoever wants to be one out of conviction; whoever wants to be truly glad that he is a member of the true visible church; whoever, surrounded by papists, unrighteous people and false believers

of all kinds, needs weapons to defend his dear Lutheran church, let him read and study this book. Each of the 25 theses is accompanied by proofs from the Holy Scriptures and testimonies from the confessional writings and private writings of orthodox theologians. As an appendix there is Luther's proof that the Evangelical Lutheran Church is the right old church, but the papal church is a new, false church that has fallen away from the old, right church.

The book contains 168 pages and costs 50 cts.

G.

## Ten sermons on the justification of the sinner before God. By Dr. Tilemann Heshusius. (Reprinted unchanged from the 1563 edition.) St. Louis, Mo., and Leipzig. 1876.

This book has just been published. It belongs to the many pearls from earlier times, which are worth to be brought out of the dust of the past. As the title says, it deals with the central doctrine of our holy Christian faith, with which, as our ancients rightly said, the church stands and falls. It is true that many now think that even if the various so-called Protestant parties disagree in some important doctrines, they are all united in this main doctrine, the doctrine of justification, and even if there is now often a lack of thorough knowledge of many doctrines among the faithful, no believer lacks knowledge of the doctrine of justification. But this is a serious error. It is precisely the pure doctrine of justification that is most lacking in all the so-called Protestant sects. If they were pure in this doctrine, they would and would have to abandon their other errors as well; for, as Luther so often testifies: "In this article everything hangs and stands, and draws the others all with it, and everything is to be done for this one, so that whoever errs in the others is certainly not right in this one either, and whether he holds the others and does not have this one, it is still all in vain. Again, this article also has the grace, where one persists with diligence and earnestness, that it does not fall into heresy." (Tom. VIII, p. 504.) It is equally erroneous, however, if so many now think that they know at least the doctrine of justification so well that they hardly need further instruction on this point. Just the opposite is the truth. There is no doctrine of the entire Christian religion that a Christian learns less than this one, and anyone who claims to have already learned it proves that he has hardly made a start in this knowledge. The greatest scholars of God have always said that they must remain students of this doctrine until their death. Therefore, not only all preachers, but all Christians who desire to grow in knowledge, should welcome with joy any writing that treats the doctrine of justification in a pure, thorough and experiential way. The present one is indeed such. The author of it, Heshusius, was born on November 3, 1527 in Wesel in the Prussian province of Rhineland, studied in Wittenberg, and died as the first professor of theology in Helmstedt in 1588. His main activity thus falls into the frightening time after Luther's death up to and after the adoption of the Concordia Formula. In this time, when so many fell away from the teachings of the Reformation, our Heshusius was among the few faithful students of Luther. His incorruptible faithfulness also had the consequence that his whole life was almost a constant wandering from place to place. Almost regularly, after a short administration, he was driven out again by the enemies of the pure doctrine or of Christian discipline. The most peaceful years of his life were the four years during which he was court preacher to Count Palatine Wolfgang of Zweibrücken in Neuburg on the Danube. It was during this time, in 1568, that he published the "Ten Sermons on the Justification of Sinners before God. They treat this doctrine in a thorough manner and in Heshusius' own fluent and grainy language, so rare at that time. The book, comprising 380 pages in small octavo, costs, bound in pasteboard with gold title, \$1.00. Postage is 10 cents. It may be obtained at the address of the publisher, F. Dette, 710 Franklin Ave, St. Louis, Mo. in Leipzig from E. Bredt. W. [Walther]

## Nothwehrpredigt wider die Schwärmer, gehalten am Sonntag Invocavit 1876 zu Rantoul, Wis. by A. D. Stecher, Pastor.

The subject of this sermon is: The Temptation of Christ - a convincing proof of the power of the Word of God to overcome adversity, the world and Satan and to bring salvation. The sermon refers to a disputation held in the house of a family misled by the Albrechts with an "Albrecht pastor", where the father of the daughter and the son-in-law, two brood couples and other relatives faced each other. The sermon gives an insight into the activities of the Methodist communities.

The proceeds go into the Synodal - Building Fund.

Orders for single copies should be enclosed the amount immediately. - Price: 5 cents. G.

## Synodal Handbook of the German Lutheran Synod of Missouri, Ohio and other St., containing its constitution, instructions of its officials 2c., constitutions and charters of the synodal institutions and all its resolutions still in force 2c., together with its agreements with other orthodox Lutherans

Synods of America and the Constitution of the Synodical Conference 2c. Compiled by decision of the Synod by C. A. T. Selle.

As the time of the sessions of our district synods approaches, we call the attention of pastors, teachers and deputies to this booklet. In a few days, an appendix will appear containing the synod's regulations adopted since the publication of the handbook.

Price of the handbook 40 cts, through 75 cts.

Price of the attachment 15 Cts.

## Revenue into the Western District's coffers:

To the synod treasury: From Past. Bremer's congregation in Venix County, Mo. 49.30. Past. Etorin 1.20. From Zion's District in St. Louis 417.00. Bon Past. Lenks Gem. in North St. Louis 410.00. From Past. Kilian's Gem. in Scripps, Texas 431.50. N. N. in Collinsville, Ill. 1.20. From Trinity Distr. in St. Louis 421.90. Bon Past. Stroghlein's comm. in Glasgow, Mo. Collecte 47.00. Past. Stümke's Gem. in Serbin, Texas 46.75. Past. Wille's Gem. in Brownsville, Mo. Collecte 44.35. Past. Sieck's Gem. in Memphis, Tenn. 416.65. Past. Bremer's Gem. in Benton County, Mo., Collecte 410.15. Past. Flachsbart's Gem. in Pilot Knob, Mo., 48.00. Teacher Kutz in St. Louis 42.00. Lehrer Kitz there 42.00. To the "synodal missionary treasury": from N. N. by Past. Sieving at Lincoln, Mo. 42.00. N. N. at Collinsville, Ill. To the inner mission: from N. N. by Past. Sieving at Lincoln, Mo. 42.00. by Past. Sieck's Sunday School at Memphis, Tenn. 410.00. To the building fund: From H. Kauper through Past. Sieving at Lincoln, Mo., 45.00. N. N. by same 45.00. H. Harms by same 41.00. For the Emigrant - Mission in New York: by D. Harms through Past. Sieving at Lincoln, Mo., 41.00. N. N. at Collinsville, Ill., 42.00. Kindtauf Collecte by Past. Bremer at Benton County, Mo., 41.95. For P. a. st. Brunn's Institution: From Zion's District in St. Louis 419.50. From N. N. in Collinsville, Ill. 42.00. For the congregation in Braverdam, Wis.: From Past. Kilian's Gem. in Serbin, Texas 45.00. For poor students: From Zion District in velvet Louis 44.00. For the Emigrants - Baltimore Mission: by N. N. in Collinsville, Ill. 42.00. Kindtauf-Collecte by Past. Bremer in Benton County, Mo., 42.75. L-t. Louis, April 22, 1876. E. Roschke, Cassirer.

## Proceeds to the Northwest District coffers:

For poor students in Fort Wayne: From E. B. Bollmann in Allouez 410.00. For Pastor Brunn's Anstalt in Steeden: By Past. Seuel, Taufcollecte at E. F. Köpsel 411.45. By C. F. Arndt in Mayville 45.00. For Brunn's students in Fort Wayne: From E. K. in Sheboygan 45.00. For the Hermannsburg Mission: From C. F. Arndt in Mayville 42.00. Bon Past. B. I. Zahn's St. Johannis Gemeinve in Portage 46.90. From St. Michaelis Parish in Lewiston 43.10. For poor students in Addison: Don E. B. Bollmann in Allouez, Mich. 45.00. Baptismal collecte at A. Zimmermann by Past. C. Seuel 42.25. For poor students in St. Louis: From Rev. H. Fischer's congregation in Benton, Minn. 45.00. For the mission among the Chinese and Negroes: Ostcollecte by Pastor G. Denninger 45.00. For the emigrant mission in Baltimore: From Past. F. Schumann's congregation in Freistadt 410.50. For the congregation of the Past. A. Wagner in Allendorf, Hesse: From Past. I. Horst's congregation in Hay Creek 410.00. For the Heathen Mission: By E. D. Pella, thank offering for happy delivery, 41.00. By Past. J. Diehl, wedding collection at W. Grosskopf, 41.75. For the Deaf and Dumb Institution in Norris, Mich.: From Teacher Weigle's School Children in Milwaukee 41.60. Don Past. W. Endeward 41.00. From Ferd. Hupke in Eurcka 50 Cts. For the orphanage near Addison: Don F. K.'s children in Sheboygan 41.50. Collected in the schools of teachers F. Äncise, G. Bärin, G. Hartmann u. Fraulein Hartmann 48.50. Bon L. M. Rück in Durand 20 Cts. From teacher Jac. Treichler 40 Cts. whose school children 41-10. From Grafton: From Grotmann 41.00. Joh. Buch 25 Cts. Theo. Ellsfield 50 Cts. For the widow's fund: From d. Pastors H. "Lute 412.00. H. G. Dobler 41.00. W. Hudloff 44.00. W. Endeward 42.00. A. E. Winter 41.60. Teacher A. Danköhrer 42.00. From Past. H. Rathjen's congregation in Mayville 44.70. Past. I. Horst's congregation at Hay Creek, Minn. 410.00. For the synod treasury: Don Past. B. I. Zahn 44.89. Don Zessen St. John's congregation 45.11. From Past. H. Stute for synodal reports 42.00. From Past. H. Prohl and his Gem. in Durand 43.60. By Past. Präger by Gottl. Buttner in Town Milwaukee 45.00. Don J. J. Dobberphul 41.50. By Past. Hudloff 45.85. Whose Gem. in Wausaw, 3te Schöpfung. 49.15. By Past. F. Keller's Trinity parish 46.30. of whose St. John's parish 41.40. Of Past. W. Endeward 42.00. A. Ziemer 41.00. From St. John's congregation in Annapee 42.50. Immanuel's congregation in Milwaukee 416.72. From Past. E. Rois's Gem. in St. Paul 419.52. By Past. J. L. Dobb and his congregation in Oshkosh 420.00. Past. J. E. Wubben's congregation in Hermann 49.56. By Rev. Schumann's congregation in Freistadt 411.80. By A. Danköhrer 42.00. By Rev. O. Spehr's Dreieinigkeits congregation in Sheboygan 418.00. Past. Werfelmann-Kreuz-Gemeinde in Mit-

waukee -7.00. Past. Strasens parish in Watertown -28.33 Past. Allwards Grm. in Lebanon -25.00. past. A. E. Winters Gem. in Logansville -4.40. by T. Brieger -1.00. f. Hoff- mann 25 Cts. Past. A. Rohrlack -2.00. from whose congregation -5.00. from Past. E. G. C. Markworth's parish at Caledonia -3.86, at Schroeder's Corner -1.96, at Pat River -2.00, at Firrmont Noad -1.03, at Frémont 60 Cts. at Wolf River -3.00.  
 For inner mission: Through Past. H. Stute from a member of the congregation? -1.00. From Jmmanuels congregation in Milwaukee -2.06.  
 For the building fund: From Past. Allwardt's congregation in Lebanon -25.00. From Rev. F. H. Prohl and his congregation in Dur-rang -5.00. From Pastor H. Radcke's congregation in Carver -3.00. From Wm. Bode in Courtland -5.00. Past. H. Fischer's congregation in Benton, Minn. -14.00. Past A. D. Stecher's congregation in Rantoul -7.00. Past. Allwardt's congregation in Lebanon -5.50.  
 Milwaukee, April 21, '76. C. Cijfeldt, Cassirer.

### Revenue to the Middle District's coffers:

To the building fund: from Past. Jäbker's congregation in Adams County, Ind. 5th consignment -100.00. From Past. Zagels Gem.: from H. OeNing -7.00. F. Fruchtenicht, A. Hockemeyer, Ch. Mirer each -5.00. H. Werke -4.00, H. Hormann, I. Bädler each -3.00. From Past. Stubnatzy's congregation in Fort Wayne -17.00. From H. Donselmann in Farmers Netreat -17.00.  
 To the synod treasury: from Past. Bösc's congregation at South Ridge -9.45. Past. Jäbker's congreg. -25.00. Teacher Boll- mann in Columbus -2.00. From the Women's Association in Lafayette -25.00. From Past. Fritze in Adams County -2.00. whose Gem. is -20.00. Past. Horst's branch parish in Franklin County -4.40. Past. Jor' Gem. in Loganport -6.00. Past. Karrer's Gem. in Bielefeld -7.00. Past. Knieis Gem. in Neu-Dittelsau -10.25. f. B. B. there -5.00. Past. Krafft in Archbold -2.00. Dessen St. Johannis Grm. -2.73. past. Lothmann in Akron -2.00. Whose Gem. -7.15. Past. Nützel's Gem. in Columbus -5.01. Past. Maacks Grm. in Sugar Grovr -5.90. Past. Jox's Gem. in LoganSport -12.00.  
 For Past. Brunn's Institution: By F. Carls in Ju- lietta -5.00.  
 To the orphanage in Mount Vernon: From an orphan friendc in Darmstavn -3.25.  
 For the Emigrant Mission in Baltimore: From Past. Jäbker's congregation -8.00.  
 For the emigrants - Mission in New York: By Past. Jäbker's Parish -16.00.  
 For poor students in Fort Wayne: From the Women's Club in Lafayette for Zage! -20. M. A part of the high time S - Collecte at W. Otte in Darmstad" -1.00. Friedr. Kruse -10.00. C. Wirmann, W. Nagel and Schumacher together -1.90.  
 For Heidenmission: From Past. Krafft's St. Johannis- Gem. -1.50. St. Jacobi- Gem. -3.22. St. Petri Gem. -2.55. St. Michaelis Gem. -1.29.  
 On the Hermannsburg Mission: By Past. Jäbker's congregation -25.00.  
 For poor students in St. Louis: From Past. Evers Gem. in Bingon for WambSganß -15.00. On A. Köne- mann's wedding for the same -10.70. A part of the HochzeitS-Collecte at W. Otte in Darmstadt for N. -5.00. From Louis Gerte for Karl Franke -4.00. N. N. in Aurora -3.00. Th. Maizer -1.00.  
 For Stud. Ponitz in Springfield: A part of the HochzeitS-Collecte at W. Otte in Darmstadt -4.00.  
 For d e deaf and dumb: From Karl Rose at Fort Wayne -1.00. From Unnamed by I. Melcher in Cleveland -3.00.  
 To the orphanage near St. Louis: From an orphan friendc in Darmstadt -3.25. From H. Donselmann in Farmers Retreat -10.00.  
 To the orphanage in Boston: From an orphan friend in Darmstadt -3.25.  
 To the orphanage in Addison: From an orphan friend in Darmstadt -3.25. Wedding - Collecte at Jdeker in Cold springs -5.50.  
 To the widow's fund: From Past. Jäbker's congregation -20.00. Past. Husmann's Gem. in Euclid -5.00. Collected at Pastor Bethke's wedding -12.50.  
 From Past. Schwann's Grm. in Cleveland -86.40.  
 Fort Wayne, Ind. March 31, 1876. c. Grahl, Cassirer.

### Received for the Casile - Garden - Mission:

By Cassirer Simon -41.13. From the congregation in Mar- insville -4.00. By Past. G. I. Müller -1.00. By Past. Bcyrcr -1.50. I. Hebrl -1.00. by S. Becker -1.00. by C. Otto -1.00. Past. L. Deubers Gem. -10.00. Past. Achenbach -5.00. I. G. Diehlmann -1.00. C. Mossar 50 Cts. Past. H. Horst -2.00. Past. Kündig -2.50. Past. Kornbaums Gem. -23.50. Past. Weisels sen. Gem. -20.10. By Kassirer Grahl -33.65. By the Gem. in Wolcottville -4.25. By Past. Adlrborg from readers of the parish bulletin -11.50. By Past. F. Sievers -2.00. n. n. -5.00. By Past. C. Jmnsen in Holstein from readers of his Sunday paper -6.41. By Rev. Bading from the Wisconsin - Synode -26.50. By Past. Endeward 30 Lts. By Past. Buchholz from N. N. -5.00. by Marcus Pfeifer -2.00. by Past. Th. Meumann -12.87. By Grm. in reserve by Past. Schmitt -4.81. By Kassirer Simon -7.93. Bon of the Gem. in Planitz, Saxony, by Past. Ruhland -15.00 in gold.  
 New York, April 1, 1876. I. Birkner, Kassirer.

### C. F. W. Walther.

For poor students received through Pastor Stiemke in Texas within the congregation of the same collected -10.50.

By Mr. Pastor König from the women's association of his parish -10.00 for Stud. lahn received with thanks. H. Wyrkrn"

**Death notice.**

Our synod has just been struck by a blow as hard as never before during the whole time of its existence. After all, according to His inscrutable will, God has pleased to remove our truly "reverend" pastor, Rev.

F. C. D. Wyneken, sen,

from the contending to the triumphant Church. On the doctor's firm advice and at the urgent request of his family, the Blessed was finally persuaded to move from Cleveland to San Francisco in the state of California for some time in the fall of last year. Here, in an acknowledged more favorable climate, it was hoped that, if God's gracious will be done, his visibly dwindling strength would be rejuvenated and the dear man of God would thus be preserved for the Church for at least a few more years. Unfortunately, it soon became apparent that the new place of residence would not have the hoped-for positive effect on his shaken health. Therefore, the time of his return to Cleveland had already been set, since his dear congregation, which revered him so much, had only let him go on the condition that, if he did not get well in California, he would return to them and end his days in their midst. But here, too, the word of the Lord was felt, "My thoughts are not your thoughts." At



St. Louis, Mo, May 15, 1876. No. 10.

On the fourth of this month, a heart attack suddenly and unexpectedly put an end to his dear life. In the home of his son-in-law, Pastor Bühler in San Francisco, he passed away gently and blissfully in the arms of his faithful wife who had hurried after him. With his heart now stands a heart still, as certainly no other has beaten warmer for God's kingdom in America. With him enters the grave a man who, almost forty years ago, was driven to America by nothing more than a fervent desire to seek out his abandoned brothers in the flesh and to bring them the blessed message of the Gospel of Christ, the Savior of sinners, and who, during all this time, belonged to the number of those few of whom the Holy Spirit testifies: "Who have offered up their souls for the name of our Lord Jesus Christ. (Apost. 15, 26.) A rich and highly gifted spirit, a truly evangelical preacher, "an eloquent man and mighty in the Scriptures," a pastor highly experienced in the school of severe spiritual temptations, a fearless witness to the pure full truth, a valiant fighter for the same, a faithful church watchman, a man without falsehood, A man without falsehood, whose whole being bore the stamp of straightforwardness and modesty, an enemy of all lies and hypocrisy, a true soul of Nathanael, in short, a righteous Christian and faithful servant of his Lord, who, however, in true humility knew only his weakness, not his strength, he is an example for whole crowds of preachers and laymen,

He was a spiritual father to thousands, their apostle to whole regions of America, loved and honored by all who knew him, one of the most beautiful ornaments and one of the most powerful armaments of our American Lutheran Zion, whose name will never decay, but will be and remain blessed as long as our Lutheran Church here remains worthy of its name.

Hopefully, a biographer will soon be found who will present to the readers of the "Lutheran" a vivid picture of the dear deceased, of the wonderful guidance of God which he experienced, and of the blessed work which God has accomplished through him, to God's praise and to the edification of the church of this last time. On the 13th of this month the beloved deceased's mortal remains passed through St. Louis, where on the following day, Sunday Cantate, a funeral service was held in the church of the Trinity District, of which the Blessed One had been the faithful pastor for a number of years. On the evening of this day the relatives traveled with the dear body to Fort Wayne, where the Blessed One had once first served the Lord in his church in America and where, according to the express wish of the congregation there, a similar service was to be held. When this news comes into the hands of our readers, the tired body of the deceased already rests in Cleveland in his burial chamber, awaiting the joyful call of blessed resurrection on the last day.

W. [Walther]

### **The first testimony of the pure doctrine in the city of Brunswick.**

The instrument through which God first brought the light of the Gospel to the city of Brunswick at the time of the blessed Reformation was a monk, Gottschalk Kruse. When he was 9 years old, his mother brought him to the monastery of St. Aegidien. For seven years he was not allowed to visit any of his friends. He did not take part in the ungodly life of the monastery brothers, he kept quiet and collected, although they often reproached him for not joining in. After he had taken his monastic vows, the abbot wanted to let him study at a university if he could get support from his friends. This pleased dear Kruse very much. He had always lived in great fear. He wanted to know how to come to God and be reconciled with Him. But his conscience always told him that he was not yet on the right path, no matter how strictly he kept the rules of his order and toiled with works in order to attain peace and blessedness. He believed that he would find the right way at the high school and was therefore happy about the proposal that had been made to him.

So in 1518 he came to Erfurth and sought the truth here to comfort and free his anxious conscience. But he did not find it here. He would have gone away if he had not shied away from the abbot and his friends. He stayed here for a year and a half and became a baccalaureate, not for the sake of vain honor, but to avoid the gossip of his monastic brothers.

When he returned to his monastery, he felt even greater anxiety and restlessness of conscience than before. He applied himself diligently to the study of the writings of the scholastics (papist theologians before the Reformation), but because he found in none what he sought, he finally decided to seek no more.

In such a sad state, God had mercy on him and sent him a pious and honest man, Peter Hummel. To him he complained of his anguish of conscience. He asked him if he had not heard of a highly honored doctor of the Augustinian order named Martinus, and if he had not seen the sermon he had written against indulgences. Kruse, however, still holding to the infallibility of the pope, answered: "What Martinus, Martinus! I have seen and heard such learned people as Martinus may always be; should he punish the holy indulgence which so holy popes have confirmed?" After some time the prior of the monastery came into possession of Luther's interpretation of the 110th Psalm. He gave it to Kruse to read. The latter, however, did not want to know anything about it, because it was written in German, and excused himself with the fact that he could not read German. But he finally accepted the book and read it with great eagerness. He soon felt the power of truth in his heart and became fond of Luther's writings and implored the booksellers to bring him whatever they could find of Luther's writings, be it German or Latin. In these writings he had found truth and comfort for his troubled conscience.

This gave him a heartfelt desire to hear Dr. Luther himself. He asked God for it and was heard. God directed the hearts of his friends to support him even longer. Thus he came to Wittenberg in 1520. He listened to Luther's sermons and lectures and had to confess that "he had learned more divine truth in one lecture than in all his previous studies.

When he had been here for a year, his friends insisted that he should become a master, but he did not want to know anything about it, because it was only a waste of money. The friends demanded that he not return home without an honorary title and, after writing many letters to him about it, finally got him to agree to become a Baccalaureus of Sacred Scripture. After some time they urged him to become Doctor of Sacred Scripture. After Melanchthon and others had removed his doubts, he agreed.

Thus, he returned to his monastery as a Doctor of Divinity at the end of 1521. His brothers, however, did not receive him kindly, because he had accepted the title of doctor without their knowledge and will, and did not allow him to take the position of honorary doctor in the monastery. He was satisfied with this and was content with his previous position and, like the other monks, did everything he could do with a clear conscience.

Around this time, the novices and young monks asked him to give them lectures and explain the Scriptures. He could not refuse them. In a locked chamber of the monastery, with the knowledge of the abbot, he interpreted the Gospel of Matthew to them, spoke to them of the glorious work of Jesus Christ,

and made it his special concern to teach them "the right true Christian freedom, so that their consciences would not also be caught up in the statutes of men, as his had been before. When the school rector at St. Aegidien and his colleagues heard about these lectures, they begged him to let them listen to them as well. The number of listeners increased with each passing day; priests and other people also joined in. Finally so many came that he had to hold his lectures in the dining hall. Such a crowd annoyed a part of his monastery brothers, as well as the priests, especially the mendicant monks, because they believed their reputation and their livelihood endangered. Therefore they showered him secretly and publicly with slander of all kinds. They shouted that he was teaching a new doctrine, that he forbade good works, fasting, prayers, that he had established a heresy school, and the like.

A secular prelate tried to have Kruse expelled from Brunswick at the Salzthal Diet in 1522. He claimed to have an order to that effect from the duke, Henry the Younger, who could not stand Kruse because he wanted to start innovations, introduce the new heresy and diminish the reputation of the Roman church. The abbot of the monastery, who had taken Kruse to Salzthal as a captain, complained about this and declared that this could not be the serious opinion of the sovereign. He pointed out to his enemies Kruse's sincerity and innocence, which they could take from his eyes and gestures, if they wanted, since he was on the spot. And when Kruse, who knew nothing about the matter, was called in and they noticed his loyal simplicity, they gave up the idea of banishment.

When he returned to the monastery with his abbot, he continued his lectures. Soon after, however, an edict of the duke was publicized, and at

The abbot was forbidden to accept the "Lutheran heresy", as the papists called the teachings of Luther and the Word of God, because it was contrary to the statutes of the Roman Church and only caused unrest in Christendom. The abbot and the whole monastery were threatened, the abbot sent him to one of the villages belonging to the monastery and situated outside the territory of the sovereign, Volkmerode. Here Kruse, according to his wish, could also practice preaching. But although he was now out of sight of his enemies, he was not out of their minds. They said the most horrible things about him, which he had neither thought nor said. A pious Patrician, Johann Homburg, who shortly before had been expelled from the city as a heretic for the sake of testifying to the truth, had visited him in Volkmerode out of Christian love and stayed with him for a week. This and the encouragement of his good friends provoked the enemies even more to speak all kinds of evil against him. Therefore, his friends sent him back to Wittenberg. Here he stayed for the summer (1522). The abbot of the monastery, convinced of his innocence and moved by compassion, took him back to the monastery, thinking that there was no further danger to fear from his enemies. Here in the monastery he obeyed in all things, as far as he could do it with a good conscience, patiently endured what he encountered, with desire to face the time when it would please the good God to bring the eternal truth of his word completely to light.

Now he was granted the lectureship, although he did not ask for it, and the abbot gave the order to explain the Holy Scriptures again in the dining hall. The abbot declared that he himself wanted to attend the lectures in order to cut off all suspicion. This time he used Paul's epistle to the Romans as a basis, because in it everything that is necessary for a Christian believer to know is taught. These lectures were also attended by "spiritual and secular" people, and the number of listeners grew with each passing day.

His enemies did not rest, however, and sought to make him suspect among the city council and the poor simple-minded people. They also declared his interpretation of the Epistle to the Romans to be heretical and did not tire of reviling and condemning him. And yet they wanted to be regarded as pious and holy people and to be honored as great prelates and pastors, who knew "almost as much about the divine Scriptures as the crow knows about Sunday," as Kruse himself writes, adding the sigh that God wants to give his simple sheep true shepherds, who do not seek their own, but what Christ is.

The enemies finally brought it about that he had to stop his lectures. In addition, there was the evil life of some monastery brothers, who were mocking the divine doctrine and abusing Christian freedom. The despisers of divine truth used this to blaspheme the pure doctrine and to speak ill of Kruse, as if it were he who taught such things, from which quarrels and disputes in the monastery originated, as if the Lutheran doctrine were to blame. They knew well that the pure doctrine did not approve of the ungodly life; they knew well that Kruse had not approved of it either, but had expressly taught that a shameful and vicious life was not at all Lutheran and Christian, but devilish; they also knew well that quarreling and strife with all vices had long been

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before Kruse appeared with teachings, had ruled in the monasteries.

But they were not yet satisfied with the fact that they had prevented Kruse's lectures. They would have liked to kill him. That was what they were thinking about. But God put an end to their advice.

Kruse had escaped again to Volkmerode around Lent 1523, where he also met the above-mentioned Johann Hornburg again. This Hornburg was an unflinching witness of the truth and therefore a thorn in the side of the Roman priests. These priests, who "only practiced daily in board games and other wickedness, which is not to be said, and served their belly", called his testimony sin against the Holy Spirit and the Christian church. At first they would not absolve him and admit him to communion. Then they brought him before the official, who did not deal with him as harshly as they would have liked, and settled the matter. They, however, who respected the transgression of human commandments more highly than sin against God's commandments, were not satisfied with this, but continued to heresy him. The man had dared to inform them "brotherly and secretly, with sealed letters" and to punish them, that they acted unchristian and against the divine truth. This, of course, was an appalling outrage in their eyes that an unlearned layman dared to punish them. They mockingly asked him where he had learned the Holy Scriptures and spoke blasphemous words about the Holy Spirit. Hornburg with the Holy Scripture was too strong for them, they could not refute him, he had to be eliminated. They tried the city council, but it imposed only a mild punishment on him. The priests insisted that Hornburg had to leave the city. After he had been in misery for over a year, he asked the city council to let him back into the city for the sake of his wife, children and food. The city council was inclined to grant his request; the priests, however, did not want to know anything about it. They feared that he would examine them even better and present the Scriptures to them even more diligently. They therefore shouted among the people: Dr. Kruse and Hornburg had set up a heretical school at Volkmerode and were not afraid to eat meat every Friday and during Lent! Finally they took their cause to the sovereign, Duke Henry the Younger. Volkmerode was attacked by 25 to 30 horsemen. One of the monastery brothers, who had just arrived, was knocked down and severely wounded, the pious Hornburg was wounded, captured and dragged to Wolfenbüttel to prison, Dr. Kruse was searched with bare swords in cellars, in chambers, under the hay and in all corners, but not found, since he was not always in Volkmerode.

Thus the good Lord had graciously averted the danger in which Kruse was hovering. He left immediately and did not return to the monastery. At the same time, he published a book in Low German: "Underrichtunghe, zu allen Christgelöwigen fromen Mynschen, besondern der Stadt Brunswyck, worummme hee gheweken uth synem Kloster". In it, he recounts his experiences, gives the reasons why he left, and asks the people of Brunswyk not to think anything bad of him. He admonishes them "to call upon God earnestly to give his lost sheep true shepherds who will no longer devour the sheep with the wool, as has unfortunately been the case so far.

but to feed and pasture them with the right true divine Word"; it would like to

Let no one be deceived by those who said that Dr. Martin's (Luther's) teaching was heresy and seductive, because he told the truth and their lies, so that they would go around and deceive some people.

The people of the world were to "take the Holy Scriptures into their own hands",

and the divine truth, so Dr. Luther began to teach earnestly, not to heresy and condemn so easily, so that they would not fall into God's judgment. He also addressed the "pious priests" and exhorted them "to ask God diligently to have mercy on them and soon to deliver them from the Babylonian prison".

They should not conceal, hide and suppress the real divine truth for the sake of temporal honor and good, or out of human fear. Finally, he confesses in his writing that he would rather make a living with the most menial of crafts than be a monk or a priest.

consumed with good days of the flesh, contrary to God's commandment, the sweat and blood of the poor with nothing but lies and contempt for God, while no one among them taught the poor people the Word of God and the right way to salvation, which they were supposed to do according to their office, but only brought forward a bunch of lies and other old wives' fables to fill their sackcloth, and did not care how the poor souls were treated.

They put themselves in Christ's place and attributed to themselves what belongs to Christ alone, that is, beatification,

Because they impudently taught: "Whoever gives them something, whoever benefits their monastery, whoever comes to their aid for their building and gives alms to the poor (?) monastery brothers (for their abundance and wickedness), will obtain the grace of God and will be partaker of all the good (?) works of their monastery and thus attain eternal blessedness"; because they taught that men become blessed by their works and merit, selling them their good works and making them partakers of them, they were really saying nothing else than: "We are Christ, because no one can make blessed but Christ.

In 1525, he published another book: "Van Adams unde unserm Falle unde Wederuperständinge" (On Adam's and our fall and our understanding), which is a summary of his lectures on the Epistle to the Romans. He dedicated it to Heinrich Reinhusen, a citizen of Braunschweig, who had asked him to show him recently the right way how one could best arrive at an understanding of the Holy Scriptures. Rehtmeier says of this writing that it is "abundantly clear from it that Dr. Kruse has well understood the doctrines of sin, of the traditions or doctrines of men, of the righteousness of faith, of true repentance, of the good works of believers, of Christian freedom, of the cross, and other remaining evangelical truths.

Thus the first testimony of the pure doctrine was given in Brunswick. Not much is known about Dr. Kruse's later work. He came to Selle and became pastor or superintendent there. Luther calls him Gottsalig in a letter from 1524. From this letter it is clear that Luther respected him highly and recommended him to Celle. He writes: "To Herm Gottsalig, the faithful servant of Christ in Zell. Grace and peace in the Lord. Finally I answer your threefold letter, my dear Gottsalig, one of which I received from the castle of Hoya, but the others I received from Zell. However, it has always turned out in such a way that the

The messengers, who had gone further, could not take my letter with them, and I did not know any other way to reach you. I am very glad that you are in cell and that my letters of charge helped you. -Waited Farewell and pray for me. Wittenberg, the Monday after Simon and Judah, in the year 1524. Martin Luther." (Walch XXI, 918.) G.

### **About Iowa.**

#### **I. The events at Wilton and Mr. Pro**

fessor S. Fritschel?)

In the Iowa "Kirchenblatt" of April 15, we find an article by Herm Prof. S. Fritschel about certain happenings in our congregation, in which he conceals the truth and trumpets the most unjust accusations to the world. Therefore we, the undersigned, some of the members of the congregation in Wilton, consider it our duty to give honor to the truth and to report the real facts in opposition to Fritschel's allegations.

Regarding the entrance, the professor says "that the pastors who left the synod tried to alienate their congregations from the synod, but the congregations that were torn loose began to return to the synod

without their help (?). The congregation in Wilton also protested against the resignation forced on them by Pastor Strobel and called upon the protection of the synod against their previous pastor. The latter had declared his resignation in Madison and soon after announced the resignation of the congregation to the presidium, which was recognized as a fact, because it could not have been foreseen that Pastor Strobel had sent in the declaration of resignation of his congregation without being instructed by it, without having even asked it about it, without having called a congregational meeting, until a letter arrived from Wilton with 22 signatures, protesting against the resignation of Pastor Strobel and declaring that the congregation still considered itself as belonging to the Iowa Synod and wanted to remain in it, as befits honest Christians. The District President, Prof. S. Fritschel, is also requested to come to Wilton on Feb. 20 to represent their cause."

We cannot understand how the professor can write like this, after the opposite has been testified to him without contradiction by our opponents. Immediately after the first service after his return from the synod, our pastor kept the entire congregation back, informed them of his resignation and the reasons for it, and how these were: 1. the irreconcilable contradiction in the standpoint of the synod, which continues to cause the isolated position of the synod, which is offensive to him, and challenges the fight of the Lutheran church against it, 2. the special doctrines of the last things, of the church and the ministry, and their openness. The particular doctrines of the last things, of church and ministry, and their open-question theory; 3) The article in the synodal order, that the synod is the holder of the church regiment, which in disputes of the pastors belonging to it, and

The "Lutheran" is not willing to consider the leaders of the Iowa Synod any further. After they have been revealed to everyone as thoroughly dishonest spirits, they belong to those of whom the apostle says: "And avoid such" (2 Tim. 3, 5.). Christian love alone seems to demand that the "Lutheran" open his columns a few more times to those who, unknown as they are, have to suffer from Iowa lies and slander and who have no other paper to defend themselves. D. R.

The pastor said that he would leave the congregations full freedom to do what they wanted, but he would have to resign if they decided to stay with Iowa. After the pastor had explained these reasons, he said that he would leave the congregation full freedom to do what they wanted, only he would have to resign if they decided to stay with Iowa. The congregation unanimously approved the pastor's move, and since they never joined the Iowa Synod, but only considered themselves to belong to it insofar as the pastor was in their association, they did not consider it necessary to break away by a formal resolution, but instructed the pastor to inform the presidium that they were unanimously going with the pastor. As before, the pastor also expressed on this occasion the desire to hold congregational meetings in order to get more light and agreement among each other about the burning questions in the church and congregation, and that he would therefore not write to the presidium before eight days, so that we could hold one or more meetings beforehand, in case even one person was in doubt about the legality and necessity of this step and expressed himself about it during this time.

But it did not come to one, and so the pastor reported the result to the presidium. The professor knows all this, how does he come to the impudent assertion that our pastor had not asked the congregation and had not been instructed by them? If we had known the Iowans better, we would have observed the strictest form, although it is doubtful whether this would have protected us against their injustice.

Prof. S. Fritschel continues in his article: "Above all, Pastor Strobel wanted Mr. Hein, a worthy, serious Christian member of the congregation, to be condemned as a Rottirer, because he had written the protest and caused the other 21 to sign it, instead of addressing the board and the congregation."

Here the professor does not want to know anything about the real facts of which he was informed by eye and ear witnesses. It was proven by facts that our opponents took the staying with Iowa only as a pretext to get rid of the pastor and that they would not get the signatures in an honest way". Hein and his followers were three times with a member of the congregation, whom they tried to get to sign by force and finally got him to do so, when they pretended to him that by doing so they were getting rid of the synod, when in fact they were committing themselves to the synod. Another did not want to sign, because he knew well that they wanted to expel the pastor, but did so when he was told that if he did not sign, the pastor would have to leave, and that by signing, he would be bound to stay. Just the part that now wants to stay with Iowa has never cared about the synod and its teaching institutions, and those who, according to their circumstances, made great sacrifices for the synod's teaching institutions, and to whom the congregation mainly owes the church property, are trampled underfoot by Fritschel and Gaß, and were even sued in court by their agitation as people who took away the church property from the opponents and wrongfully withheld it. Pastor Gaß took it so far that he promised the opponents to pay all legal costs on their side, while the supporters of the

Pastor were threatened with paying the legal costs if they did not let go of him.

Prof. Fritschel also knows well enough that they want our pastor gone because he cannot and must not admit that reformed practice is being carried out under the Lutheran name. This is the undisputed cause of the disunity in the congregation for almost ten years. Although Peter Hein was personally dissatisfied because he did not succeed in being the leader of the herd, he made common cause with those who want to be and remain reformed in the Lutheran church to expel the pastor and avoided the church soon after he was no longer the leader. Several times, the wardens warned Hein about his sinful activities; and since he had read the "Lutheran" with the conference proceedings in Wilton and pretended that he could not make sense of it, he was admonished to talk to the pastor himself, which he resolutely refused to do. Therefore, the whole board together with the pastor went to his house, where they found 6 members of the congregation with him, with whom Hein wanted to discuss how the herd without a shepherd could get a shepherd again, since Pastor Strobel was no longer their preacher and the congregation was still Iowaish, the pastor wanted to secretly bring the congregation to the Missouri Synod, had also taken money belonging to the Iowa Synod from the congregation's treasury and given it to the Missouri Synod, was in general a man to whom one could no longer go to church, by perverting the truth, which a pamphlet given to Hein by Pastor Gaß, no. 1. of the Iowa Ecclesiastical Review, proves. At these untrue accusations our blood ran cold, and when our pastor asked him how he could get information and advice



from Pastor Gaß, who had become his enemy, and how he wanted to prove in the pamphlet where he, the pastor, had distorted the truth, Hein answered: "You have to ask people like Pastor Gaß, they tell you the truth, but Pastor Strobel does not, in the pamphlet in question it says that the pastor has twisted the truth, where, he cannot say, because he does not understand the matter."

Since all further speeches would have been useless, we limited ourselves to holding a congregational meeting in 14 days to investigate this matter, with which everyone agreed. In the meantime, Hein tried to obtain the signatures already mentioned for two documents written by Pastor Gaß and copied by Hein behind the back of the congregation, one of which invites Prof. S. Fritschel to represent his cause, but the other demands immediate and unconditional affiliation of the pastor with the Iowa Synod, because this has the pure doctrine, and at the same time forbids him any connection with Missourian pastors. That Prof. S. Fritschel should come to the meeting was most carefully concealed by himself and his protégés, but the other letter was delivered to the pastor a few days before the meeting. All these facts are now, according to Fritschel's view, worthy and seriously Christian, at least the man who is guilty of it. Should one look for such a thing behind a professor of theology and the president of a synod?

But that is not all. Prof. S. Fritschel continues: "After a long refusal on the part of the pastor, the vote finally took place.

was held whether the congregation wished to belong and remain in the Iowa Synod. After first examining and ascertaining who of those present was entitled to vote and who was not, the majority (Mr. Rev. Strobel says in the "Lutheran" 18 against 12) declared in favor of remaining with Iowa."

The facts are now as follows: However, our pastor tried to prevent the vote because the question in question, as a question of faith and conscience, could not be decided by a vote and a vote would have to cause a split. The vote would only be permissible insofar as one could thereby learn who was on this side and who was on that side. Although the professor knew nothing to reply to this, he nevertheless enforced the voting by showering our pastor with the most unjust accusations. How just the examination of the right to vote can be seen from the fact that he allowed those to vote who wanted to be and remain reformed, who had therefore avoided the church for a long time and paid no contributions, and against whom the assembly in question was to make a final decision. He denied the right to vote to those to whom we granted it on his side. The result was now 15 for, and 12 against Iowa (that 18 for Iowa is a misprint, the professor knows well enough), while a fair vote would have been 15 against and 12 for Iowa, of which we have evidence.

This is what the professor calls "protecting community rights". May God have mercy!

Prof. S. Fritschel continues in his article and says: "Immediately after the result had emerged, Pastor Strobel declared that he was resigning from hour... and left the meeting with loud cursing. He was followed by two presbyters, who also resigned from office, one of whom also announced his resignation from the congregation, and a number of members who stood by him."

It is true that in consequence of such an outrageous injustice the pastor declared himself to be disinherited from his office by those who voted for Iowa, and immediately resigned the same, but it is also true that the real majority of the voting members of the congregation, and about two-thirds of the communicants, would not accept his resignation, in whose name he declared a protest to be lodged before he left the meeting, and this too is true, that he and the rulers would rather have abandoned everything for their own person than to make themselves partakers of the wickedness perpetrated by submitting to it. However, since those on the pastor's side stood by the congregational order, and since the entire church property belongs to them, who would do so even if there were only three of them, but the opponents brazenly violated the congregational order, it was natural that they asked the pastor and the leaders to preserve for them the church property entrusted to them.

Prof. S. Fritschel continues: "The congregational meeting now consisted of 18 members, who immediately elected him chairman in Pastor Strobel's place, whereupon under his leadership deputies were elected for the resigned presbyters, and they then proceeded to reappoint the pastorate. However, since Pastor Strobel resigned his office in great agitation, the congregation decided to send a committee to him with a request to resume the office in **the union of the Iowa Synod**. This friendly

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Pastor Strobel answered this request with a counter request, demanding the revocation of yesterday's decision, which outraged the congregation to no small degree."

But the matter is a bit different. The professor forgets that the 18 were not all on his side, that the very next day several of them bitterly repented of being seduced by lies and deceit, and that a significant number left the meeting when he took the chair. Nor does he seem to know anything about the fact that the committee in question told the pastor that they did not like to let him go if he did not want to stay when the congregation did not need to belong to any synod at all (which is the real wish of these people). When the pastor explained that according to the congregational order he and the congregation should belong to a confessional synod and that they should therefore join as soon as they had the necessary understanding and trust, they apparently agreed and wanted to have the conditions that the pastor set for those who voted for Iowa signed. But instead of doing this, they immediately summoned the pastor Gass from Davenport, who came the same day and on the following day, completely against all order, had a vote held. In order to bait our people, Pastor Gaß nominated Prof. S. Fritschel as candidate for the election, of whom he knew well that he would not be able to accept the call, but was not successful, because if those to whom the professor granted the right to vote had the right to vote, the congregation would have 35 members, of whom only twelve voted for the professor. Pastor Gaß was so surprised that he said that the matter was quite different from what the professor had told him and that the professor would probably not come now and that he himself would never come to Wilton again. Nevertheless, he demanded at the same time the delivery of the church keys in order to bring the matter to a conclusion; which we did not give him.

Upon this we immediately sent our pastor to a legal scholar in St. Louis to inquire how we should behave according to the laws of the land, which was also very necessary, since the professor came the same week with a student as a deputy and demanded the church keys, which he did not receive. Pastor Gaß now crossed out in Brobst's calendar the Iowa Synod and all Synods belonging to the Synodal Conference, from which we were not allowed to take a pastor, but left the Synods of the General - Synod and the General - Council as such, from which we were allowed to take a pastor. The same is said by Prof. S. Fritschel in his opinion. To all appearances, however, Gaß endeavored to bite off our pastor so that he would be appointed, for by him in particular our opponents were hounded until they sued our pastor and we had to appear with him in court on Maundy Thursday. However, since the matter could not be investigated by the justice of the peace, the trial was postponed until the district court in August, until which time we remain in possession of the church property, which the opponents tried to prevent by having the keys and deeds swindled away from us by a court order under the appearance of law, but the faithful God did not let them succeed.

This is how the Iowa Synod cares for its congregations, and no one will blame us if we ask the Lord to keep us from such care in grace. In any case, we would rather suffer everything,

than entrusting ourselves and our children to a Prof. S. Fritschel and a Pastor Gaß or their Sendlings.

Whether the misfortune brought about by them is their own responsibility or that of our pastor, the reader can judge for himself. We are of the opinion that those are to blame who rebel against God's word and the confessional writings of our church, and not those who take God's word as the rule and guideline of doctrine and life and want it to be taken. But that the Missourians should also be to blame for the misfortune caused by the Iowans is completely beyond our comprehension. Of course, nowadays it is customary to hold the Missourians responsible for all mischief in the church; in Wilton, too, there was no lack of the most unjust accusations against them. But what has the Missouri Synod to do with what our pastor has done or is supposed to have done? When and where did our pastor ask these gentlemen for advice? When and where did even one of them offer his advice. And yet it is a fact for Prof. S. Fritschel that the Missouri Synod recognized the misdeeds attributed to our pastor as justified. This would make one's mind stand still. This much we can say to the professor, that we do not need to read any articles against Iowa to get to know him and his kind. We have had enough from our own experience to last us a lifetime.

May the hour soon come when the Iowans will lose their eyes and especially Prof. S. Fritschel and Pastor Gaß will sincerely repent. Yes, may it please the Lord that through the storm that has come upon us the congregation be cleansed and purified, founded and promoted in growth for the glory of His name and for the salvation of many souls!

F. W. Brammeier. H. H. Brammeier.

P. Wacker. John Founder.

Jakob Stoll. Friedrich Maurer.

Carl Ruoff. Peter Marolf.

## II. An Iowa Yankee Trick!

Long ago I might also have delivered a side piece on the charges of Messrs. Iowaer in Wilton, Iowa, if I had had more time. But now I must not delay any longer, otherwise I would commit a grave injustice against Prof. S. Fritschel, who, according to the "Kirchenblatt" of April 15, does not seem to know the truth in my matter. He writes: "When last summer several of the pastors of our synod broke away from it, they also tried to alienate their congregations from the synod. However, the tide has already turned and the congregations that have broken away from us are beginning to return to us of their own accord. The Earlville congregation, for example, has just turned to us again for resupply."

But what shall I call this? Well, it is not the truth, consequently it is the untruth, and I cannot, as much as I would like to, absolve Prof. Fritschel from this lie. Although he did not dig the most in Earlville, although he did not do the clean work of a "sneak preacher" there and in Elkport in the last time, he did it nevertheless and therefore his words are untruths against his better knowledge and conscience. Lately, people have been digging everywhere in all kinds of ways, by letter and by sending writings, and they have also traveled themselves in order to find out more about the community.

fishing. Not long ago, President Großmann was in Prairie du Chien and sought to work there; one of the three advocates of Professors Fritschel, Pastor Helbig, was sent to a branch of Pastor Dejung, whose speeches are, of course, "a sounding ore and a ringing bell", and who therefore also rolled home with burnt fingers. And when we succeed, even if it is by a Yankee trick, we triumph out: the congregations begin to return to us of their own accord, without our help. It is a pity that one cannot write to the readers of the church bulletin how things stand, because some would find out and would be disgusted by such a "court of lies".

But I don't want to torture my dear readers and Herm Prof. S. Fritschel too long, but now finally tell them once the promised "Iowa trick".

After Pastor Dejung in Earlville, Iowa, had also seen at the last synodal meeting how everything was rotten in the synod and therefore had to separate from it, this resignation did not change anything in the relationship to his congregation, but the congregation was satisfied with it, although it did not publicly declare its resignation from the synod, because actually it had never belonged to it, indeed only after the resignation did the congregation organize itself by adopting congregational rules, in which it is expressly

noted: "the congregation does not belong to any synod. Yes, the congregation went one step further in declaring its separation from Iowa by appointing me, when Pastor Dejung answered a call to Prairie du Chien in October of last year, to serve as their pastor. I accepted the appointment, although I was already serving two churches and I also knew in advance that everything possible would be done by Iowa to recapture the church. However, everything went well for the first time, although I could feel the fire being stoked by some worthy members of the Iowa Synod, especially a certain Pastor Luz in Dubuque. About the end of February I heard that Luz had been there, baptized two children and married a couple, admittedly not church members, but he had nevertheless managed to obtain the key to the church. When I heard this, I stood up decisively against it. On that day, many things had been arranged, Luz had offered either to hold services himself every 14 days or to provide his own preacher, and a follower of his, also not a parishioner, had his own worm on his hook; he had let it be known that the parish in Dubuque would also pay something in parish salary. That is a good bait. Therefore, some members of the congregation were in favor of the appointment of their own pastor. And I myself; for I see that there should be someone who is on the spot, then he can fight the enemies much easier.

This we considered and decided, since a number of members were missing, to hold a church meeting over three weeks.

These three weeks were again diligently used by Pastor Luz to get the conspiracy ready for the congregational meeting. Already on the way I heard that Luz had wanted to hold a church service in Earlville 14 days before and had also invited my parishioners to attend, but that Sunday the weather had been so unfriendly that it had not been possible to go out. Whether

## 78

I could not really find out whether he was really there, at least the invitations went out. This is already a baseness of this man, which is unparalleled in impudence. Luther says: Such are not to be called false prophets, the name is too good, but donkeys, knaves and sneaks is the name for those who sneak secretly into the churches of another called servant.

I then held church service. After the sermon, the congregational meeting was to begin. Voting members, that is, those who had signed the congregational order, only 9 belonged to the congregation. Half of these were completely against Iowa, the other half were neutral, i.e. they could not yet see exactly what the difference between Missouri and Iowa was all about, since they had only read the Iowa church bulletin so far. The vote, therefore, but for influence, would have been undoubtedly against Iowa. However, before I could start the meeting properly, the whole trick became apparent. I had already noticed during the service that there were quite a number of young people in the church whom I had never seen before, and I could see my bitterest enemies sitting grandly and confident of victory. Well, these young people and the main opponents of mine had to become church members first, in order to vote, and therefore the church order went hemm from one to the other and with lead pen and laughing mouth this document was signed unread. There was a guard at the church door to make sure that no one slipped out. Those who had previously taken offense at some paragraphs now signed everything. Finally, my patience ran out, as well as that of some members of the congregation, two leaders and one congregation member. When I was given the congregational order at my request, I asked: "What is the point of these signatures? "We are voting members now," I was answered. I said: "That is never true, because it is written in the order" and then I read the order aloud. There it is said that whoever wants to join the congregation must report to the pastor and there pass an examination concerning his faith. If the pastor finds nothing to object to, he must announce it from the pulpit and six weeks later the acceptance takes place in the congregational meeting. I therefore solemnly protested against such injustice and with me those three members, but our protesting only caused us to be branded as disturbers of the peace and some of the new members admittedly asserted their right to vote in a rather boorish manner. Finally all but one had been fished out and now it was time to vote; it was not a question of electing a pastor, but a synod. The protesting members could not vote, of course, and did not vote, the more so the 15 new ones, two strips of paper did not matter, why not vote twice to be sure. The result was predictable.

Thus, beloved reader, the congregation in Carlville has returned "of its own accord" without the assistance of the Iowans. The Lutheran congregation there, however, is not yet in the Iowa Synod and will never get there; for who wants to consider that godless bunch, which tramples all law underfoot, as the Lutheran congregation? It is a mob on which God have mercy. Woe to them! but especially to the innocent Iowans, who lead such poor souls to injustice. - —

This happened on March 19, 1876.

Will Prof. S. Fr. now also share the truth with his readers? should make me very happy and do him honor. Johannes Vollmar, Past.

### **Theses on the articles and analogy of faith. \*)**

#### 1. Thesis.

Everything contained in sacred Scripture is to be believed and accepted for the sake of divine revelation at the loss of souls' bliss; hence the whole of sacred Scripture is called the organic foundation of faith.

2 Tim. 3, 16. Joh. 3, 36. Matth. 5, 19. Revelation Joh. 22,19.

#### 2. Thesis.

By articles of faith, however, we mean pieces or parts of the divine teachings that are prescribed for us to believe by God in order to attain eternal blessedness and that are also intimately connected among themselves and with the whole foundation of faith.

Rom. 12, 7. - Gal. 1, 8. 9. Matth. 15,9. 23,10.

Annotation. The older theologians of our church often use the word "articles of faith" in a narrower sense and understand by it such statements of faith that are not already known from reason, but can only

be recognized from revelation, such as the doctrine of the Holy Trinity, of redemption through Jesus Christ. Hence the later division into pure articles of faith, i.e., those that are known only from revelation, and mixed articles, i.e., those that are also partly known from reason, such as the existence of God.

3. Thesis.

The individual articles of our faith do not come into being only through so-called dogma-forming movements in the Church, or through the consensus of the Church, but they were clearly set forth in the Holy Scriptures from the beginning and were also believed by the Church at every time; although they were better recognized and more clearly explained at one time than at another.

Rev. Joh. 22,18. Gal. 1, 6-9. Ephes. 4, 5. 1 Cor. 1, 5. 7.

4. Thesis.

The articles of faith are divided into fundamental (basic articles) and non-fundamental.

1 Cor. 3:10-15.

5. Thesis.

The fundamental ones are those on which our faith is built, which generate faith and by which faith is sustained; which therefore we must know, or at least not deny, if we are to be blessed.

1 Cor. 3, 11. Ps. 118, 22. Ap. Gesch. 4, 12. 10,43. (Real reason). Ephes. 2, 20. (Doctrinal reason).

6. Thesis.

The fundamental articles of faith are again divided into primary and secondary, depending on whether a clear knowledge of them is more or less necessary for the attainment of salvation.

Heb 6:1, 2, 5:12-14.

7. Thesis.

The primary ones are those that are so necessary to know for the attainment of blessedness that he who has no knowledge of them cannot come to faith and be blessed.

Joh. 17, 3.

Compare the booklet: Die Evang.-Luth. Kirche die wahre sichtbare Kirche Gottes auf Erden. S. 104—108. 114—123. 100-104.

8. Thesis.

The secondary ones are those that are not absolutely necessary to know in order to attain eternal bliss, but which must not be denied if one wants to become blessed.

1 Cor. 15:16, 17.

9. Thesis.

The non-fundamental articles of faith are parts of Christian doctrine that cannot be known or denied without violating the foundation of faith in and of itself.

1 Cor. 3, 12.15.

10. Thesis.

Every article of faith has its seat in some place of sacred Scripture, i.e., it must be set forth in clear unambiguous words in some place of Scripture.

2 Petri 1,19. Ps. 119, 105. Ephes. 4,14.

11. Thesis.

The Church has no right to tolerate any error that goes against the clear Word of God, least of all a heresy, that is, a false doctrine, whereby any fundamental article of our faith is attacked or overturned."

Rom. 16, 17. 2 Joh. 10. 11. 2 Tim. 1,13.14.

12. Thesis.

By analogy of faith is meant the proper relation in which all the articles stand to each other; or the harmonious union of the individual articles of faith into a whole.

Rom. 12, 7.

13. Thesis.

Since God cannot have taught anything that contradicts this faith, all interpretations of Scripture that are not similar to this faith must necessarily be wrong.

2 Petri 1, 20. Rom. 12, 7.

## **Theses on union or brotherhood of faith and ecclesial community.**

(A template for the Illinois District.)

### **I.**

All true Christians stand in an inward intimate fellowship of faith and love. (Invisible Church.)

### **II.**

All true Christians are guilty of confessing with their mouths the faith they hold in their hearts. (Visible Church.)

### **III.**

According to God's will, the confession of faith should become a reality first and foremost by those who are united in the true faith and live together in one place joining together in visible congregations and organizing the public preaching ministry among themselves, for the common use of the means of grace, for the common practice of the works of love and for the propagation and spreading of the Kingdom of God on earth. (Local church or parish.)

### **IV.**

The guilty confession of faith requires all true Christians to hold and maintain confessional fellowship with all those who are of their faith as their brethren. (Confessional Church.)



## **V.**

The confession of faith also obligates one to flee and avoid all false prophets and to separate oneself from the confessional community of those who confess a false faith. (United Church.)

## **VI.**

The ecclesiastical separation from all false believers or entire communities of believers is

- a) no unkindness,
- b) no yard ride,
- c) no splitting,
- d) No hindrance to the kingdom of God,
- e) not against the article of the general invisible church,
- f) not against the due bearing of the weak.

## **VII.**

The ecclesiastical and fraternal communion of the orthodox with the false believers is most pernicious; it results in:

- a) Suppression of the truth and indifference to it,
- b) Seduction to error and strengthening of it, c) Doubtfulness and unbelief,
- d) Worldliness, chastity and sinful life and nature.

## **VIII.**

The right union is already there, where one stands in the community of the one right faith, and this union is therefore to be promoted with all zeal. (Lutheran Church.)

# **To the ecclesiastical chronicle.**

## **America.**

**About the General Council** we find the following report in the Leipziger Allgemeine Ev.Luth. Kirchenzeitung of April 14, the following report from America, probably sent in by Dr. Ruperti: "The circles of our Lutheran Church in this country have been stirred up and agitated by the decisions of the General Council on pulpit and Lord's Supper fellowship taken in Galesburg last fall to a greater extent than we in Galesburg could have dreamed of in those glorious, sunny autumn days and during the so fraternally unanimous deliberations of the Council. Some deputies of the English District Synod of Ohio and of the Pittsburg Synod raised concerns in the form of questions to the chairman, but this never disturbed the feeling of a very pleasant harmony. The peaceful Galesburg, however, now seems to have become a real storm castle (gale = storm), so it roars and waltzes and boils and hisses against each other from all sides. To my greatest astonishment, such a blatant unionism is developing in the American, English-speaking communities as one can hardly find more pronounced in Baden. The "Lutheran and Missionary," published under the direction of Dr. Seiß in Philadelphia, the most important English paper of the General Council, is most violently agitated over the Galesburg decision and immediately called for a storm with all its forces. One was so accustomed to stand in pulpit and communion fellowship with all Protestant denominations; one had in oneself and in the congregations such a degree of ignorance concerning the ecclesiastical differences, indeed the financial ground of many congregations was so much built on indifference to the doctrines of distinction that the ground shook under the feet of these unirritated people with Lutheran names. It is standing custom

among the English Lutherans of the General Council, and to a much greater extent in the General Synod, that on special occasions the pulpits are exchanged in the most liberal manner. At a recent synod of the Reformed in Lancaster, all Lutheran pulpits were occupied by Reformed. At church consecrations 2c. one loves to bring in the "prominent" preachers of the other churches. One believes that one owes this to politeness, thereby attracting a lot of lukewarm and lukewarm people who would be deterred by a clear sound of the trombone, and feels extraordinarily comfortable doing so. Whoever believes in Christ, no matter to which Protestant denomination he belongs, is invited to the sacrament, so that an almost unlimited communion takes place, and not only with the Reformed, but with all who are not Roman Catholics. Until now, in the General Council, in order to throw the "exclusives" a lump, it had always been bravely decided that Lutheran altars were only for Lutherans, and that altar fellowship was church fellowship.

At the same time, however, he had always very emphatically acknowledged the justification of the exceptions and left them to each individual pastor and his conscience. Thus the backdoor was finished. The exclusives had their right in the "rule", the liberals their part in the exceptions, to which of course belonged all the above-mentioned cases of civility and politeness. In Galesburg, the bravest of the representatives of these "exceptions" were missing, and they were shocked to hear at home that the back door was closed, that the exceptions were no longer mentioned, and that the rule had been declared to exist rightly according to God's word. With great vehemence, therefore, they now attacked the representatives of the Galesburg rule, resorted to the most personal insults and suspicions, and developed a truly astonishing ignorance of Lutheran doctrine. All passages of Scripture about unity in the spirit, about the unity of the host of JESUS CHRIST, about brotherly love were presented in order to attack the position of the "exclusives". The rule was to be accepted, but as a human one, and the exceptions were to have the same right. The "Lutheran and Missionary" went so far as to protest against the expression "Lutheran pulpits" 2c. because nowhere in Scripture does the word "Lutheran" occur, and there are neither Lutheran pulpits nor Lutheran altars, but only Christian ones. Yes, it even happened to him once that he claimed that the "rule" was not only not in Scripture, but against Scripture, because it was against love. That party claimed that the rule was not to reject anyone from the Lord's Supper or from the pulpit who did not believe in Christ.

loves and confesses. The doctrines of distinction about Christ's person, about baptism, the Lord's Supper, predestination 2c. are completely meaningless to her; Christ did not institute the Lord's Supper for the Lutherans, but for the Christians; every child of God in any "orthodox" denomination (that is what the Protestant sects call them) has the right to demand pulpit and altar from us, and we do not have the right to reject them. The confusion of minds is truly incredible. Even some English congregations in Philadelphia and in New York have been sent into the fire to protest against Galesburg; their reasons, however, are not from the Scriptures, but from the right of ignorance in these matters and from the desire not to be disturbed in the present state of mind. Nevertheless, the "Lutheran and Missionary" has a rather lonely position. It is true that almost all English congregations of the Council follow it, but all German papers are decidedly in favor of the Galesburg decision, with the exception of the paper of the Canada Synod. And to its great chagrin, the "Lutheran and Missionary" has not been able to close its columns to its most dangerous and important opponent. Dr. Krauth, professor at the theological seminary in Philadelphia and president of the General Council, has in some excellent articles defended the Galesburg decision in a clear and thorough manner with all the overcoming power of calm superiority and has defended the Lutheran Church against its pulpit being degraded to a Nedner's stage and its altar to a social room. Nothing could hit more sensitively than a blow from the hand of this man. Here and there, however, the level-headed began to raise their voices, albeit still very meekly and timidly. The more firmly the German leafletters stood up, and the vigorously conducted struggle leads to the assumption that the Council will soon fall apart into a Lutheran German half and a Uniate English half. The General Synod is triumphant. It stretches out its arms to the English and accuses them of separating from it, since they are so completely of their own mind. The Synodal Conference, on the other hand, rightly points out that what has never been united in faith must separate.

**Incest not permitted by law in America after all.** That it was recently permitted by a law in Massachusetts was reported by the "Lutheran" in the last but one issue. To our delight, we can report today that Governor Rice vetoed the bill that would make James Parton's alleged marriage to his stepdaughter legal. He declared "that the authorization of this was beyond the power conferred by the Constitution on the Legislature," apart from other reasons concerning civil society, morals, and religion, which were against it. The governor is obviously convinced that the legislature has not been given the power to legislate against the law of nature and to turn the state into a stable of all impurity. Incidentally, in spite of the veto of the governor, the legislature tried to push through the shameful law, but without success; for in the new vote, disgracefully, 88 still voted for it, but 114 against it.

W. [Walther]

### The Western District

held its meetings this year from May 3 to 9 in St. Louis, Mo. in the large school hall of Trinity Parish. There were presently 88 pastors, 31 teachers and 45 congregational deputies. Excluded were 15 pastors, several teachers and congregations. Many guests were present. The doctrinal discussions were again based on the presentation: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one. This time it was proven by its doctrine of the **foundation, validity, power and immutability of the means of grace and of conversion.**"

The congregation was filled with general sadness when the news arrived on Thursday that Pastor Wyneken, who had faithfully served the Lutheran Church in America and especially our Synod, had passed away. A funeral service was therefore held on Sunday evening, at which Pastor Büniger preached. The large Dreieinigkeitskirche could hardly hold the mourners.

Elected as delegates to the Synodal Conference were:

Prof. Walther,  
Prof. Schalter,

Pastor Brauer,  
M. Günther,  
Pastor Link,

Substitute:

Lucian Weiss of Fort Dodge, Umbach of St. Louis, Romans of St. Louis,  
D. Schmalz from Dubuque, a community member from

a parishioner from Glasgow,  
Palmyra.

## Resolutions of the Western District, concerning the Most Rev. Gen. Pres.

It has undoubtedly long been a well-known fact to most of us that the venerable general president, our dear Prof. Walther, is overwhelmed with work. However, only a few have a faint idea of the extent to which this is the case. For years, there has been much thought and talk about creating a remedy, but without success. Rather, this enormous workload has increased with the growth of the Synod. In particular, it is the immense correspondence that makes the burden unbearable and robs Prof. Walther of the time and strength he needs so much to exercise his office as President of the General Synod and Professor at Concordia College. This problem could only be remedied if everyone addressed his questions, concerns, reports and the like, which do not directly concern the general synod, to the district presidents concerned, the vice-president, or under certain circumstances also to the faculty or to other members of the faculty.

Since, furthermore, Professor Walther has so much to say during the doctrinal discussions of the synods, and it is absolutely desirable that he continue to do so, the synodal sermons should also be completely taken from him, because they not only attack the spirit but also the organs of speech too much.

But since all this would hardly be followed without a decision of the Synod, given the well-known willingness of Prof. Walther to devote himself to the service of the Lord and in love for the brethren, several members of the Western District Synod moved several resolutions to this effect at its meetings in St. Louis, which were adopted by the Synod. These are as follows:

1. Because Prof. Walther is robbed of so much time and energy by the large correspondence, which he owes to the general synod as its president and professor of its institution, it is hereby decided that from now on the members of our district shall only turn to him in such matters which "concern the general presidium", but all other matters shall be disregarded by Prof. Walther. Therefore, e.g. professional matters should be referred to the: District Presidents; doctrinal and conscientious matters should first be submitted to experienced members of the faculty, to the conferences and then to the faculties; disputes should first be submitted to the Visitor, then to the District Presidents and finally to the general Vice-Presidents, before they are brought before the general Presidents.

2. It is further resolved that the synodal sermon at the opening of the District Synod will no longer be preached by Prof. Walther, but by a preacher to be appointed by himself.

3. That these resolutions also be communicated to the "other" district synods and that they be requested to pass similar resolutions.

4. That these decisions are reported in the "Lutheran".

In the name and on behalf of the Honorable Synod of Missouri, Ohio and other St. Westl. Districts.

St. Louis, Mo. May 9, 1876.

C. F. W. Sapper.

### Revocation.

Since the undersigned some years ago sought in the Iowa Church Gazette to defend the Synod of Iowa against alleged unfounded and unjustified charges on the part of the Missouri Synod, he herewith retracts what he published, since he has had to experience for himself how the charges in question are unfortunately only too well founded and justified.

Wm. Th. Strobel.

### Death notice.

On April 28 this year died in the Lord teacher Peter Nickel at Iron Mountain, Mo. He leaves a widow with five minor children. H. Flaxbeard.

### Conference - Displays.

From June 12 to solder Buffalo Districts - Conference in Martinville. - O. Kolbe.

This year's first Iowa Pastoral Conference will meet July 6 through July 10 at Mr. Pastor L. Crämer's church at Fort Dodge. E. Wiegner.

The Baltimore District Convention will meet in Philadelphia on the morning of Tuesday, June 13. All brethren are expected to report to the proper place at the proper time.

H. Walker.

The South Indiana Concordia Conference meets June 13, forenoon 9 o'clock, at the church of the Rev. Tramm in Vinrmnes, and continues until the evening of June 18.

Timely arrival of the brothers is expected.

Evansville, April 26, 1876, M. Reidenbach, Rev.

### The Illinois - District

of the German Evangelical Lutheran Synod of Missouri, Ohio, et al. St. will assemble, will's Gott, at St. John's Church, Quincy, Illinois, from the 7th to the 13th of June.

All who intend to attend the meetings should register with both ?nstor loei (Rvv. üsitor, 111 8. 71,6 8t., Ill.) at least 14 days before the beginning of the same.

B. Burfeind, Secretary.

### Price - discount.

The Toledo - Wabash <L Western railroad sells return tickets at about 25 percent off at all stations. The other railroads entering Quincy charge full fare.

### The Northern District

of the German Evangelical Lutheran Synod of Missouri, Ohio, & a. St. is holding, s. G. w., its sessions this year from June 21 to 27 at Grand Rapids, Mich. - Theses on the Articles and Analogy drS Faith are available for discussion.

All those who are willing to attend are requested by the pastor loei H. Koch to contact him at least 14 days in advance.

Arrivals can get information about their quarters in the school - pub, corner of Bridge and N. Division streets.

### The Illinois Synod

Assembles for its sessions this year from the eighth to the thirteenth of June, at the church of the Rev. Meyer in Lincoln, Ill.

Guests want to avoid at least 14 days before the start of meetings at the l'ttstor loei. I. G. Göhringr.

### Arson! Church and rectory destroyed!

The small, newly formed Lutheran congregation in Amherst near Cleveland has been dealt a severe blow. A wicked hand set fire to the parsonage,

which was under construction and almost completed, the flames also took hold of the church next to it, and soon everything lay in ashes. Using an unfortunately committed formal error, the insurance companies now also refuse to pay. Both buildings were worth at least P3600.00. In addition, the poor community has about M000.00 debts. Its means were already completely exhausted by the purchase and construction. Therefore, it is now in no position to start even the most emergency construction again. And yet there is a promising field there. Should this be given up?

So help who can help- and fast!!!  
Adreffr: Rsv. I., Dainmalm,  
**I^ortir ^iniivrst,, I^orkün Oo., O.**

H. C. Swan.

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### **Ads.**

**Sermon** on 2 Cor. 5:17. preached on the second holy feast of Pentecost, 1874, at St. Louis, Mo. by C. F. W. Walther. Promoted to print for the benefit of the Dr. Martin Luther Orphanage near Boston, Mass. Meriden, Conn. published by C. A. Graves. Printed by the Wartburg Orphanage of the Evangelical Lutheran Church, Mount Vernon, N. I.

Read for yourself, dear reader, and you will agree with me that it is a most delicious gift which is offered to you in this sermon. It deals with the topic: How can a baptized Christian recognize that he is a good Christian? Awakening for the unconverted and comforting for the faithful, it describes in a doctrinal manner the effects of grace of the Holy Spirit, and shows in what the right

Pentecostal blessing and therefore also the true joy of Pentecost alone.

It is also highly gratifying that this publication is the first fruit to come out of the Wartburg Orphanage printing house. May God bless the efforts of the dear Pastor Hollis, so that many more similar fruits will grow out of the Wartburg printing house for the praise of his name and the spreading of the one, eternal truth.

Pastor Gräber, who had the sermon printed at his own expense, has earmarked the net profit from its sale for the benefit of the Dr. Martin Luther Orphanage near Boston, Mass. May your desire for mercy also help to give the sermon a wide circulation.

Price: 10 cents, for which it will be sent postage paid.

Available at the address:

Rsv. O. Orasiisr,

369 West Lleriaen, Oonn.

H. F.

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### Correction.

In No. 6 of the "Lutheraner" read in the receipt of Mr. Kassirrr Eißfrldt under the heading: "Zur Wittwenkasse" instead of P5.00 "von Pastor Jlentwig".  
Pastor Hertwig.

### For the Preachers' and Teachers' Welfare and Orphans' Fund

(of the Illinois District)

have been received

1. Contributions:  
By the pastors r W. Hrinemann, A. Detzer, W. Uffenbeck, J. Rauscher, C. W. R. Frederking, A. Francke, C. F. Hartmann, F. Ottmann each P4.00,  
M. Grolse K3.00, F. W. Schlechte P2.00. By the teachers C. H. Nagel, H. Bartling each G4.00.

2. Gifts:  
From Past. Heid's congregation in Peoria Q14.25. By Pastor Dörmann, collected at W. Thurow's wedding, P6.45. By Past. E. Riedel's congregation  
H9.25. From Wittwe A. Fuchs through Past. Hölder 50 lts. By Past. Schlechte collected: at Chr. Altag's wedding P4.75, at C. Ostermrrr's jun. wedding  
\$2.90.

Chicago, Ill, May 1, 1876. J. Wunder, Kassirrr.

### For the preacher and teacher wittwen and orphans coffee

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of April:

1. Contributions:  
From teacher Kilz 3.00. From pastors and teachers Th. Mirßler, Stiemkr, A. Sieving, Kleist, Seidel, Köhnke each P4.00.  
2. Gifts:  
From N. N. by Mr. Pastor A. Sieving in Lincoln, Mon. P2.00. From Mrs. Nieburg by Mr. Past. Kleist in Washington, Mo., P1.00. From his  
congregation there H7.40. From Mr. Past. Wiue's congregation at Brownsville, Mo., \$10.00.  
St. Louis, May 1, 1876. Oskar E. Gotsch.

For poor students received from the Zion's- District here ^4.00. From Pastor Sieck in Memphis O2.00. Don the werthen Frauenverein in Dubuque,  
Iowa, P2.00. From Friedrich N. P5.00. Through Pastor C. G. Schuricht from the werthen Frauenverein of his congregation H6.00 and from Mother  
Schuckrr O1.00.

Due to lack of space, the receipts of Messrs. O. Hanser, I. Birkner and H. Bartling had to be returned.

C. F. W. Walther.

### Changed addresses:

Lov. 6. dauterl>ae6, "lollnsdiii^li, 8om6rsot 6o., Du. llov. Oustus ^V. (Irain, 67 Havre 8t., Last lZoston, Llass.

<Ioün Deterson,67 Havre 8t., Last Losten, Alass.

3. Wilhelm, Oreenocli, ^llexlloo^ Oo., Da.

L. H. Dreidvr, 142 ^retior ^venue, VLicaxo, III.

The "Lutheraner" is published twice every month for the annual subscription price of one dollar and five and twenty Lent- for the au-wärtiae" Unlerschretber, who have to pay the same "orau-  
and send in the postage with the money. For the single numbers the price is ten cents.  
Only letters containing information for the editor are sent to the editor, but all letters containing business.  
Lt. O. Markov, Editor, 611 Main St., St. Louis, Mo., to be sent to. - In German, and this sheet is to be obtained through Julius Nannmann's Buchhandlung in Dre-adt.

Printing Office of the Synod don Missouri, Ohio a. o. State".

### The true Lutheran.

"I believe, therefore I speak; but I am greatly afflicted." Ps. 116:10.

"Lutheran I am!" - This is the word you hear from many mouths. In every country, in many a place, you will hear the glad tidings: "We adhere to Luther's teachings, we honor God's word, we are faithful Lutherans!"

He who professes Luther's teachings also bears Luther's name, and he who only calls himself Lutheran counts himself among Luther's seed. He who adheres to the Lutheran church proudly boasts to the whole world: "I am a Lutheran!"

It is, indeed, easy and convenient to call oneself Lutheran;

But says a saying: Trust, look, whom?

- DrauS may you realize this:

Not everyone is what he seems, is not, whether he thinks so himself, a true Lutheran.

Do you know who is truly Lutheran? --

Whoever believes, confesses and suffers, Whoever, as a true Christian, avoids all sin and injustice, Whoever warmly loves his Savior. Who surrenders to Him body and soul: - He is a Lutheran.

Only the one who stands in true repentance, who feels fear in Hollen, who goes into himself as a lost man, who writhes in the dust before God; who is sorry for his misdeed, who cries out fearfully for mercy, becomes a Lutheran.

When the sweet word of grace refreshes his thirsty heart, And he sees the poor sinner's refuge, the Savior, in it, When then the night of sins passes, Then it is faith that makes him a true Lutheran.

He lives by the gospel, His element is grace, law and sin are now mute, no harm touches Him henceforth.

## St. Louis, Mo, June 1, 1876. No. 11.

Quite boldly he lifts up his head, Boasting happily, because he childishly believes, "I am a Lutheran!"

But the fact that the candle of faith burns, certainly does not remain hidden;  
He who believes also confesses with his mouth, As today, so tomorrow.  
The faith that is in the heart is always confessed by a devout Christian, confessed by the Lutheran.

The true Lutheran lives  
In the word of eternal truth;  
He sticks to it with all his soul,  
From the word he departs not a hair's breadth: "Here I stand, - see my banner, I cannot help it, God help me, I am a Lutheran!"

From the good vine one ran  
Lots of noble, sweet grapes;  
And he who belongs to the Lord also proves his faith by good works early and late, and thus shows himself to be a true Lutheran by word and deed.

Satan and the vile world cannot carry him. Who keeps to the pure word. And must plague him very much;  
You heap upon him shame and mockery; you jeer at him, "Where is your God?  
You poor Lutheran!"

Come, you enemies, get your reward; scoff, mock, rage, rage.  
Hie sword of the Lord and Gideon!  
I know who keeps me safe.  
God is still with us on the plan, The word you therefore must leave stand, I remain a Lutheran! - —

Lord God, help me at this time, that I may keep my word, that the power and cunning of the enemy may not drive me from the truth.  
Help me that I may believe, live and die And one day inherit bliss As a true Lutheran!

E. W. K.

### By what is Christ and His Word denied?

The sin of denial, this great, terrible sin, is more common than is usually thought. It is committed by many without them knowing it. Many are deniers and consider themselves confessors; they die with the delusion that the Lord will also confess them before his heavenly Father on the last day and will learn to their horror that they have deceived themselves when they hear the Lord's judgment: I do not know you. For everyone who has denied the Lord, whether openly or secretly, grossly or subtly, and who has not repented, he will also deny before his heavenly Father. This should fill every Christian with a holy fear and provoke him to think with all seriousness about how this sin is committed, so that he may guard against it with all seriousness. Therefore, the dear readers will certainly like it if they are made aware of some main points of this question.

That the Jews, who blaspheme the Lord of glory most abominably, and that the Moslems, who in like manner reject and revile the Lord, are also deniers of Christ, is well recognized in Christendom. The same is true of the unbelievers and scoffers who, although born in Christendom, nevertheless reject the Christian religion, do not want to know anything about Christ, blaspheme him, and declare the Bible to be a book of fables and lies. Oh, how great is their number, especially among our German compatriots! "Oh that I had water enough in my head," every faithful servant of the Lord must say with Jeremiah, "and that my eyes were fountains of tears, that I might weep day and night for the slain of my people!" Cap. 9:1.

But the number of deniers is not limited to these. They deny the Lord in a gross way quite obviously. They say frankly: We do not want to be Christ's disciples. "We do not want this one to rule over us." "Let us break their bands, and cast from us their cords." Besides these, there are others who know how to cover their denial,

although it is just as abominable. They are those who still want to be regarded as Christians, and yet freely say that not everything in the Bible is truth, who deny the Holy Trinity, who do not confess Christ as the true God, but consider him a mere man, albeit a great wise teacher, and do not acknowledge him as the Savior, who by his doing and suffering obedience has redeemed us from sin, death, the devil, and hell, and reconciled us to God, and through faith makes us blessed. In Germany, these include the so-called Protestant Vereiner. Here in America they mostly call themselves Protestants, free congregations. Among the Americans they are the Unitarians, Universalists, Liberal Christians. They obviously do not belong to Christianity.\*) By the fact that they also use the expressions: Father, Son and Holy Spirit, Lord Jesus, Savior, Faith and others, one should not be misled. They use them in a completely different sense, they use them to catch the simple. The Christ they speak of is quite different from the one Christians believe in. Their Christ is not true God and man, who died for our salvation, but a mere man who taught how man must begin to make himself blessed, and who died for his teaching. They deny the Christ whom the Bible proclaims. They do not worship the true God. He who denies the Son does not have the Father either. "Therefore we freely conclude that all those are idolaters, blasphemers, and outside the church of Christ, who hold or teach otherwise." (Apol. Art. 1.)

As great as the number of these deniers is, the number of confessors of Christ would still be great if all Christians were such and no deniers were to be found among them. But, God be lamented, even among those who are called by Christ's name, there are many who deny him. It is true that we do not hear mockery and blasphemy against Christ's person and work and word from them, as we do from the unbelievers. But not all accept him as he was made by the Father for wisdom, for righteousness, for sanctification and for redemption. 1 Cor. 1, 30. We do hear in general: Christ is our Master, we are His disciples. But it is not enough to say this, but also to prove that he is our master in truth, and that we are his disciples. Therefore the Lord says John 8:31: "If ye continue in my sayings, then are ye my true disciples." Christ does not leave it up to his disciples what and how much they want to accept from his word, but he wants them to stay with his speech, that is, with everything he has spoken, that they only hear his voice and do not know the voice of strangers, Joh. 10, 5. 27. that they only let him speak and listen to him, 1 Sam. 3, 10. that they do not deviate from his word, neither to the right nor to the left, Jos. 23, 6. that they do nothing to it and do nothing of it, 5 Mos. 4, 2. that they believe him in all his words.

Whoever therefore does not abide by the whole speech of Christ is not his true disciple, does not confess him in truth as his Master. Whoever does not accept Christ in one part, does not seriously accept him in the other parts either. Christ's word cannot be divided into pieces and parts. He who departs from it in one part denies the whole. Whoever denies the

The Swedenborgians are also to be counted here, since they speak blasphemously of the mystery of the Holy Trinity.

He who denies the word denies the one who spoke it. He who does not believe all the words of Christ, who does not confess as true all that he speaks, makes him a liar, denies him as the truth. Christ and his word are therefore denied not only when one denies the whole word, but also when one drops individual pieces, when one drops even one piece of heavenly truth.

This shows what we have to think of false teachers who consider the Bible to be God's Word, but who hold and defend certain false doctrines contrary to the Holy Scriptures. They deny Christ and his word. The apostle says: "There were also false prophets among the people, even as there shall be false teachers among you, which bring in corrupt sects, and deny the Lord that bought them, and shall bring upon themselves swift condemnation." 2 Peter 2:1 These harsh words are not spoken by the apostle of such false teachers who reject the Bible altogether. The text and context clearly show that he is speaking of those who leave the holy Scriptures, of which he spoke shortly before, but introduce pernicious heresies alongside them.

The papists, for example, do not say that the gospel is false, they also say that Christ, our Savior, died for us, and yet they deny the Lord who bought them in a most frightening way. Among other pernicious doctrines, they have also introduced the one that man must atone for his sins himself with works and do enough. Luther writes about this passage: "Thus we say: If you take away your sin yourself and blot it out, what has Christ done? You cannot ever make two Christs who take away sin. He alone shall and will be the one who takes away sin. If this is true, then I cannot presume to take away sin myself. But if I do, I



cannot say nor believe that he takes it away. This then is called denying Christ. For though they think Christ is a Lord, yet they deny that he bought them. They believe that he sits up in heaven and is a Lord, but that his real work is to take away sin, they take that from him and attribute it to their works. So they leave him no more than the name and title; but his work, his power and his office they want for themselves." (E. A. 52, 239.)

The Reformed sects, including the Methodists, say that the Bible is the Word of God, that Christ is true God and man, and that he is our Savior; but they have also introduced terrible heresies, e.g. about the Holy Communion, in that, contrary to the clear words of Christ, they do not want to believe that in the Holy Communion his true body and his true blood are distributed and taken. Thus they deny the Lord, they rob Him of the honor of His wisdom, omnipotence, truthfulness, omnipresence and goodness. "It does not help them either," says Luther, "to say that they think much and great of God's words and the whole gospel everywhere else, except in this piece alone. Dear, God's word is God's word, that must not be much menkelns. Whoever blasphemes and blasphemes God in one word, or says that it is a small thing that he is blasphemed and blasphemed, blasphemes the whole God and disdains all blasphemy against God. There is One God who cannot be divided, or praised in one place, reproached in another, honored in one word, despised in another....

This is what St. James means: "He who is guilty in one thing is guilty in all things. Jac. 2, 10" (That these words of Christ: This is my body 2c. still stand firm. E. A. 30, 28.) Further: "Nor does it help them to boast, as they otherwise rightly teach and praise Christ in other things. For whosoever earnestly denies, blasphemes, and profanes Christ in one thing or article, cannot in any other place teach or honor him aright; but it is vain hypocrisy and deceit, be it what it may. For so it is called, Christ wholly lost or wholly retained." (ib. 131.) Therefore, let no one say that it is not much of a matter that the Reformed, Methodists, Baptists and others are not right in some points, since they otherwise teach the Word of God; nevertheless, one can join them and must not completely reject them. Those who speak in this way do not consider what a terrible denial of Christ it is to contradict him even in one thing, do not consider that if someone does not believe Christ rightly even in one word, but prefers to follow reason, he cannot sincerely believe him in his other words either. Luther writes: "It is certain that whoever does not believe an article rightly, or does not want to (after he has been admonished and taught), certainly does not believe one with sincerity and right faith. And whoever is so bold that he may deny or punish God with a lie in one word, and does this willfully against and above that which he was once and twice admonished or taught, may also (certainly does) deny and punish God with a lie in all his words. Therefore it is: round and pure, believed completely and all, or believed nothing! The Holy Spirit cannot be separated nor divided, that he should teach or make believe one thing true and the other false; except where there are weak ones who are willing to be taught and not stiff-necked to contradict. Otherwise, if it should apply that each one should be without harm if he denies one article because he believes all the others to be true (although this is impossible in principle), then no heretic would ever be condemned, nor would any heretic be able to be on earth. For all heretics are of this kind, that they first begin at one article alone, after that they must all be denied afterwards and all together; just as the ring, if it gets a bristle or a scratch, it is no longer good at all, and if the bell bursts in one place, it also no longer rings anything and is completely useless. (Short Confession of Holy Communion. E. A. 32, 414. 415.)

It is therefore not to be joked about. The carelessness with which some play with error and, out of ambition or for other reasons, against their better knowledge and conscience, despite having received admonition, accept, retain and defend even one error, will cost them dearly. How they will tremble when they receive their judgment with other deniers of Christ!

What a terrible punishment will therefore also befall those who fall away from the recognized truth and join a false-believing community. For such deny Christ and his word terribly! Whoever converts to the Anabaptists, for example, must deny his baptism, in which he put on Christ, in which Christ poured into his womb all the goods of his grace, forgiveness of sins, life and blessedness, and consider it an abomination. Whoever converts to Pabstism must renounce the Lutheran doctrine, which is no other than that of the Lord Christ and the apostles, must declare himself to be the Antichrist and thus against Christ, must curse Christ, because he has not accepted the

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The doctrine of the Antichrist, in which Christ's salvific doctrine is cursed. For example, in the decisions of the Tridentine Council it says: "If anyone says that men are *formally* justified by the righteousness of Christ (so that their righteousness consists in it), **let him be accursed**. If anyone says that men are justified either by the imputation of Christ's righteousness alone, or by the forgiveness of sins alone..., or even that the grace by which we are justified is only a favor of God, let **him be accursed**." (Less. 6. de<sup>u</sup>st. 6. 10. 11.)

Already during their lifetime such deniers often reach their punishment. They often feel already here infernal agonies for their denial. The story of the sad end of Francis Spiera is well known. In 1681, an apostate wrote in a letter to a Lutheran theologian, among other things, the following: "The Furies (the spirits of vengeance) have now shown me for several years how hot the fire of hell burns. I have sought consolation in the hope of God's mercy and have used means several times to deprive me of all memory, but after clouds of sleep and wine I have been put to the former torture."

Without denying Christ, therefore, one cannot participate in any union or alliance in which those who deviate from Christ's word are granted justification. Whoever joins with those who cherish false doctrine joins with those who deny Christ and makes himself partaker of their denial. By making common cause with them, he clearly shows that the Lord Christ with his heavenly truth is not close to his heart. He who suppresses the confession of truth in order not to disturb human peace and unity with the false believers esteems this peace with men higher than truth, higher than Christ. "No," says Luther and we with him, "not to me, dear sirs, of peace and love. If I strangle a man's father and mother, wife and child, and want to strangle him as well, and then say, 'Peace, dear friend, let us love one another; the matter is not so great that we should disagree; what should he say to me? Oh, how he should love me. So the fervent ones strangle Christ, my Lord, and God the Father, in his words, and my mother, Christianity, and my brethren, and want to have me dead, and then they say, I am to have peace: I should have peace, they want to cultivate love with me". (That these words: "This is my body" 2c. still stand firm. E. A. 30, 27.)

Whoever unites with false believers also denies the Lord, because he despises his word, in which he teaches us that we should keep to the orthodox church and avoid heresy. For thus it is written, "And let us observe one another with provocations of love and good works, and not forsake our assembling together, as some do; but let us exhort one another, and that much more, as ye see the day approaching." Hebr. 10, 24. 25. "I hate the assembly of the wicked, and sit not with the ungodly. I stand, O Lord, at thine altar, where the voice of thanksgiving is heard, and where all thy wonders are preached. O LORD, I love the place of thy house, and the place where thine honor dwelleth." Ps 26:5-8, "Where thou dost cleave unto me, I will cleave unto thee.

I will stand by you, and you shall remain my preacher. And where thou teachest the pious but from the wicked, thou shalt be my teacher. And before thou shouldest fall unto them, they must fall unto thee." Jer. 15:19. "But I exhort you, brethren, that ye take heed to them which cause divisions and vexations beside the doctrine which ye have learned, and depart from them." Rom. 16:17. "Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15, "If any man teach otherwise, and abide not in the wholesome words of our Lord Jesus Christ, and in the doctrine of godliness, he is darkened, and knoweth not any thing, but is addicted to questions and wars of words; . . . thou art from such." 1 Tim. 6:3-5. "Avoid a heretical man, when he is admonished once and again." Tit. 3:10. "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." 2 John 10:11. From these sayings, of which the holy Scriptures are full, it can be clearly seen that those who consider it indifferent to which church one belongs, who can also remain in a community of which they know that it has errors, strive for a union with false believers, who form a community in which truth and error have equal rights, who act directly against the clear word of the Lord, so that syncretism and unionism are nothing other than disregard for the word of Christ, nothing other, therefore, than denial of Christ.

We now also look around among those who want to be Lutherans and orthodox confessors. Unfortunately, we find a large number of deniers of Christ and His heavenly truth among them as well. First of all we have to mention such bodies in which, contrary to the word of the Lord, doctrinal discipline is not practiced, in which error is tolerated. This happens in the German so-called Lutheran churches, where the grossest heresies are tolerated and regarded as belonging to the church community. The pure doctrine is insolently mocked in the General Synod, which has not only abandoned important doctrines of the divine word, e.g. of Holy Baptism and Holy Communion, and accepted all kinds of sectarianism, but in which church fellowship with false believers is also part of the order. Even in the *General Council* and what is attached to it, toleration of error and pulpit and altar fellowship with false believers is still going on. Although its representatives made a good confession at last year's meeting, what a storm arose against it! It is obvious that bodies called "Lutheran", in which error is tolerated, deny Christ. For we have seen that whoever denies even one truth, thereby denies them all, denies the whole word of truth, denies the Lord who spoke the word. If a community tolerates error, it tolerates the denial of Christ, and thus makes itself guilty of the denial of Christ, in spite of its orthodox name.

There is a large number of undecideds, neutrals, who, like the Israelites once, limp on both sides, who are neither cold nor warm and want to serve two masters, who, in order not to spoil their popularity, out of complacency, out of fear of man, out of avarice, do not seriously confront every error. When it is necessary to make a serious confession, they should avoid those who do not want to spoil it with the resolute confessors and those who pay homage to error, and they should give a friendly word to these and those. But the punishing word of the prophet Elijah: "What do you limp on both sides?" 1 Kings 18:21, the word of the Lord: "No one can serve two masters, either he will hate one and love the other, or he will cling to one and despise the other", Matth. 6:24, the word of the Lord: "Because you are lukewarm and neither cold nor hot, I will spit you out of my mouth", Revelation 3:16, - brands such neutrals and indifferents as deniers of Christ and his word. There is only One Lord and One Faith, Ephes. 4, 5. There is no middle ground between truth and error, there is no mediation between the two. Here only applies: Either or. He who is not with Christ is against Him, Matth. 12, 30. He who does not stand firm with the truth does not stand firm with Christ, he denies Christ.

Those who do not always confess Christ and his word are related to them. Many think that they can have the true religion in their hearts, even if they do not always confess it with their mouths; it does no harm if they conceal it at times or remain silent about error. They like to refer, but falsely, to the word of the apostle: "Send yourselves into the time. Thus, in certain societies, some try to conceal the fact that they are Lutherans, or when they travel through papal countries where a confession could bring danger, they pretend to be papal as well. In the churches of the false believers, many pose just like them, and do not show by anything that they do not approve of the false faith.

Papists allow those who have converted to them to keep their conversion secret. They allow their people in general to conceal the Roman religion at times and to feign another. But this is papist, Jesuitical. God's word demands confession of the truth at all times. "But be ready always," says the

apostle, "for the responsibility of every man, which requireth the hope that is in you." 1 Peter 3:15. Confession is inseparably connected with faith. "If one believes with the heart, he is justified, and if one confesses with the mouth, he is saved." Rom. 10, 10. David and Paul say, "I believe, therefore I speak." When and where confession is omitted, denial certainly takes place. He who is silent about error, where he is called to testify against it, gives his consent to it by his silence; such a one denies.

There are no cases in which a Christian could be excused from confessing. There are cases where his speech is not exactly required for confession, but then his silence is also a confession, in that he, who otherwise makes no secret of his faith, indicates by his silence that he will not give the holy things to the dogs, that he will not throw the pearl before the swine, Matth. 7, 6. that he will avoid a heretic man who has already been admonished once and again, Titus 3,10.

Not infrequently, those who do not want to confess always and everywhere use ambiguous ways of speaking. They answer questions not according to the sense in which they are asked by the enemies but according to the sense they keep in their hearts, so that the enemies can interpret them for themselves as well.

nes. It is this well-known Jesuit praxis. The Jesuit Gury answers the question whether one, questioned because of his faith, can use ambiguous words, with yes, if he is asked by a private person. (Ovllix. tk. llior. p. 129.) Many who otherwise want to be orthodox are also guilty of such Jesuit ambiguity, if an open honest confession seems uncomfortable to them. Should such an ambiguous confession please the Lord Christ, who is truth itself? Certainly not. Certainly it is a shameful denial of Christ.

No better are those who outwardly present themselves as orthodox confessors, but in their hearts believe differently than their mouths speak. The heretic Arius, for example, asked to make a confession of his faith under oath, handed the emperor Constantine a confession of orthodoxy, but had hidden an Arian confession in his bosom, and now swore that he believed this confession to be true; however, he did not mean the orthodox confession handed to the emperor, but the one hidden in his bosom, which he secretly held with his hand. That such alleged confessors are nothing but deniers in the eyes of the Lord needs no proof. The Lord often reveals them as such even here.

Not a few consider the Lutheran confession to be right, but are ashamed of the Lutheran name and deny it if they are to suffer ridicule and scorn for its sake. Such do nothing less than deny the truth, even Christ. Whoever wants to confess Jesus should also confess those who have faithfully confessed and preached him. He who denies Christ's faithful witnesses denies Christ Himself. Therefore Paul writes to Timothy, "Therefore, do not be ashamed of the testimony of the Lord, nor of me, who am His bound." Luther says: "I see that a good admonition is necessary to do to those whom Satan now leads to persecution; among whom are some who think that they will escape danger by saying, when they are attacked, that I do not hold with Luther, nor with anyone, but with the holy gospel and with the holy church or Roman church; so they are left in peace, and yet keep in their hearts my doctrine for evangelical and remain with it. Truly such a confession does not help them and is just as much as denying Christ. Therefore I ask them to see reason. It is true that you should not say in body and soul: I am Lutheran or Papist; for no one died for you, nor your master, but Christ alone, and you should confess yourself a Christian. But if you think that Luther's teaching is evangelical and the Pope's is unevangelical, you must not throw Luther out altogether, otherwise you would also throw out his teaching, which you recognize as Christ's teaching; but you must say: Luther is a jack or a saint, I am not interested in that; but his teaching is not his, but Christ himself. For you see that the tyrants do not deal with killing Luther only, but they want to destroy the doctrine; and because of the doctrine they touch you and ask you whether you are Lutheran. In this case, you must not speak in platitudes, but freely confess that Luther, Claus or George preached him. Let the person go, but you must confess the doctrine. So also St. Paul writes

lus to Timothy, 2 Tim. 1, 8: Do not be ashamed of the testimony of our Lord, nor of me who am bound for His sake. If Timothy had been enough to confess the gospel, Paul would not have commanded him not to be ashamed of himself, not as Paul's person, but as one who was bound for the sake of the gospel. If Timothy had said, "I do not hold with Paul, nor with Peter, but with Christ," knowing that Peter and Paul taught Christ, he would have denied Christ himself. For Christ speaks Matt. 10 of those who preach him: He that receiveth you receiveth me; he that despiseth you despiseth me. Why is this? Because they keep his messengers (who bring his word) in this way; therefore it is the same as if he himself and his word were kept in this way." (To take of both the form of the Sacrament. E. A. 28, 316 f.)

Many consider the Lutheran confession to be right, but because of their desire for separation, they do not want to go together with those who have joined together to form a true-believing congregation for this purpose, or others who have belonged to such a congregation separate from it again and no longer want to confess with it, but stand alone. But we have seen that it is the will of the Lord that we should not be ashamed of his confessors. And his words: "Whoever confesses me before men, him will I confess before my heavenly Father," imply that his Christians, who are all to testify of him, should, wherever they have the opportunity, publicly stand with those of whom they know that they also testify for Christ and his unadulterated truth. Those, therefore, who do not join other true confessors where they can or separate themselves from them, do nothing less than deny Christ, because they do not want to know anything about true confessors of Christ, or break away from them, do not want to confess Christ with them.

(To be continued.)

G.

**It's a story that must have been common twenty-five years ago, but still happens today.**

This narrator should visit one of those congregations that tend to form in younger settlements and eagerly demand to establish the preaching ministry in their midst. All arrangements have been made for this purpose. Meanwhile, before this is possible, the people are visited from time to time from a distance of 56 miles. Railroads do not yet lead to that area; however, the mail car can be used if one is so fortunate as to find it not already occupied. The people had wished to be able to have communion during the Easter season. Who should not gladly comply with this wish? Therefore, the journey was begun, although in the more northern regions this time often coincides with the thaw and with the worst condition of the roads. So it was just this time. The first seven miles were happily covered on the mail wagon. At this first postal station, however, we had to wait four hours for the second mail car coming from another direction. The postmaster assured me when I asked about it. The postmaster assured me on my question whether I would also find place: certainly; he wanted to be also already helpful. The day was drawing to a close, and the mail arrived.

heavily loaded with men! The guide regretted that he could not take anyone with him; the road was too bad now. There was nothing we could do about his reasons. There I sat! When I asked if I could have a horse, I received the answer: In the immediate vicinity, the settlers had only oxen. So I had no choice but to spend the night in the village and return home tomorrow with the returning mail. For if I did not reach the next station, ten miles away, today, I could not use the postal connection leading to that community! and my whole journey had failed. While I was silently lamenting that the people there were waiting for me, and especially the communicants did not receive the promised service, accusing myself of not having been careful enough in the matter, an Irishman, owner of a large sawmill, who had probably noticed my misfortune from afar, suddenly entered the post house and offered me a work horse to cover the ten miles through the forest. He refused payment; I was only to send the horse back through the postman and give him a small compensation. There we went through the forest seven miles without interruption, often through water and deep mud. But the strong animal did not let the rider down. The rest of the journey was completed happily. The church service was intentionally started a little late to allow time for those coming from afar. Nevertheless, a wagon full of people arrived just before the sermon. The communion service began. I had just noticed that the number who had come forward and confessed had communicated, when another young woman approached with the expression as if she also wanted to take part. I asked her quietly: Have you also been to confession? "We came too late," she answered. So just step back now. After that, some children had to be baptized. Before closing, I asked the woman if there were several who still wanted to go to communion. There were six of them. Tell the others," I said, "that if they want Holy Communion, we will have it again. All were ready to do so. Since it was already late and the most necessary parts of the Lord's Supper and confession had been emphasized in the sermon, I considered the simplest form of confession, confession of sin and absolution, to be sufficient in this case, and therefore said: "If any of you can and will recite confession for yourselves and at the same time for the others, I ask you to do so; if not, I will do so. After some silence, a young Mecklenburg wife said, "I think I'll recite it." She began an otherwise unknown to me (probably more recent) penitential song. After the first three lines, however, she stopped anxiously, but immediately started again from the beginning. And now she recited the long song, which probably lasted 9-10 stanzas, without any impulse, perfectly clearly, and not without expression and inner movement. When the first stanzas lingered a little long in the anguished heart, the tortured conscience, I was afraid for the further course. But the song soon turned to God's mercy, to Christ's atoning death, and culminated in the hope that the one who is saturated with Christ's body and blood will blessedly depart from this world. Summarizing the content briefly, I asked the others whether they made this confession their own, whereupon a deeply moved yes was given, accompanied here and there with tears. Now, dear Lutheran Church, you



You still have daughters who prophesy among you; even if they do not do it for such large circles as Elisabeth Cruziger, for example, or Juliane von Rudolstadt, they do it for small ones. In the course of the afternoon, I also learned that our modest preacher was universally praised as an efficient housewife and Christian. Those people were also all guests at my landlord's on that day. One does not want to let people go home without eating, and so twenty or more of them were fed in this house. Here the woman expressed her joy that she had been able to receive communion today, for she had not been able to receive it for five years! Then I thought back with thanksgiving to God to the friendly Irishman and his saddleless - for the Irishman did not have a saddle - thick-bodied workhorse, although I could hardly stand when I dismounted, and only then did I really learn to appreciate the value of a saddle. After all, they had been the instruments that, through God's goodness, the five years did not turn into six. If the people have now been comforted that the Lord Jesus can also penetrate through their closed door, as He did to His disciples after the resurrection, namely by sending them a preacher, and if they have also been admonished to only ask the Lord of the harvest diligently for workers, then we hope to Christ that He will also soon hear this prayer. And this is all the more to be hoped for, since the Methodist and Herrnhuter nets have long been set up around these Lutherans, and one can see that preachers are not lacking, but those whom Christ sends with his speech and the unadulterated sacraments. r.

(Submitted.)

### **Annual Report on the Lutheran Hospital, Orphanage and Asylum in and near St. Louis, Mo.**

The charitable institutions mentioned in the heading no longer have the general interest they once had. Since, through God's blessing, several orphanages have been established within the Missouri Synod, circles of congregations have, quite naturally, paid special attention to the institutions that are close by and were founded by them. Nevertheless, we hope that people beyond our circle will want to hear again about the first hospital and the first orphanage. Our institutions have not expanded externally in the past year. But they have remained what they were, places of refuge for poor, abandoned, orphaned, sick people, especially fellow believers. God, who ordered that "we always have the poor with us" and should take care of them in love, not only provided the administrators of these institutions with such people without their seeking, but also gave them the necessary means to maintain them through his dear Christians. If, for example, a patient who came from a Lutheran congregation was not admitted to the hospital, it was by mistake that the house father was not given instructions by the inspector. Otherwise it is and remains the rule that members of the faith, even if they cannot pay, are admitted to the hospital. It is different with the admission of old and incapacitated co-religionists to the asylum. Here the place comes into question, because we still do not have our own house for the asylum, but have to accommodate just such persons in the hospital or in the orphanage until their death. Wonder will

Some of the dear Christians are probably shocked that we still have such a large debt on the orphanage. This is mainly due to the construction of the new house, which was undertaken a few years ago. With all our thrift we could not pay off the debt. Also, we did not dare to make use of the right of begging in the present time and to ask for a donation in the parishes and houses. However, the merciful God, who has restored to us the pure doctrine of usury, has not failed to produce the fruit of it. Up to now we have always received the large sum of nearly 10,000 dollars as a loan without interest, even if from different people in small capital amounts, and often only borrowed for a short time. Admittedly, this causes the Board of Directors and especially our esteemed Mr. Cassirer some anxiety, but the often unexpected help of the Lord also brings new joy and strength of faith. Nevertheless, it remains highly desirable that our orphanage be freed from this burden of debt more and more and finally completely. Now a few details about the three institutions. The report of our present physician, Dr. H. Wichmann, to whom we owe many thanks for his unpaid, faithful and valuable services, shows that 139 patients were in the hospital during the year 1875. The relatively large number of the 25 deceased is due to the epidemic of smallpox that prevailed here last year. Among those who died of smallpox were two dear Norwegian students who were studying at the Lutheran seminary here, a godly youth from the congregation at Altenburg, and two girls from Lutheran congregations who were in service here. For many of the sick, who did not yet belong to any congregation, and who had sunk completely into unbelief, and who sought admission to our hospital only for the sake of good physical sustenance, the hospital became a gateway to heaven. Thus, a young man suffering from emaciation did not want to hear anything of God's word at first, he even covered his ears when it was read out in the hall by the house father in the morning and evening devotions, or also told to him by the visiting inspector. God, however, graciously blessed the continued work on him, so that he gave up his wilful reluctance and fell asleep as a humble sinner eager for salvation at the mercy of his Savior. Another, whom the undersigned lamented because of his great bodily misery, also joined in this lament, as before, but this time he added with tears: "I am happy, because I have found my Savior. Such experiences give new courage and new joy to continue in the management of the hospital. - In the orphanage "zum Kindlein JEsu" we had to let go the valuable rector of our orphan school because of lack of funds and hire a cheaper teacher. The Lord has provided for us quite well; however, it would be very desirable that we also have a capable teacher for the character development of the larger boys, especially since the former two-class division of the pupils of the St. Pauli parish and the orphanage has been abolished. In the past year, 22 children were excluded, so that the total number of children dropped to 98 for a while. Requests from Christian people to receive an orphan boy or girl were very frequent and were granted.

The children were also gladly fulfilled, if at all possible, especially in such families that have no children at all or whose children are already married. 25 children have been given to their fathers or mothers, or to Christian families. At Easter of last year, four children were confirmed, three boys and one girl. Two boys were apprenticed to St. Louis, one to a plumber, the other to a lithographer, the third was first supposed to study, but was then given to a farmer near the orphanage. The girl remained in the orphanage to help in the economy and to repay to some extent the love she had received. On the other hand, three adult girls, who also worked at the orphanage for a while after confirmation, have gone into service with American families near the orphanage with the permission of the board. So far, we have had nothing but joy with the orphans who have left, and all of them have fond memories of the orphanage. The remaining 65 children are distributed as follows: Whole orphans 17, namely 5 boys and 12 girls; half-orphans 46, namely 34 boys and 12 girls; children of unfortunate parents 2; total: 40 boys, 25 girls. At present, 52 children attend school, namely 33 boys and 19 girls. Four children received holy baptism last year, after those who had advanced in age had first been taught. Not only Protestant-Lutheran, but also Reformed and Uniate and Roman Catholic children have been excluded and are taught the pure doctrine. Likewise, not only children of German descent have been exempted, but also children of English and Irish and Dutch and Norwegian descent, and they all learn the German language. We regard it as God's providence when children are registered with us; but at the same time we set the written condition, especially in the case of half-orphans, that if the father or mother does not care for their children, nor pay anything for them, if they are able to do so, we are given the right to leave their children to Christian families. The total number of children admitted so far is 155. 13 people were admitted to the asylum last year, 10 men and three women. An 83-year-old aged man from a Chicago, Illinois, congregation died in

the Lord Christ on August 24, 1875. Most of the asylum people, except for three men, are in the orphanage, the others in the hospital. In both places they are still performing some services that they are able to perform. - Glory to God alone! - In the next annual report we hope to be able to report that a benevolent lady has made a lasting donation for our hospital and orphanage, and hopefully also that our debts have at least been reduced. May God be with you! On behalf of the Board of Directors

J. F. Bünger.

Annual report of the Lutheran Hospital at St. Louis, Mo., dated 1875.

From the year 1874, 6 patients remained for treatment, 133 were newly excluded, total 139. 94 were cured, 9 discharged uncured, 3 discharged improved, 25 died, 8 remained for treatment. The patients were treated for emaciation 3, smallpox 40, rheumatism 7, venereal diseases 4, drunkenness 3, gastritis 5, gastroenteritis 1, neuralgia 1, pneumonia 3, periostitis 2, catarrhal fever 5, sugar dysentery 1, intestinal rupture 1, tonsillitis 1, laryngitis 1, beard lichen 1, chronic ulcers 3, marasmus 1, facial erysipelas 1, intermittent fever 8, remittent fever 8, typhoid fever 2, gastric fever 1, dyspepsia 2, sores 3, Unterribs-TyPhuS 1, diarrhea 2, cerebral-

## Theses.

### **What are the characteristics of a well-integrated, truly Lutheran congregation that Lutheran preachers and their congregations must strive for as their goal?**

(To be presented at this year's proceedings of our Northwest District on July 12 and the following days).

1. God's Word has dominion in it.
2. The confessions of the Lutheran Church are in truth also its confessions.
3. It does not consider the Lutheran Church to be the Church apart from which there is no salvation, but believes that God has His own everywhere; it is not sectarian.
4. It recognizes in Luther the reformer of the church called by God and highly respects his writings above all other human writings.
5. In it, the gospel, or the doctrine of justification by faith alone, is the primary focus.
6. She has no favorite doctrine that she pushes at the expense of others, but respects every doctrine revealed in God's Word as an exceedingly precious treasure.
7. Their true members base the certainty of their state of grace primarily on the means of grace.
8. It recognizes the congregation of believers as the holder of all church authority and therefore rejects all priestly rule and human bondage in matters of faith and conscience.
9. It sets the teaching about life.
10. It considers all false teaching that goes against God's Word to be a dangerous poison for the soul.
11. It accepts among its members only those who, according to their confession, are of one faith with it and of whom it can assume by love that they are believing Christians.
12. She is wary of all religious mongering, as a thing that is against God.
13. She believes wholeheartedly in the presence of the body and blood of Christ in Holy Communion, and therefore seeks to prevent anyone from partaking of it in her judgment.
14. It practices on its members the church discipline commanded by God in doctrine and life, but in an evangelical manner.
15. She brings her children to baptism and cares for them as God's faithful children entrusted to her.
16. She proves herself to be a careful spiritual Mother of her adolescent youth.
17. It holds the householder's office, preacher's office and authority office high and holy as God's endowments and ordinances.
18. It firmly insists on its Christian freedom.
19. It does the works of the Ten Commandments and the profession before all else, and rejects all self-chosen works and worship.
20. It places the growth in knowledge above temporary religious emotional upsurges.
21. It cannot refrain from testifying for the truth and against error.
22. It rejects all equality and coupling with the world.
23. It is filled with the spirit of mission both inside and outside the Church.
24. It does not use unjust means for its good purposes.
25. It maintains fellowship with those who are of its faith.
26. She strives to ensure that everything is done properly, honestly and in an orderly manner, both inside and outside the church.
27. She upholds God's gifts even in the realm of nature and the world and is a friend of all good arts and sciences.

28. It is not changeable and new-addicted sense.

## **To the ecclesiastical chronicle.**

### **I. America.**

A testimony **against the secret societies** is also given at the World's Fair in Philadelphia. The society, which has set itself the goal of combating secret societies and has its headquarters in Chicago, not only has a stand at the exhibition where it displays its books, with a sign in golden letters that catches the eye of every passer-by: "Oxposoä to Leeret Loorsties", but it also makes an eager effort to distribute very short tracts against secret societies among the visitors of the exhibition. G.

**A new secret society** has been formed called LovsreiZlls ok Inckustr^<sup>^</sup>. What the Oran- xsrs want to be among the farmers, these want to be among the craftsmen of the cities. It is said that lodges of this order have already been erected in all the largercrn cities of the country. Hopefully our dear readers who are artisans will never be tainted with this abomination. G.'

**Methodism.** In No. 9 of the "Lutheran," a passage from a Methodist journal, the "Christian Messenger," was cited as proof that the Methodists, despite their cries of perfect sanctification, brazenly lie, in which the editor says that the Old Lutherans profess the Roman doctrine of the transformation of bread and wine into the body and blood of Christ in the Lord's Supper. In the latest issue of the said paper, the editor seeks to defend himself and prove his assertion. Well, the reader listens and is astonished! He tries to prove it with the 10th article of the Augsburg Confession. He also translates the words "real presence", true presence of the body and blood of Christ in the Lord's Supper, which we Lutherans believe with all our hearts, with: Weseneverwandlung. It is not necessary to refute such gibberish. It is not necessary for the sake of the readers of the "Lutheran," for they know that only an ignorant person who does not know the church language can claim that the Roman doctrine of transubstantiation is taught in the Augsburg Confession. Nor is it necessary for the sake of the Methodist scribe, for these Methodist leaders give no hope that they will repent of their wickedness; they belong to the people of whom Christ says: Let them go! We do not communicate this because we hope that the Methodist will come to a change of heart, but to show our readers what kind of people these Methodists are who pretend to perfect sanctification, and to warn them against them. The gentlemen of the "American Lutheran," "Observer," and "Church Friend" will be glad, by the way, that they are called the "new (better n) Lutherans" by such a swarming spirit. G.

### **II. Abroad.**

**Saxony.** We read the following in the "Pilger aus Sachsen" (Pilgrim from Saxony) of April 30: "According to certain information, the Lutheran State Consistory of the Superintendent's Office I. Dresden, on the occasion of the obligation of Pastor Sulze, has instructed him to strictly adhere to the obligation imposed on him by his office as a Saxon Lutheran clergyman with regard to doctrine, as well as the expectation from

that he will take all possible care to avoid any impulses in this direction. - A more miserable game can hardly be imagined than that a false prophet to be hired is "put to the heart" by his introducer and "the expectation is expressed" to him that he may now teach correctly. To the fox one opens the chicken coop, to the wolf the sheep pen, but, so that one can see how concerned the high supervisory authority is for chickens and sheep, it lays it to the heart of the fox and wolf and pronounces against him the expectation that he will certainly behave nicely properly in his precinct so trustingly assigned to him. Even the "pilgrim" finally tries to please his conscience-stricken heart with the addition: "But of course, men of such a wide conscience as Mr. Sulze would first have to publicly revoke their obvious heresies before one could trust their promise, which they have not been afraid to break again and again. The "pilgrim" thus well sees what shameful hypocrisy his church regiment commits, but nevertheless he remains under his "revered, so faithfully caring for the church, high church regiment"!

W. [Walther]

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## Death notice.

On May 8, died blessedly - in the parental home at Darmstadt, Ind. because. Edmund Wilhelm Weyel, a student at our local seminary, as a result of an organic heart condition.

## Inaugurations.

Introduced Mr. Pastor C. Laute rbach on Jubilate Sunday at St. John's parish at JohnSburgh, Pennsylvania.

F. Dreyer.

Address: Rov. 6. vnudsrdaoU, ckollnsdurZll, Lomerset, 60th, vn.

Rev. E. C. George ii, called from Dallas, Clinton Co., Mich. to St. Joseph, Mich. was installed by me, assisted by Rev. H. Koch, on Sunday Llis. Of. the 30th of April, 1876, introduced into his new congregation.

F. SieverS, Vicepres. of the nordl. district.

Address: Rov. L. (ü. 6oor "ni,

8t. ckosopll, lorrirn 6o.,

On the second Sunday after Easter, Rev. Fr. Schneider was installed in his new congregation at Waterford, WiS.

Address: Rov. I'r. 8ollnoiäor,

^Vatoriorll, Unoino Oo., W. P. Engelbert.

By order of Mr. President Biltz, on Sunday Quasimodogeniti, Rev. F. Karth was installed in Humboldt, Kansas. I. Matthias.

Address: Uev. I?. L "rtü, lluiudolät, ^Ilon Oo., Lansss.

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(Delayed.)

On behalf of the Presidium Northwestern District, Pastor A. G. Döhler was introduced by me on the 4th Sunday of Advent. O. S. Zimmermann.

Address: Uov. vooölor,

I'orostville, voor Oo., 'Wis.

Received commission, Rev. W. Rudiger, formerly of Augusts, Wis. was introduced to my JilialgemeIndr at Wykoff, Fillmore Co, Minn, on Sunday Cantate.

G. Schaaf.

Address: lisv. w. Ruoäiřor,

Wxlcoit', k?illmoro vo., Ninn.

## Church consecration and introduction.

The Lord has enabled the Lutherans at Williamsburg, near Mit- waukee, Wis. cS to establish a congregation of their own under the name of "Holy Spirit Lutheran Congregation." A building prepared for the purposes of worship and school was dedicated on Sunday vulwaruui.

On Sunday ckulnInto their appointed pastor, L. Oster- hus, was installed by the undersigned with the assistance of Rev. Werfel- mann's inaugurated.. G. Kühle.

Address: Uev. V. Ostorius,

earcr ok Ur. Ipalisol, 'WillinMsdurA, Nilivsulioo, is.

## Church dedications.

On Sunday Invocavit the new Lutheran Zion Church at St. Johns, Michigan, was dedicated to the service of the Triune God. In the morning Pastor Jos. Schmidt of Saginaw preached in German, in the afternoon Pastor Partrfelder of Bay City in English. E. C. Georgii.

In the northern part of the state of Illinois, the pure doctrine and the administration of the holy sacraments according to the Scriptures are penetrating further and further. Prcatonica is the name of the friendly country town, where there is now also a Lutheran congregation, which has already purchased a church building with beautiful lots from the Americans. W. Steinrauf.

## The Northern District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. is holding, s. G. w., its sessions this year from June list to 27 at Grand Rapids, Mich. - The theses "on the articles and analogy of faith" sent in by Pastor Hügli, which were communicated in the last number, are available for discussion.

All those who are willing to attend are requested by Dastor loei H. Koch to contact him at least 14 days in advance.

Arrivals can get information about their quarters in the school - pub, corner of Bridge and N. Division streets.

The synod meeting

## of the Northwest District

of our Synod begins, s. G. w., on 12 Jul i (Wednesday) in Minneapolis, Minnesota.

All synod members and guests from Wisconsin to report bci Mr. Pastor I. Herzer, 413 9th L.v "Ouo, Liionepolis- those from Minnesota to Mr. Pastor E. Rolf, 174 L 9th 8 t., 8t. Linn., report in due time.

Price--Discount

as km last year is granted to all synod members and guests on the following railroads:

- 1) Chicago, Milwaukee & L. St. Paul,
- 2) Western Wisconsin,
- 3) Wisconsin Central,
- 4) Green Bay L. Minneapolis,
- 5) Sheboygan Fond du Lac,
- 6) Milwaukee, Lake Thore L. Western.

Sheboygan, Wis. 15 May 1876, O. Spehr, Serr.

## The Eastern District of the General Synod of Ohio et al. states.

Assembles June 14, forenoon 9 o'clock, at the church of the Rev. Bro. Schiebt at Allegheny City, Pa.

The brethren of the Missouri Synod are cordially invited to attend.

K. Walz, Secrär.

## The Evangelical Lutheran Synodal Conference of North America

will assemble, God willing, on Wednesday, July 19, within Trinity Parish of the Rev. O. Spehr at St. Paul, Minnesota.

As Hanptgegenstand for doctrinal negotiations are still present: "Theses on church fellowship" (from Thesis 10. an).

According to § 2. of the By-Laws to the Constitution, the Synods concerned are requested to send a list of the elected delegates to the Pastor loci in due time.

All delegates and guests who intend to attend this year's Synodal Conference are requested to contact Pastor W. Strekguth, St. Paul, Minn. in time for lodging.

## Books - Display.

**Leaflet** for the confessing Lutherans of the Saxon regional church. Published on behalf of Christian friends by Lic. theol. G. Stöckhardt, deacon in Planitz.

In the Saxon regional church, a major ecclesiastical movement seems imminent, which will not result in its renewal, but in the formation of a larger Saxon Free Church. Serious Lutherans in the Saxon Landeskirche, recognizing the decay of the same, want to try to save it, but are also ready to leave it if it refuses to be saved. In the interest of this movement, the "Flugblatt" is published. "Serious Lutherans," it says in the preface, "can live with a good conscience only in such a church in which the Word of God is preached loudly and purely and the sacraments are administered according to the Gospel, only in such a church in which doctrine and sacrament administration are watched over, i.e. doctrinal discipline and communion discipline, in a word: church discipline, are practiced. The obvious thing is that the Lutherans who are faithful to the confession should petition the church government and the synod to restore the old church discipline in accordance with the confession and the Scriptures.

strive. They must put everything into this goal, sacrifice everything for it, it should be, even **the previous church community**, because otherwise the crown would be taken away from them. We leave the consequences of such steps and efforts to God. He will guide us into all truth if we hold steadfastly to His word." In the present first Nummcr of April 1876 it is reported "what has happened so far, since January 1 of this year, by clergy and laity for the defense of the confession". Three documents are included, which clarify the "striking" questions. The first is an "Open Declaration" by three pastors of the Saxon regional church, Pastor Baumfelder of Ortmannsdorf, Deacon Stöckhardt of Planitz and Pastor Schneider of Röhrsdorf, which was originally intended for the "Pilgrim from Saxony", but was rejected by the editorial staff of the same! The second document is a petition of the aforementioned pastors to the regional consistory that the same "should not further deny the appointed ministers of the divine word the right to object to the admission to Holy Communion, at least until receipt of a consistorial decision". It is announced that the petitioners have been rejected without the state consistory taking their reasons into account, and that they therefore felt compelled to appeal to the Protestant state ministers. The third document is the lay petition already mentioned in No. 8 of the "Lutheraner". This petition was sent to the authorities on March 14, with 946 signatures. By the end of March, the number of signers had grown to 1300. Finally, there is an "Urgent Request", which we are including in its entirety. It reads: "We have just received the news that four of our most capable missionaries (Grubert, Willkomm, Zorn, Zucker), who had a 'declaration' with a preface by Mr. Brunn sent out towards Christmas, have been dismissed from the missionary service in disgrace, without the granting of the retribution money necessary for their return to Europe, because they did not declare that preface to be false, i.e. because they did not want to forgive the truth and the Lutheran confession. Three of them cannot expect any support from their relatives in Germany and are dependent on the love of Christian brothers. It is surely the sacred duty of all mission friends to come to the aid of these courageous confessors, who have served our mission faithfully and are being dismissed precisely because of the loyalty they have shown as Lutheran missionaries. The publisher of this pamphlet, to whom funds for the aforesaid purpose have already been delivered, is ready to accept further gifts of love for those suffering brethren in the faith and to convey them to the right address." - Each individual pamphlet appears as a special document. Depending on the need, a new number will follow in longer or shorter intervals. Certainly, this "leaflet" is a pleasing phenomenon for faithful Lutherans in all places. God bless and guide the dear confessors.

G.

**Christian and Ernst.** A Discussion of the Doctrine of the Odd-Fellows on the Basis of Sacred Scripture, together with an Appendix, containing a brief account of the Order drawn from the sources. By I. H. Brockmann, Lutheran pastor at Watertown, Wis. 1876.

It gives us sincere pleasure to be able to inform our readers that the booklet of the above title has just left the press in a second, here and there improved edition. The booklet is distinguished from others of this genre by the fact that it not only reveals in a thoroughly popular and yet thorough manner the sinful and dangerous aspects of the connection with the Odd Fellow and similar secret orders, but also at the same time shows the reader the way to where alone salvation for time and eternity can be found.

The price of the booklet, which is 128 pages in octavo, is 50 cents for a single copy, \$4.00 for the dozen.

Published by the author himself, it can also be obtained from his address. W. [Walther]

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### **Conference - Displays.**

This year's first Iowa Pastoral Conference will meet from July 6 to July 10 at Mr. Pastor L. Crämer's church at Fort Dodge. E. Wiegner.  
The New York Pastoral Conference will gather in Port Richmond June 6-8. A. View end.

### **Changed conference - display.**

The "South Indian" Concordia Conference will not meet in Vincennes on June 13, but rather in the congregation of the Rev. King in Evansville.

M. Rridenbach.



### Revenue into the Western District's coffers:

To the synod treasury: from Past. Seidel's congregation at Lincoln Creek, Nbr., A7.00. Bro. Scheumann there A5.00. Past. Endres' Gem. at Boone, Iowa, A5.50. Collecte of the Grm. of the Rev. Brandt in Baden, Mo., A6.05. Of Past. Ströhlein's Gem. in Glasgow, Mo., A3.20. Past. Luker's Gem. in Aroma, Kansas, A9.20. Past. Schwmsen's Gem. in Neu-Bierfeld, Mo., A22.10. By Past. B. Mielßers Gem. in Palmyra, Mo., A5.25. Past. Osterhus' Gem. in Dubuque, Iowa, A6.00. Past. Bensen's Gem. in Davenport, Iowa, A3.00. Past. Zschoche's Gem. in Atchison, Kansas, A7.00. F. Roberts in New Orleans A25.00. Past. Scholz's Gem. in Holt County, Mo., A5.26. Joseph Slazock there A2.00. Past. Schürmann's Gem. in Homestead, Iowa, A16.20. Past. Jungck's Gem. in Cape Girardeau, Mo., A3.60. Dessen's Gem. in Altenburg, Mo., A30.00. Past. Frank's congregation in New Orleans, A40.00. From the Women's Association in its congregation, A25.00. From the Young Dew Association in that congregation, A20.00. From Past. Sapper's congregation in South St. Louis A17.32. Past. Lehmann's Gem. in New Wells, Mo., of which, A12.65. L. Kreisl's Gem. in Lincoln, Mo., of which, A5.00. Past. Grupe's Gem. in Eisleben, Mo., A3.00. Past. Niyel's Gem. in West Ely, Mo., A6.30. From Immanuel's District in St. Louis A38.40. From Past. Bergts Gem. in Paltzdorf, Mon., A8.05. whose Filialgem. A3.05. H. I. there A6.00. F. J. there A5.00. Ch. M. there A5.00. H. B. there A5.00. Past. Müller's Gem. in Osage County, Mon., A3.30. Past. Bap- lers Gem. in Benton County, Mo., A2.40. from Zions District in St. Louis A20.00. from H. Sklüter in Concordia, Mo., A1.00. H. Rabe there A1.10. from some members from Past. Gräfs Gem. in Augusta, Mo., A10.50. From Past. Fackl's Gem. at Columbia Bottom, Mo., A9.00. C. Grot's to Middle Creek, nbr., 75 cts. Past. Matuschka's Gem. in Neu-Melle, Mo., A7.00. Past. M. Meyer's Gem. at Leavenworth, Kansas, A10.60. I. Markward there, A1.00. I. Knollmann there, A1.40. Mrs. Stetker there, 40 Cts. Past. Kannings Gem. in Bremer County, Iowa, A7.00. Past. Kretzmann- Grm. in Hanover, Mo., A8.00. Bro. Verlach in Egypt Mills, Mo., A5.00. Past. E. Markworth's Gem. in Readfield, Wis., A20.00. Rev. Lenk's Gem. in North St. Louis A10.00. By Margrander in Rochester, N. a- A3.10. Past. E. Franks Gem. in Egg Harbor, N. I., A7.50. By the Revs: Büniger A5.00, Luker 80 Cts. Th. Mielßer A6.00, Bapler A2.60, Grüber A1.25, Matuschka u. Polack each A4.00. Bradn P. Osterhus, Bensen, Schürmann, Brammer, Scheips, Mertens, Grupe, Nützel, Bock, Bergl, I. Fackler, Brohm, Grabner, Wille, M. Meyer, Kanning, Kretzmann, Jungck, W. Müller, Weseloh, Läscher, Beck, A. D. Krämer, Scholz each A2.00. From the teachers: Köhnke, Barthel, Abraham, Reifen, Krenning, Beyer, Hamm, I. P. Meibohm, Große each A2.00, Deffner A3.00.

(Conclusion follows.)

### Revenue to the Illinois District's coffers:

To the synod treasury: In regular contributions: From Pastors Höltr, Heinemann, Hansen, Frederking, Uffenbeck, Trautmann each A2.00. M. Große A4.00. Oetting and Siek each A1.00. from dcn teachers Haasr, Zuk, Nagel and Borchardt each A2.00. W. P. Pott A1.00. From Chicago: by Past. Miracles by M. Bernhardt A2.00. N. N. A1.00. by his congregation A35.70. by Past. Wagner by himself A25.00. Mrs. N. N. A5.00. by sr. Gemeinde A47.50. by Rev. Lange from sr. Gemeinde A38.30. by Past. Bartling from sr. Gemeinde A47.30. by Past. Dyderlem from synodal box A3.00. by sr. Congregation A21.00. by Rev. Reinke from sr. Gemeinde A34.50. by Past. Succop from sr. Gemeinde K31.00. by Past. Engel- brecht from sr. Gemeinde A36.00. By Past. Hoinmann in Worden from N. N. A10.00. By Past. C. Sallmann of C. Schreiber in Newburg, O., for the 3 acres of land purchased to the Seminary in Addison, 3rd payment, A100.00. By Past. W. Achenbach in Venedy from H. Biermann u. W. Maßmann each A5.00. By Past. Müller in Ehester from sr. Gemeinde A12.15 and A12.80. By Past. Liebe from sr. Gemeinde in Wine Hill A15.00. By Past. Mennicke from sr. Gemeinde in Rock Island A15.00. By Past. Oetting from G. Ningwald A1.00. By Past. Schuricht in St. Paul by Michael Oertwig A1.35. By the congregation in Elk Grove A7.90. congregation in Addison, Easter Collecte, A45.88 and by W. Grote there A10.00. By Rev. F. Lindemann of his Gemeinde in Champaign A8.40. By Past. Fruchtnicht of his congregation in Elgin A6.80. By Rev. Uffenbeck of his congregation in Lcmont A18.88. A18.50. By Rev. Rauscher of his congregation in Dalton A13.40. By Rev. Dalton congregation A13.00. By Rev. Frederking of his congregation at Brecher A10.00. Gemeinde bei Brecher A5.00. By Past. A. Riedel in Homewood from Marie Richter A3.00. By Pastor Noder from s. Gemeinde in Arlington Heights A17.12 and from the Gemeinde in Palatine A2.71. By Past. Schmidt of s. congregation in Schaumburg A21.60. By Past. Nuoffer of the congregation in Eagle Lake A20.00. by D. Meyer A5.00. By Past. Stricker of s. congregation in Proviso A20.00. L. by Rev. Stecke of his congregation in Dundee A13.50. By Rev. Detzrr of sr. Gemeinde in Des Plaines A8.43. By Pastor Kothe of sr. Gemeinde in Mount Olive A0.40. By Rev. Siek of his congregation near Champaign A1.15 and A1.60. By Rev. Pennekamp of the congregation at Bremen, Easter Collecte, A9.70. By Rev. Hartmann in Milford by N. N. A5.00. by himself A1.00. By I. H. Kuhlbeck from the Collinville Gem. A10.85. By the York Centre Gem. A22.13. By Past. Love from the congregation at Wine Hill A25.00. By Past. Piffel from the congregation in Rich A8.50. By Past. Siek from sr. Gem. at Champaign A2.20. By I. W. Diersen from the Gem. at Crcte A16.20. By Past. Bergen from the community in Jacksonville, Offer-Collecte, A10.00. From Past. E. Lindemann and dcn teachers Nützel, Grote, Ganske, Hild each A2.00. By Mrs. I. H. Succop in Woodville, O., A5.00. By Pastor Engelbrecht from F. Hartwig in Chicago A1.00. By Past. Oet- ting by G. Ringwald A1.25. By Rev. Mangelisdorf from the Gem. in Bloomington A11.70. (Summa A911.12.)

(Conclusion follows.)

### Revenue to the Eastern District's coffers:

To the synodal treasury: From the congregation in Martinsville A9.00. From Past. Kolbe A1.00. From the congregation in St. Johannisburg A6.55. Gem. in Richmond by Past. Lochner A10.00. Grm. in Allegheny City, Pa. by A1.50. By Past. Engelsd's Gem. A8.30. by Mr. Butzow A1.40. by Immanuel's Gem. in Baltimore A30.75. by congregation and pastor in Tonawanda A5.00. by Gem. in Boston A34.00.  
To the building fund: from the parish in Martinsville, 5th Sendg., A5.81. parish in Wolcottsburg A5.50. St. Andrew- parish in Buffalo A17.00. parish in Port Richmond A10.00.  
To the widow's fund: from the comm. in Martinsville> A4.06.  
For the heathen mission: From the Richmond congregation by Past. Lochner A7.50. By H. Siemann A1.00.  
To the orphanage near Boston: Wedding-Collecte at Knoll A1.16. From Mrs. N. N. A1.00. From the Grm. Meriden A10.03. Of drr New York local conference for the school children, A13.80. From the Gem. in Port Richmond A15.00. From N. N. A2.25.  
To the orphanage at Mount Vernon: \*From the comm. at Port Richmond A7.00.  
To the Orphanage near St. Louis: From the Women's Missionary Society of the Past. Frey A5.00.  
For the emigrants: Mission in Baltimore: from the Gem. in Richmond by Past. Lochner A6.00.  
For Pastor Wagner's congregation in Hesse: From the Grm. in St. Johannisburg A2.55. Kindtauf-Collecte at Mahl A1.40.  
For the congregation in Beaver Dam, Wis.: From the congregation in St. John's A2.31.  
For poor students in Springfield: from the comm. in Lonacoring A1.61.  
For poor students in St. Louis: From the community in Port Richmond for Pechthold A20.00.

Correction.  
In my receipt in "Lutheran" No. 7, page 56, sp. 3 read under the heading "For the Orphanage near Detroit" instead of A10.42 from the congregation in Richmond: Port Richmond.

New York, May 1, 1876. I. Birker, Casfirer,

### For the preacher and teacher wittwen and waiseu coffee

(Middle Districts).

were also received:

- Contributions:  
From the pastors: H. Jüngel, M. Merz, Th. Wich- mann, H. Gümmrr each A4.00. I. G. Kunz A5.00. W. Brackhage A2.0G Ä. Schumm A3.00. From Mr. Teacher Nolting A4.00.
- Gifts:  
From N. N. from Mr. Past. Jüngel's congregation A1.00. Collecte from Mr. Past. Crämer's congregation in Zanesville, O., A23.74 and from Mr. Past. Schumms congregation A2.00.

M. Conzelmann.

For Mr. Gustav Schirme, who froze both his feet in the winter before last so that they had to be almost completely removed, to have received by Mr. Präses Biltz from the valuable women's association of his parish A15.00 and by Mr. Pastor Büniger A25.00 for his support, hereby certifies

GrandJöland, Nebr. 22 Apr.'76. A. Leuthäuser, Rev. \*  
With heartfelt thanks to God and the kind givers, the undersigned certifies to have received A40.00 for his support through Mr. Pastor Leuthäuser.  
German colony of Berg, Buffalo County, Nebr. on April 6, 1876. G. Umbrelläs.

Received for poor students: For Eisenbciß and Jung, on dcDHochzeit of Hrn. Past. E. G. Franck, A4.06. For Eisenbciß and Fritze, collected by Mr. Past. Jöhl A10.00. For Jüngel by Mr. Past. H. Fischer A12.90.

M. Günther.

Preserved for poor students in Addison:  
From Mr. Kassirer Bartling A3.00. By Mr. Lind in New Orleans A42.00. By Mr. Lehrer Lutz in Cleveland A8.50. A3.75. A5.75. By Mr. Niemann in Pittsburg A12.00. By Mr. Buchholz in Milwaukee A1.85. By Mr. Lehrer Abraham vom Jünglingsverein in Altenburg A15.00. By Wittve Prusncr in Addison A10.00. From Mr. Past. Rodrs Gemeinde A20.00. From Mr. Past. Grüber- parish in Jn- diana A4.00. By Mr. Past. H. Walker A10.00. By Mr. Teacher Diersen A10.00. By Mr. Past. Stürkn A10.00.

Addison, April 20, 1876. I. C. W. Lindemann.  
For Past. Brunn's pupils in St. Louis and for poor college students there: by Past. Jäbckr A75.00; by Past. Evcrs A15.00; by Past. Schumm A8.00; by Past. Vrhke A5.20; by Past. Lange in V. A2.00; by my. Parish: at A. Rettig's wedding collected, A4.59; on Albrecht's wedding ges. A12.03; from Hilbrecht's wedding A2.20; on Band's wedding A4.61; from individual members A1.20; from Jungfrauen-Verein A12.00. W. S. Stubnatzy.  
For the Inner Mission of the Middle District received: by Past. Jäbckr A20.29; from Hrn. Kassirer Grahl A2.25; from mncr Gemeinde A7.85; from Past. Pohlmanns Gemeinde (direct to Past. K.) A5.00.  
Would that our dear pastors and congregations would remember this fund more diligently!  
Fort Wayne, Ind, May 8, 1876, W. S. Stubnatzy.

Received by the undersigned with heartfelt thanks: From Mr. Past. Liebe, collected at Mr. Alm's wedding, for F. Pennekamp -5.40. From Past. W. Barlings Jundlingsverein 10.00. from the Jungfrauenverein for Kohn 5.00. for Albrecht 15.00. By Past. Zschoche, collected from I. Rohrbach's wedding, for Aug. Rehwaldt 3.00. For C. Germeroth by teacher Falch 3.00. for A. Rehwaldt 2.00. By Past. F. Büniger for H. Kuntz 10.00. From Wittwe C. Greve for Pennekamp 5.00. From Past. Lothmann's congregation in Akron, O., for Felten 36.00. By Rev. Suecop in Chicago for Leverenz and Otte 15.00. By Rev. Sturken's congregation for K. Dorsch 30.00. By Rev. Niemann's congregation in Cleveland for W. Lucas 40.00. Don Past. Mueller's women's club in Echester 5.00. from Virginsverein 5.00 for Stephen. From Past. Hochstetter parish for H. Frincke 11.20. From Past. Großberger for Otto -15.00. From Mr. C. Noack in Baltimore for C. Metz 10.00. From Past. Niethammer's women's club for Brust 5.00. for Kühle 5.00. From Past. Jäbker's congregation 25.00. From Past. Kunz' congregation in Julietta for G. Horst 8.00. From Past. Ströhlein's congregation 2.50. From Rev. Kugele's congregation for D. Krapf 12.50. From Past. Fied. Sie- vers' congregation 7.00. From Past. Trautmann's congregation 9.00 for H. Kunz. By Past. Kanold, Collecte 4.50. By Mrs. S. 50 cts. By Past. Zschoche 5.00 for A. Rehwaldt. By Hrn. H. G. Schunicht, collected at Horstmann's wedding, 2.00. By N. N. 10.00. By Pastors Sauer and Sihler, collected at Hitzemann's wedding, 10.70. collected at Gallmeyer's and Hol- lenbacher's wedding, 14.00 for Brunn'sche Zöglinge. From Past. Stubnatzy's Junglingsverein sur C. Germeroth 15.00. From Mr. Schmidt of Washington, D. C., 16 pairs of shoes and 2 pairs of boots. In Victualien for the household as well as in fodder, hay, grain 2c. from Sept. 1, 1875 until now donated to the college from neighboring communities 60 dollars worth, which was credited to two of Brunn's Zöglinge. We calculate all such gifts according to the lousy market price, so that the household treasury credits poor students the amount for their board money. The kind donors can therefore be sure that their gifts really benefit the poor, and not poor and rich students alike.

Fort Wayne, Ind. C. I. O. Hanscr, Director.

Received for the **support of poor Wisconsin students** since September 1875: Through Mr. Past. C. Markworth of sr. Zions-Gemeinde in Caledonia for Johannes Beyer -3.62. 3.50 and 2.22. from himself 2.50. By the same: collected on Mr. Manteuffel's wedding, 2.30. By the same from his congregation in Fremont: for Gustav Wegner, wedding coll. at Mr. Indes 4.01, from Mr. Neun 1.42, from Mr. Messerknecht 2.60, from himself (Christmas gift) 2.50. By the same for Albert Wangerin, Christmas gift, 5.00. For other very needy pupils in Springfield, Ill: From the Conference in Racine 1.53. Bon Hrn. Past. Aulich 2.00, from his parish 2.30. From Mr. Past. Stecher 1.25, from his parish in Rantoul 3.00. From Mr. Fritz Rogge 1.00. From Mr. E. Schumann in OshkoSh 1.00. - For these gifts I say in the name of the really poor recipients heartfelt thanks and wish a "Vergelt's Gott!"

At the same time, however, I cannot refrain from announcing that I am especially asked for support by very needy disciples in Springfield, Ill, but am unfortunately unable to fulfill their request. May the plight of these and other dear brothers, who out of love for their Lord and Savior and for their fellow-saviors want to be trained for service in His church, go to many in Wisconsin, and may the lovely promise of the Lord Jesus, Matth. 25, be rightly considered by them: "I truly I say to you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Oshkosh, Wis. May 9, 1876, I. L. Daib

d. Z. Kassirer der Unterstützungskasse sür arme Zöglinge aus Wisconsin.

For poor students received through Pastor Graves of the worthy Young Men's Association at his church in Meriden, Conn., \$5.00C F. W. Walther.

### For the "Lutheran" have paid:

The 30th year: Messrs. Pastors: G. Plehn 5.00, C. W. Schilling 0.65, E. Jonas, W. Matuschka 40.00, Pros. L. Siewers, N. Brandt, G. E. H. Meiser, W. Brüggemann 5.40, O. Zimmermann, B. Harstad 0.70, H. Lysner 5.00, W. Uffenbeck, O. Spchr, C. Lührmann, M. Meyer 5.00, L. Scherven, L. Hannawald, C. Thiele, N. Volkert, E. Döring 0.65, I. Bading, C. Holst 24.85.

Furthermore the men: G. Scholz 5.00, H. Hesse 20.00, I. Baum- ncr 22.50, W. G. Damcrow 3.75, G. Allmeyer 15.25.  
The 31st annual: Messrs: I. G. Schäfer, I. Rupprecht 10.80, I. Johnsen, W. Holls 31.05, W. Hattstadt 13.95, F. Ruff 11.10, C. Kollmorgen 16.20, I. M. Dahl, G. Plehn 8.10, K. Thorstensen, A. Sappert 14.15, C. F. Liebe 30.00, C. W. Schilling, H. Horst 3.45, E. Sappcr 21.00, I. Löschen 4.05, C. Böck 2.70, H. A. Schmidt, E. Jonas, P. Köhler, Prof. L. Siewers, W. Oetting 5.40, N. Brandt, O. I. Jukam, B. Hoyde, L. Pfeiffer, O. Clöter 29.00, G. F. H. Meiser, M. Steinke, F. W. John, C. Braun 3.30, B. Harstad, O. Zimmermann, F. W. Schlechte 6.35, H. Lysner 5.40, L. Geyer 12.00, G. M. Zucker 13.30, I. Vollmer, A. Brömer 46.25, W. Uffenbeck, W. Endeward 12.15, C. A. Germann 15.00, O. Spehr, C. Lohr- mann, M. Meyer 16.00, I. Richter 21.60, L. Dultz 8.20, F. W. Spindler 8.80, W. Hattstadt 6.00, H. Rathjelt 4.05, L. Scherven, I. P. Günther, I. Nachtigall 28.30, L. Hannawald 8.85, N. Volkert, G. W. Brüggemann 20.00, L. Lochner 12.65, W. Rüdiger 2.70, G. Thiele, M. F. Scegor, E. Dörinss 2.70, F. Biltz 7.30, W. L. Fischer, F. M. Groise 18.90, I. Rupprecht 10.80, E. Wieg- ner, I. Bading, A. Sennle, Th. Brauer 0.65.

### Changed addresses:

Ucv. N. 6. (InorAN. Box 17.

8b. 4oknpl>, Moli.

Aug. Xromo, 115 Uast 81st, Indianapolis, In6.

### **The catechism issue in the Hanoverian regional church.**

The Decree introducing the Hanoverian State Catechism ("Catechism of Christian Doctrine. For use in the Protestant churches and schools of the Kingdom of Hanover"), dated November 19, 1790. According to this, this introduction took place for "several promotion of a purposeful, reverent love for religion and Christian virtues ever more widely spreading school instruction. - Instead of the various catechisms that had been in use until then (e.g., in Lüneburg, Walther's; in Calenberg, Gesenius's, etc.), there was now (since January 15, 1824, also in the Principality of Hildesheim) a common state catechism, the introduction of which was announced to the congregations by the pastors on the Sunday after Epiphany in 1791 "in a sermon to be specially prepared for this purpose" (which was to be sent by the superintendents to the Consistorii).

This is no small event, since the catechism is supposed to be the "lay Bible" and bring the milk of salutary doctrine to the youth and the people. This is what the Royal Consistory of Hanover hoped and claimed of the general state catechism introduced in 1790. The Consistorial announcement of January 15, 1824, at least speaks of the "proven excellence" of this catechism. And in the Consistorial letter of September 24, 1829, one can read that the State Catechism "is a textbook that has maintained its value for 40 years"!

This "value" and this "proven excellence", however - after another 40 years, even before that - weighty connoisseurs no longer want to accept it. Lührs (author of the Catechism School) judges that the State Catechism is "afflicted with false doctrine. And L. Harms speaks of "really wrong things" that it contains. The latter (L. Harms) lists (in his discussion of the catechism) these "false things" as follows:

A. What was there against the Hanoverian State Catechism?

St. Louis, Mo, June 15, 1876. No. 12.

P. Mainly the following: 1. the small Lutheran catechism is torn apart and, as it were, abolished, in that the five main sections without explanation are printed first, and Luther's explanation without main sections is printed in the back of the catechism, the latter still in very small type, as if it did not belong to the catechism at all. - The beginning of the first section is built entirely on reason and worldly wisdom, and not on God's Word. In addition, it is a falsehood that one can recognize God from the contemplation of the world through reason, as can be seen among the pagans, who all also have reason, are all also surrounded by the works of creation, and yet none recognizes God from them. - (3) Holy baptism is no longer a sacrament of regeneration, as the name regeneration does not even appear in the doctrine of holy baptism. - 4) The doctrine of confession is not in it; although the name of special and public confession is mentioned in it, it is not explained in the least, and the main thing, absolution, is not mentioned at all. - (5) The doctrine of the means of grace is falsified, in that to the word of God and the holy sacraments are added the destinies of this life, which are not means of grace at all. - The doctrine of the order of grace was so hopelessly confused that no Christian could find his way through it. Luther's simple, clear doctrine of calling, enlightenment, sanctification and preservation in the faith was completely omitted. 7. - 7) They wanted to make it reformed, because the designation with the cross was omitted, and in general the entire, beautiful teaching of the morning blessing, evening blessing, table prayer and of the home table was missing, as well as the wonderful questions for those who want to go to Holy Communion are no longer to be found in the national catechism.

A. What then do you say of all this blame?

P. The people were quite right in everything this!

That this judgment of Pastor Harms is completely in accordance with the truth will become clear to anyone who carefully reads the Hanoverian State Catechism, and with the Christian teaching of the Lutheran Church. - Since most readers do not have that "textbook" in their hands, I will first give some notes following the seven points mentioned by L. Harms.

uä 1. "The small Lutheran catechism is torn apart in it and, as it were, abolished. - Already according to this, the Hanoverian State Catechism betrays itself as a false catechism. For this has always been the manner of all incorrect catechisms, that they brought the five main pieces at the beginning, Luther's explanation at the end, but between the two an "instruction" which cared neither for the five main pieces, nor even less for Luther's explanation, but took a completely arbitrary course, which for this very reason had to become an incorrect one.

aü 2. "Let the beginning of the first section be built entirely on reason and worldly wisdom and not on God's word." - Question 1. in the first section reads: If you consider the world and everything in it rationally, do you then think that it came into being by chance? or that it must have an originator? Answer: The world must have an originator, through whom it came into being. - And this modern paganism forms the first question of the Hanoverian State Catechism, while the opening question of a catechism is supposed to remind us that we are Christians.

a<1 3. "Holy baptism is no longer a sacrament of rebirth." - How correct this reproach is, is proven by question 4 in the 8th section, which reads: What is baptism used for? Answer: For initiation into Christianity! - That baptism is not a mere "initiation into Christianity" is shown by Paul Titus 3:5, where he declares baptism to be a "bath of regeneration". - But what does a rationalistic catechism know about this? Such a one sees with the rationalist Spiegel in Osnabrück in baptism only a "consecration" and "initiation", and plays with the name "sacrament". - But we know from the Holy Scripture that baptism gives the Holy Spirit (Tit. 3, 5. 6.) Furthermore, baptism works forgiveness of sins (Ap. Gesch. 2, 38: Let every man be baptized for the remission of sins. Furthermore Ap. 22, 16: Rise up and be baptized, and

wash away your sins. Eph. 5, 26: Christ "cleansed the church through the water bath in the word") - Thus holy baptism works forgiveness of sins, redeems from death and the devil and gives eternal blessedness to all who believe, as the words and promise of God read.

aä 4. "The doctrine of confession is not in it; there is no mention of absolution. - Without a doubt, the Hanoverian Catechism does not speak of absolution because it stands on the position of those scribes (Marc. 2, 7.) who thought in their hearts about Christ: "How does this one speak such blasphemy? Who can forgive sin but God alone?" Of course the national catechism knows nothing about this, that Joh. 20, 21. is written: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained!" - With such a point of view, what is the point of confession? Neither public nor special confession is necessary. Unless it is in order to (as can be read in the National Catechism, p. 159) "guide thoughtful and pious Christians to many a good feeling and resolution.

aä 5. "The doctrine of the means of grace is falsified." - Question 2 in the 5th section is: By what means does the Holy Spirit act on the soul of man? Answer: Through the Word of God, the holy sacraments and the destinies of this life. - However, every Lutheran Christian knows that "the destinies of this life" are means of discipline, but not means of grace.

aä 6 u. 7. I do not want to add anything special. Harms is quite right in all this."

However, I would like to dedicate a few remarks to the national catechism. It comprises eight sections. (Itcr Sect. Of God and the Holy Scriptures. Section 2: Creation and Providence. Section 3: Man. 4th section on the redemption of the human race. 5th sec. Of the sanctification of man. Section 6: The future state of man and the world in general. Section 7: The Duties and Virtues of a Christian. Section 8: Sacraments, Holy Baptism and Holy Communion).

The 7th section (Duties and Virtue) is 86 pages, the seven other sections together only 72 pages. A faithful picture of rationalism.

The language of the catechism is consistently unkind, because unbiblical. Here are some samples of this, but they also show the rationalistic aberrations in a frightening way.

What are the most estimable virtues of the human soul? Answer: Reason, which can learn many useful things and even rise up to God with its thoughts; memory, a free will that can choose good things, become accustomed to noble virtues, and direct useful actions; and finally conscience, which feels the beauty and ugliness of good and evil attitudes and actions and judges them.

What are the main advantages of the human body over any other animal body? Answer: Its erect position, rising to heaven; the great lightness and dexterity of its hands for very varied and wonderful works; the ability to express and communicate its feelings and sentiments to others through looks, gestures, crying and laughter; and the ability of the human body to perform the most varied and wonderful works. finally the noblest and most beneficent faculty of human language.

What is this conversion from sin to God called in Scripture? Answer: Repentance is the change of our mind.

When is faith alive? Answer: When we often think of God and His benefits with trust, love and gratitude.

Doesn't the human reason already suspect such a life after death even without closer revelation? Answer: Yes, it suspects, wishes and hopes the same.

Bro. 31: What must you strive for if you want to escape hell and make yourself fit for heaven? Answer: I must have God before my eyes and in my heart all my life, and be careful not to commit any sin or do anything contrary to God's command.

How does man attain this knowledge of the divine will? Answer: By thinking for himself about God's institutions in the world, especially about the natural consequences of good and evil attitudes and actions.

What are the natural divine punishments that a perjurer inevitably incurs even in this life? Answer: He loses all confidence in human society, as a disloyal person he is fled and loathed by every righteous

person, and generally sinks deeper and deeper into vice.

Br. 91. What does it mean to worship God? Answer: To confess, by words or other signs, God as the one on whom we and all our destinies depend.

What does a tender, easily feeling conscience feel at the memory of the beautiful, useful and decent of good attitudes and actions? Antw.: Peace and joy.

Among the means of Christian sanctification, the sacraments have also been mentioned; what do we understand by them? Answer: Two very solemn religious acts ordained by our Savior Himself and connected with His promises.

Fr. 7. Who ordained baptism for initiation or admission to Christianity forever? Answer: Our Lord Jesus Christ.

These samples, which are of the crudest, sufficiently characterize the form and content of Hannover's Landeskatechismus.

One more.

At the end of the 8th (and last) section (resp, after it) there is a "Short History of Religion". This is found in the catechism and is read by many Christians of the Hanoverian church. However, it is a completely unworthy work, flatly rationalistic. For example, on p. 161 it says of the first humans: "God's wisdom and love ensured that they would soon attain to some language and through this to the most necessary concepts and be formed for a social life. - On p. 162 we are instructed that God drove the first human beings away from the paradisiacal region after the fall of man "presumably by lightning or by a fire maw that arose. - On p. 165 we read that through the deviation of the Jews living in servitude in Egypt from the piety and the "nobility" of their progenitor Abraham,

"all mankind was in danger of losing all reasonable religion". - On the same page, we are told of Moses: "He had to set in motion among the people of Israel a better moral teaching, based on love for God and fellow man." - But enough of rehearsals. The "Brief History of Religion" concludes with the following rationalistic phrases: "All the enlightenment of whole peoples in religion and the noblest improvement of their manners has been effected by the collection of those books which we call the Bible. - Let each one therefore use this... great divine benefit for the improvement of his soul.".... 2c.

Summa, this catechism comes from the time of rationalism and does not deny its origin at all. Such a book, permeated with shallow rationalism, can only serve to harm (not "improve") the soul.

However, the *summus episcopus* and the entire Consistory of the Hanoverian Landeskirche have long since felt this and thought of remedying the situation. After extensive and careful preliminary work, it was decided to revise the excellent "Walther" and on April 14, 1862, this book was published under the title: "Dr. Martin Luther's small catechism with explanation" - in place of the previous state catechism; with the decree that this book (Dr. Luther's small catechism) "be used in all Evangelical Lutheran churches and schools of our kingdom by teachers and students and that religious instruction be given according to it. - Truly a joyful event, for this catechism is truly "a precious jewel and symbolic book of our church", through which the "right knowledge and the true service of God" could only be promoted. - But a large part of the "Evangelical-Lutheran" congregations was only "Lutheran" in name, therefore the "catechism storm" initiated by the rationalists, Protestant unions and unbelieving mobs in the cities roared through the whole Hanoverian country. They rejected the "valuable good" that was offered to Evangelical Lutheran Christians and members of an Evangelical Lutheran regional church. And the end of the song? On August 19, 1862, an "Ordinance Concerning the Evangelical Lutheran Catechism" was published. It says: "We learn to our sorrow that a large number of our Lutheran subjects, in adherence to the catechism handed down by their fathers, have misgivings about welcoming the offered gift, that they consider the Lutheran faith threatened and consciences troubled by individual sentences of the new state catechism, 2c. 2c." - "Accordingly, the precept of the general introduction of the new Landeskatechismus is abolished, and its use is to take place only where it is exempted with willingness." - —

There we have the *misère* (the misery) of the state church. The *summus episcopus*, King George the Third, abolishes (by decree of November 19, 1790) the various catechisms in the Hanoverian state church (including the "trefflichen Walther" in the Lüneburger), and introduces instead a rationalistic "catechism of Christian doctrine" for the entire state church. - Another 81 years later, King George the Fifth, creates (by decree of April 14, 1862) the

The bishop abolishes the rationalistic state catechism and reintroduces the Walther, which had been abolished earlier, in all churches and schools of the Hanoverian state church after careful revision. - But since the unbelieving crowd rises up against it, the same summus episcopus (chief bishop) George the Fifth (by decree of August 19, 1862) rescinds his decree of April 14 of the same year, and places the use of the Lutheran as well as the rationalistic catechism at the discretion of the congregations, rs8p. of the party having the upper hand in it. - Only a few words about the present state of the catechism in the Hanoverian church are necessary. Only a few congregations (Hermannsburg, for example) have adopted the so-called "New Catechism" of April 14, 1862 (the revised Walther) and thus preserved the treasure of pure doctrine. For the rest, it looks colorful enough. Some preachers wish to introduce the "New Catechism", even a part of their congregation is behind it - but the other (unbelieving (??)) part prevents it. part hinders the introduction. Characteristic for the position (given by the circumstances) of the Consistory in this matter is the following statement, which a high-ranking clergyman made against a pastor who believed he could introduce the "New Catechism": "If you want to dare that? the Consistory does not prevent you; but it cannot help you either, if it should come to a conflict!"

Thus, teachers and students alike lack a uniform catechism of right doctrine. One takes "Erck's Spruchbuch", the other prepares himself according to "Schütze's Entwürfen" - but all this is only a makeshift, even if it is far better than to bring the wrong teachings of the Old State Catechism of 1790 to the youth, as is still done (especially by older preachers and teachers).

But through this catechism thing - we think - the following has become apparent.

1. What it is about the state church system, - namely, that the Christian church, especially the pure, Lutheran one, is easily shortchanged in the process, as shown above (with the introduction and abolition of the good catechism).
2. How little the Hanoverian Landeskirche, on the whole, deserves the name "Evangelical Lutheran," when viewed in the light of day. For not only were many preachers partly against the genuine Lutheran catechism, partly they were quite indifferent whether it was introduced or abolished, but also by far most of the congregations of the Hanoverian church thought in the same way as the above-mentioned partly unbelieving, partly rent-seeking preachers.- But where such an apostasy from the Lutheran faith and confession has become evident among many shepherds and many, yes, far more, flocks - there the official designation: Evangelical Lutheran Regional Church of Hanover - does not quite fit the real facts and the actual conditions. - However, it is also a blessing that this (admittedly bitter) truth had to be revealed through the "catechism storm". May it not have happened in vain!



(Submitted.)

## Experiences on the Mission Field in Leelanaw County, Mich.

It is now a year and a half since I was called to this mission field. It covers the whole of Leelanaw County, which, however, is mainly populated by German Lutherans only on the eastern shore of Lake Michigan. That one makes all kinds of experiences on such a large field of work, and besides some pleasant ones, often also very saddening and discouraging ones, yes, sometimes also such experiences that are suitable to move to the exclamation: "Would God that they also were cut off who disturb you", Gal. 5:12, will certainly be confirmed to me by every fellow minister who has already done missionary work among our dear fellow believers who are swarmed by all kinds of sect preachers.

Already about 16 years ago, a spiritual bird of prey, a certain Br. Allert, came to this region, who took advantage of the complete isolation of the local Lutherans from their fellow believers. Since these people were unfamiliar with the American church conditions and also weak in real knowledge, it was easy for this man to deceive them, especially since they cordially demanded the preaching of the divine word in German. Through glib speeches and sanctimonious behavior, he wormed his way in among the people. It is true that Mr. Allert is not a regular Methodist, but he is hardly a Christian either; however, his so-called church service looks as much like the Methodist as one egg looks like another. The man once said to a person who used to be very ignorant, and who now belongs to my congregation in Leland, with regard to Dr. Luther, in a genuine Jesuit way: "I doubt that Luther has become blessed. He speaks so blasphemously about the holy sacraments and Confirmation that my pen resists reproducing his words. As proof of this, only one example: Allert once held communion and then said after it to someone who had not been present: "Stand here, all the money the stupid Germans up there gave me for the bit of bread and wine I gave them," showing his full purse. Is it possible that such a man can be a Christian?

After he had already tampered with the poor people in this way for a long time and had made them mad and confused, Pastor Sievers of Frankenlust, Mich. came on a missionary journey to Leland and the surrounding area; however, he found little hearing at that time. And yet the seed of God's word, which he sowed here and there, did not remain without fruit, for from then on the unmasking of the abominable wolf dates. Who does not immediately think of Isa. 55, 10.11.? - After this, other ministers of our synod visited the scattered fellow believers and, by God's grace, took away most of the robbery from the predatory wolf; but just at this time, the arch-enemy of the pure teaching of the divine word sent a spiritual merchant from the company of the Albrecht brothers, and he offered his false goods, according to the manner of these "brothers", to the people, who were anyway still completely stunned by the howling of the above-mentioned wolf. Since the dear brothers could rarely visit their very weak and distant flocks, it happened that not only in all settlements some adhered to this false prophet, but that one of them - the one at Sutton Bay - finally fell to him completely and today forms the center of the activity of the Albrecht people in this area.

How honestly these allegedly "saints",?missioniren, of it some examples from the last years. After the departure of Rev. Töwe, the meanwhile arrived Albrechtsprediger Schmauß heard that the Lutherans had no pastor. He immediately volunteered and in true Jesuit fashion sought to be allowed to preach to the Lutherans of the community in Leland only once. But because he had heard that no one could preach in their church who did not profess with heart and mouth all the symbolic books of the Lutheran Church, he was not allowed to do so. Lutheran Church, he said, denying himself completely in true Methodist charity, that he did not want that at all; he only wanted to preach to them out of love (of course!) for their souls, since they had not had a preacher for so long; if they then liked his sermon, he wanted to preach to them only until they had a preacher; if they then no longer wanted to hear him, he wanted to withdraw. However, comments on this are superfluous. But, thank God, no one wanted to hear him, but, made wise by harm, the dear people held reading services until they got a pastor again. Since I have been here, I have had to continually witness, teach and defend against the impudent and unholy activities of these "perfect saints," especially since two such people have been making the local area unsafe for some time.

Since, by God's grace, they can no longer do anything in Leland, they are especially targeting the Lutherans closest to Leland. There they often sneak into the houses of just such members, where they

hope to find the first entrance, and invite them to visit their meetings once; tell them the sermon, then they could come more often, if not, they would be free to stay away. Yes, so impudently and shamelessly did one of these boys behave on Sunday Misericordias Dom. one of these boys, a certain Berg, behaved so shamelessly that, because I had illuminated his skulduggery with God's Word, and as a result no Lutheran visited his synagogue any more, he joined my service with his entire following (against which, of course, I have nothing to say except: God, he would have come to hear the truth and to give it the honor), in order to practice his ungodly craft of robbing and stealing, all worldly, I let alone the general Christian honesty to the scorn and the truth to the defiance here publicly. I preached on the Gospel John 10:12-16, but since I took my introduction from John 10:1-5, 10, 11, I read the whole thing to the end of the text. The main sentence was: Jesus, the good shepherd; as such he was promised in the Old Testament; as such he proved to be perfect after his appearance, because: He does not do as hirelings do; he lays down his life for the sheep; he recognizes his own and is known to them, and feeds and cares for them with the gospel and the holy sacraments; he multiplies his flock by calling the sheep still walking in the wilderness and bringing them to his flock. - During the sermon, these seduced people kept quite calm with their seducer mountain, although they did not lack angry looks and threatening gestures, especially during the discussion of the last two sentences. But after the service, as I expressly announced, we immediately gathered for confession, where the enthusiasts did not want to give way. When I kindly reminded them once again of our intention - that is, their intention

The mountain stood up and said defiantly: "And I have to announce that there will be a church service here again this afternoon, and I invite you all to it. I then turned to my congregation with these words: "Dear brethren, in response to this completely unjustified announcement, I must ask you cordially not to follow it, but to be content for this time with the words of our Lord Jesus that you have just heard. Turning to the mountain, I said: "As long as I and my congregation are gathered in this schoolhouse, you have nothing to announce here; that is quite indecent, and the whole crowd interrupted me.

and the mountain roared: You are a good speaker (how flattering!), but a fanatical man, and left the house scoffing and scolding, where his faithful followed him still trying to outdo him by far. Outside, then, things really got going, and in such a way that if Satan ever rejoiced over these "perfect saints," he did so this time. We, however, fulfilled our purpose and confidently went on our way; but into the Methodist congregation none of us went except one who wanted to look at the goings-on. From all that I could learn, it seems that Berg immediately after the conclusion of my service wanted to air his false doctrine in front of the assembled Lutheran Christians, but this was thwarted by God's grace. How disgracefully the foolish man blasphemed the pure doctrine of the Word of God, especially of the Lord's Supper in the afternoon, is told only with deep indignation by Mr. Eichelberg, the one who had gone to learn about Methodism from his own experience.

It is also known how cunningly the Methodist preachers sometimes start it, in order to obtain recognition as "ministers" from orthodox Lutheran pastors and then, with all the greater appearance of rightness, to reject their real name (sect preacher) and to be able to rummage among the simple, simple-minded Lutheran Christians. Thus, the above-mentioned Schmauß thought that he could outsmart me a few months ago and break the point of my testimony against him.

One Saturday evening, about an hour after me, the "brother" Schmauss drove up with his wife to spend the night at the same house where I had also stayed. Of course, I did not know that he had once been invited by the owner of the house and was now making use of it, but I learned about it immediately. After he had gotten his horse and in the meantime had learned what kind of companion he would find inside, he hurriedly approached me with an outstretched hand and greeted me; I simply thanked him, but I did not give him my hand. Astonished, he said (I don't know if it was him): "What, you don't want to give me your hand? I: No. He: Well, then I would like to know in all the world why you refuse me your hand, since I have offered you mine so sincerely as a brother? Me: If you don't know and yet would like to know, it is my double duty to tell you. Yes, I want to know, he exclaimed with pious wonder. Good, because I don't greet a false teacher in faith and brotherhood, nor do I otherwise fellowship with him, was my answer. His wife: I think he does not even recognize you as a brother in office! I wouldn't dream of it, I replied briefly. He: I preach repentance and faith, Christ crucified; I hope you do the same. Me: Yes, I do.

You do not do this, but you counterfeit the teachings of the divine word and reverse the divine order in order to attain salvation in Christ. I proved this to Mr. Schmauss with some examples of his teachings and those of the Word of God; but that was all lost work. The "perfect" Schmauss almost fainted with holy indignation and his mouth overflowed with unholy words, e.g. You are a haughty man; you are not a gentleman, because if you had not wanted to give me your hand as a brother minister, you should have done it as a gentleman; I would be ashamed like a dog that has stolen sheep; but that is how the Missourians are, this old Lutheran sect 2c. 2c. I reminded the man of his foolishness, but it was no use; he let the shameful stream from his mouth run free. The pious "gentleman" thought of everything with which he thought he could destroy me in the eyes of the host (who visits our church from time to time with his family, who is also Lutheran by origin, but quite weak in knowledge and very indifferent); but that the Lord Christ says: "When the heart is full, the mouth overflows," Match. 12:34, he obviously did not think of that. Of the abominable teachings which Mr. Schmauss passed off as divine and of the fact that he even unbendingly defended obvious sins against the 2nd commandment - the sympathetic use of God's name and the 116th Psalm - with the master of the house, despite the fact that I clearly proved to him his abominable activity from God's Word, of this I will remain completely silent this time. God grant the poor deluded man and all deceived people right knowledge of their sins, heartfelt repentance and true faith in Christ.

One of the most saddening experiences I had was this: On October 18 or 19, 1875, I was called to old

Mother Elis. Meyer at Good Harbor, about seven miles from here, to administer Holy Communion to her. Since she had been ill for some time and I visited her regularly, I often noticed a fit of inner restlessness in her; I believed it was fear of dying and sought to comfort her, especially since I had known her for years as a devout and godly Christian. I noticed this again during this last visit and read several penitential psalms to her before her confession, as well as several penitential songs from our hymnal, in order to prepare her for a sincere and heartfelt confession, so that I would be able to comfort her all the more strongly afterwards. She then confessed and received the Holy Sacrament with the most heartfelt desire. Now she seemed to have peace and joy in the Holy Spirit, but I stayed with her almost the whole day. Suddenly, in the afternoon, I noticed her anxious inner restlessness again, which she expressed openly in the question: "Oh, do you believe that I will also be saved? I said: "If you truly believe in the Savior, our Lord Jesus Christ, place all your hope in His merit and blood, and with God's help persevere to the end, you will surely be saved. But she replied: "Yes, but I have not yet seen the Savior. Then it became clear to me where her fear came from. I asked her if a Methodist had not already visited her? She said: Since you are here and preach to us, not yet; but before that I was ill with August - a, son-in-law of hers, -

The preacher came, and he told me that if one was converted, the Savior would appear to one, or some other light or characteristic by which one could recognize it. I then inquired further into the matter with her daughter and son-in-law, W. Schlüter, with whom she lived, and found that it was the former lying prophet and Albrecht's brother Heß who so prepared the poor, frightened woman on her sickbed to die blessedly. How terrible and horrifyingly ungodly such activity is, one must have seen from the terrible effects and fruits of it, in order to be able to form even a somewhat correct conception of it. Oh how many simple-minded Christians these lying prophets may have already caused similar fear and terror, if not their eternal downfall! In spite of the sincerity of her faith - or precisely because of it - Satan attacked the old woman the closer she came to the end, the harder he tried to make her despair of her sonship with God. But by God's grace and assistance, the devil only had to help to drive her completely into Christ's wounds. I testified to her from God's Word that this man had lied to her and deceived her; that the Lord requires faith from us, but not "seeing", John 20:29, 1 Peter 1:3-9, 2 Corinthians 5:7, and so on. I read these passages to her and explained them to her; also with many other comforting sayings of the gospel and song verses I straightened her up again. The Lord blessed this weak "work abundantly, and I was not only allowed to thank God for it, but she herself also thanked Him with heartfelt clear words and praised His glorious grace in Christ Jesus, our Lord, while shedding tears of joy. When I went home in the evening, I myself was more edified and strengthened than ever before in this field of work, which was so arduous for my age.

But the old mother said: "I am now ready to leave to be with my dear Savior; there I will see him and thank him for eternity. As she was saying goodbye, she asked me to visit her once more, if I could; but unfortunately it could not be, for I was hardly home from Fort Oneida when Mr. Schlüter brought the news of her happy and blessed end, which took place on October 25, after which her funeral was held on the 28th. - I. Bوندenthal.

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(Submitted.)

### **† Rev. A. H. Burkhardt. †**

August Hermann Burkhardt was born on October 15, 1838 in the Kingdom of Saxony in Germany. As a child he came to America with his parents, who took part in the so-called Saxon immigration. So he actually belonged to that Lutheran confessing crowd through which our God wanted to pour out such an exuberant blessing of his pure word over this wide Occident in the last times before the Last Day.

He received his scientific - theological education at Concordia College in St. Louis. In 1863 he entered the sacred preaching ministry. He first served the congregation at Dundee, Ill, and since 1868 that at Troy, Madison Co., Ill. From here he was called to Springfield, Ill, and entered this difficult field of labor on the Sunday of Misericordias Domini, 1870.

He was already suffering in 1872, but was able to serve until Easter 1873. The municipality then let to

In the fall, she appointed the undersigned as assistant preacher. But in June, Blessed Burkhardt had already left for Minnesota, accompanied by his family, on the advice of his physicians, in order to restore his health there in the cooler climate, if it were God's will. He had requested leave from the community until May 1874, but returned as early as New Year's Day, as his condition had worsened alarmingly. With the approach of spring, a gloomy time began for him. He became more and more aware that the Lord had put him out of work in his vineyard forever, and that hurt him immensely. In addition, Satan did not cease to challenge him most vehemently, so that his anxious soul often uttered the words: Oh, only blessed, only blessed I would like to become!" At the beginning of May, his second son Friedrich, a lovely boy, was on his deathbed, when the telegraphic news of his father's death came from Collinsville. Thus, in addition to his inner struggles, he also had to bear many outer crosses according to the Lord's inscrutable counsel. But he fought honestly and chivalrously and finally won the victory of faith.

However, it deserves to be mentioned that the local community behaved in an exemplary manner, for they not only gave him his full salary almost until his death, - in the last months the largest part of it - they not only gave him considerable gifts of love, but they also organized an extracollection of eii-cri \$150.00 for him.

In June he left Springfield for Collinsville, believing the country air would be more beneficial to his weakened body. But even there he did not stay long, but soon after went to live with a brother-in-law at Kimmswick, Mo. in the parish of the Rev. P. H. Holtermann. There in the beautiful but remote mountains he hoped for improvement. However, according to God's will, he was not to return, but to enter a better life.

In the night from August 22nd to 23rd he was attacked by a violent hemorrhage, which often repeated itself until the end of his life. On the following Sunday he expressed his firm hope that the Lord would not call him back from this illness into the misery of this life. The following day he celebrated Holy Communion with his wife. When the words were recited to him: "Lord, if I have only You, I ask nothing of heaven and earth; though my body and soul languish, yet, God, You are always my heart's comfort and my portion," he said softly: "Oh, that is good! And when it was prayed to him, "The Lord will deliver me from all evil and will help me to his heavenly kingdom; to him be glory forever and ever, amen!" he said, "Oh, I long for it so much, if only the dear Savior would soon come and take me to himself!" Because of his great weakness he could speak little, but nevertheless he was heard to pray several times: "Oh come, dear Lord JEsu, come soon and take me to you in your heavenly kingdom" and the like. On August 25, 1875, at 2 o'clock in the afternoon, the Lord heard his plea and took him into the triumphant church.

Thus, as a result of consumption, he brought his age to only 36 years, 10 months and 10 days.

His body was found on Aug. 27 at the God's

acker of St. John's parish in Kimmswick sunk into her bedchamber, with Professor Schmidt of St. Louis preaching the funeral sermon on 2 Tim. 4:18.

"He has borne Christ's yoke, has died and is still alive.

(Submitted.)

### † Pastor Z. E. A. Gottlieb. †

As short as the notice in the "Lutheraner" of September 1, 1875 was, which brought the news of the sudden departure of the above-mentioned, it was certainly shocking for all who knew him. Not only was he physically so strong, spiritually so fresh and stimulating, but he was also equipped by the Lord with excellent gifts for the holy ministry of preaching; and he was still young in years. The ways of the Lord are marvelous and must be heeded and considered with great seriousness! - Although appearing somewhat late, a few words concerning the life of the deceased will be in place and welcome to the readers.

Blessed Pastor Gottlieb was the son of a merchant, Adam Gottlieb, who, once wealthy, lost his entire fortune through misfortune. Our Gottlieb was born in Darmstadt on April 18, 1840. When he was two years old, his father died, and so the boy's upbringing (as well as that of his younger brother) was exclusively in the hands of his pious mother, who fulfilled her task with great fidelity and care. Not only did she make every sacrifice to make it possible for him to attend several private schools and finally also a secondary school, but above all it was her daily endeavor, by God's grace, to educate her son in the discipline and admonition of the Lord, and she always wished to see him one day in the service of the church. In his 15th year, Gottlieb and his mother came to America, where they found friendly reception in Pomeroy, O., in the home of Pastor G. C. Holls, an orphanage director who was a friend of the family. That same year they moved with the latter to Zelienople. After Gottlieb had attended an English academy here until the spring of '56, he decided to become a merchant and went to the end to St. Louis, where he found employment with parishioners. However, he soon exchanged this place for employment on a Mississippi steamboat. Only after four years did he return to Zelienople to the great joy of his deeply troubled mother, whose fervent prayers had accompanied the somewhat worldly son on his travels, which were so perilous for body and soul. The mother's prayer was answered! Severe afflictions, which hit Gottlieb, especially in New Orleans, had achieved their purpose; he had become a different man. For four years he helped Pastor Holls in teaching at the orphanage, and with the greatest self-denial, receiving little more than food and clothing for his services. A deep, healing impression was made on his mind by the death of his mother in '62, who served the poor orphans in Zelienople with devoted love until the end of her life. Soon after this event he expressed for the first time his wish to study theology. Pastor Holls, however, told him repeatedly and firmly that he was not fit for it; and so he gave up the idea - apparently at least. In the year '64, however, he expressed the wish

again against Pastor Holls, and did not want to resist him any longer. Gottlieb now came to St. Louis for the second time, especially through the help of the then president, Pastor Wyneken, and after he had been employed in a store for a short time, he entered the seminary there in the spring of '65. With his good previous knowledge, eminent memory and other not insignificant gifts, it was possible that, with God's help, he could be released into the service of the church as early as January '66. After serving only a short time as Vacancy Preacher at the Belleville, Jlls. congregation, he answered a call from the Port Richmond, N. J. congregation, at which post he remained until his death. - On September 5, '67, he was united in marriage to Miss Anna Hörr, of Belleville, who bore him two children during the eight years of their married life, but was carrying the third under her heart at Gottlieb's death. This was born three months after his father's death.

As far as the ministry of our blessed brother is concerned, God had endowed him with a particularly beautiful gift of public preaching of his word, which he used faithfully. He rendered a special service to the whole church and especially to his congregation by his conduct towards the secret societies. Already under Pastor Tirmenstein, the congregation fought a hot battle against them, which then broke out again after a few years of calm under Pastor Gottlieb's leadership; and it is mainly thanks to his calm and prudent, but firm and determined conduct that the congregation, next to God, has brought this so dangerous battle to a good and blessed end. - Gottlieb also served our emigrant mission as secretary of the committee during the whole time of its existence. He was one of the founders of this institute and

always had a warm heart for it.

Pastor Gottlieb was a zealous, never gladly missed, member of the conference. - In addition to a sometimes somewhat rough exterior, he had another character trait, which may have repelled some people who became superficially acquainted with him, or may have led them to misjudge him. However, all those who had the opportunity to become more closely acquainted with Gottlieb were soon convinced that a humble, deeply believing soul dwelled in his rough exterior. He loved his congregation and his profession in it; he recognized and felt the seriousness and the heavy burden of the office all the more, since he was vividly aware of his unworthiness, his weaknesses and faults, the latter of which he often bitterly lamented and earnestly fought. His cheerful and exhilarating nature - especially in his dealings with fellow ministers - showed that one can be of a cheerful disposition and yet also be a serious and faithful disciple of Christ. "The love of his congregation," writes Pastor Holls, "and the esteem in which he was held by the English-speaking people of Port Richmond, and which was manifested at his death, astonished me in the highest degree. It is certain that the experiences in his ministry which he had to undergo during his last years made a powerful impression upon his inner life." ..

On August 18, the meetings of the Eastern District of our Synod were to begin in Boston. Although Pastor Gottlieb had been unwell for some time, he and several of his fellow ministers set out on a steamer from New York. Already in the first



During the night he was very restless; and the following morning he was so violently seized with rheumatism of the limbs that he had to be taken from the boat in a carriage to his lodging (at Pastor Biewend's). He could not attend the opening of the synod on Wednesday. On Thursday he lay down; a skilled physician who had been sent for declared his condition quite harmless. His limbs became so lame that he could not move them. In spite of all the terrible pain, which caused many a loud cry, he was nevertheless cheerful, and often quite cheerful; especially on Sunday, when Prof. Walther, President Groß and Pastor Keyl, among others, visited him. To an officemate who said to him: "Gottlieb, you certainly learn more at this synod than if you were in the meetings," he replied: "I think you are right. I have often pondered what God might want by sparing me with particular outward crosses." Another time he exclaimed, "Ah, W., what is man! Grass - grass!" The encouragement from God's word calmed and refreshed him visibly. - On Monday morning he stretched out his hands to the friends who came in to show that he could move them again. No one suspected how near the end was. All, except one teacher, went into session, and at noon all the synod members, in accordance with an invitation, went out from the church to the orphanage near Boston to attend the dedication of the cemetery there. Gottlieb fell asleep around 11 o'clock and fantasized a lot. Around 2 o'clock he became calmer, slumbered away, and very soon his spirit was in the hands of his faithful Savior. As much as our dear Gottlieb was now certainly well, the joyful guests at the orphanage were shocked by the news: "Gottlieb has died! "O God, how unsearchable are your ways!" was the cry in all hearts.

Pastor Keyl left that same evening to deliver the message of mourning to the hard-hit widow and her mother. - Only God's word could sustain them. Wednesday morning the body arrived, accompanied by six deputies of the synod. The following day about thirty pastors, many deputies and teachers from Boston came to the funeral of the deceased. Mr. Groß preached a German sermon on the words: "Herr, nun lasse du deinen Diener im Frieden fahren," 2c, and Mr. Both preached an English sermon in which he presented to the very numerous English audience the Lutheran doctrine that Gottlieb had preached as pastor of his congregation. - Just before his death, Gottlieb had been nominated by the Cleveland congregation as a candidate for their pastorate. A friend wrote then: "Gottlieb can no longer be called: he has accepted a higher calling."

The same "calling", namely to see and praise God in eternal bliss, also goes out to us, dear reader. God help that we recognize it as a divine call of grace and accept it here already with joy, so that the journey to our new home can be started "with peace and joy". There we will recognize not only that "the ways of the Lord are wonderful," but also that "he leads all things gloriously out".

If I could copy or paint Petrum, I would write on every little hair on his head: Forgiveness of sins.

(Luther VIII, 864.)

## To the ecclesiastical chronicle. I. America.

**Apostasy to Judaism.** From a number of the "Morning Herald" of St. Joseph, Mo., sent to us by an unknown hand, we learn that on Sunday Exaudi of this year in the latter city a woman of Saxon origin, named Hedwig Kästner, 22 years old, publicly and solemnly converted to Judaism in the Jewish synagogue there. In any case, the lady did not change her religion, but only her name. Previously, although baptized, she was not a Christian, but now she is not a Jew. From the speech of the rabbi given at the ceremony of conversion, one can see that he is nothing more than a vulgar rationalist. He therefore explained to the proselyte that she, as he had noticed, had always been a Jewess, and testified to her: "Judaism not only assures its professors of heavenly blessings, but on the contrary, it holds to the philanthropic doctrine that all people who lead a life of perfect morality can enter the kingdom of heaven, and it does not matter to which denomination they belong." Finally, it is reported that Miss Kästner will soon marry a Jewish merchant in good circumstances in Chillicothe in the state of Missouri; with which the mystery of this conversion is undoubtedly solved. Of course, it remains something terrible that a woman baptized in Christ so shamefully denies her baptism and for earthly intentions joins the community of the most horrible blasphemers of her Savior. W.

**A not insignificant stir** was caused recently in Orange by an outstanding member of the Congregationalist congregation there who, during the celebration of Holy Communion, not only rejected the offered chalice, but, when it was presented to him for the second time, took it and poured the contents of it on the ground, and then gave the empty chalice back to the elder. And why did he do this? Because he is a member of a temperance society whose laws are higher to him than the word of God.

Ad. Vol.

## II. abroad.

**Switzerland.** In Zurich, a reading book for elementary and secondary schools has been newly introduced and every teacher has been obliged to use it, in which Christianity is reported in the following words: "The founder of this new religion, Jesus of Nazareth, a poor uneducated man, after having worked as a prophet for some time, was killed by the priests of his own people; his disciples had no idea of the spread his teaching would receive. They considered it simply a reform of Judaism with an essentially socialistic direction, leading to an attempt at community of goods. But Paul of Tarsus, a Pharisee of genius and great knowledge, who first pursued this doctrine, spread it among the Gentiles, having convinced himself of its truth and universal destination." - From this the reader may get an idea of the religious conditions now prevailing in the old Zwingli city. W. [Walther]

**Saxon Regional Church.** As we see from the "Pilgrim from Saxony" of May 7, the party of the New Protestants has issued an appeal for the synodal elections. Among the 82 signatories are the names of 13 pastors (!) and 14 members of the state parliament. On the occasion of the discussion of the appeal the pilgrim says: "We see that the New Protestants are prepared for the attack. May the Lutherans, too, when it now comes to the meeting, be well prepared to defend their sanctities, not only in the elections to the synod, but especially in

the negotiations in the synod. Let no one throw sand in his eyes! The gentle way of speaking of our opponents lets their armor shine through clearly enough. It is a fight to the death' - that is how they themselves have already described the opposition. It is bad enough that in an evangelical Lutheran church one is forced to make a distinction between New Protestants and Lutherans. However, since this is the case, we need Lutheran men in the synod who are determined and able to stand up for the independence of our church, for the delicious treasures of faith of its confession based on God's Word and for the beneficial orders of its cultus, in particular also for church discipline. When the "Pilgrim" says that it is "bad enough that one is forced to make a distinction between Neo-Protestants and Lutherans in a Lutheran church," this is not only "bad enough," but sad proof that such a church, in which so-called Neo-Protestants are tolerated and have a seat and a vote as representatives of the same, no longer rightfully bears the name of a Lutheran church. Here it is necessary either to put out such obvious wolves without sheep's clothing, or to go out oneself, if the latter is not possible, as is unfortunately the case. W. [Walther]

### Inaugurations.

Rev. M.L. Wyneken, formerly of Fort Smith, Arkansas, called from Trinity Lutheran congregation, Cincinnati, Ohio, was inducted there on Sunday Cantate by order of Pres. Swan. Th. Wichmann.

Address: Rsv. Zl. I., 'Wyneken,

**552 Rses 8t., Olnoinnati, O.**

On Sunday Rogate, Rev. I. Catenhusen was installed by the undersigned in his congregation at Beaufort, Franklin County, Missouri, at the invitation of Mr. President Biltz, assisted by Mr. Rev. Sandvoß. M. Halboth.

In accordance with orders received, Rev. A. Leut- houses was installed in his new office by the undersigned on May 21, when on Rogate Sunday, at St. John's Lutheran Parish in Stanton, Stanton Co., Nebraska

F. C. Rupprecht.

Address: R "v. Douthjaeusei-,

**8t.rj.ntonQ, Stanton 60., Nebr.**

At the request of our reverend Mr. District President, on Sunday Cantate, May 14, Pastor C. L. Geyer of the German Lutheran congregation of St. Peter's in Serbin would be installed in his new office by the undersigned with the assistance of Pastors? I. Zimmermann and T. Stiemke into his new office.

I. Kilian, Pastor.

Address: Rev. O. I., Oc^ei-,

**8erbir>, Los Oo., M**

On Sunday Exaudi, Rev. M. Michael was inducted after responding to a call from the two congregations in Stone Bridge and Humberstone, Canada. A. Ch. Grossberger.

Address: üev. Al. Nioliasl,

**Ilunrdsrstons, 'Wellanä Oo., Ontsrio.**

### Mission Feast.

On the first Sunday after Easter, April 23, the Lutheran Bethlehem congregation at William Penn P. O., Texas, celebrated a mission feast. Festive sermons were preached by Pastors Hofius and Maisch. The Collecte in the amount of P20.00 was designated for the Synod Building Fund. P. Klindworth.

### Church consecration.

On Judica Sunday, the St. Paul Lutheran congregation at Strasburg, Shelby County, Ill., dedicated its newly built church to the service of the Triune God. Mr. Rev. G. Wolf delivered the confessional address. Pastors G. A. Feustel and D. Kothe preached in German, Past. G. Mochel in English.

F. W. Schlechte.

**Our correspondents are** kindly requested to sign their letters with their full address each time.

## The Northern District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St., s. G. w., holds its sessions this year from June 21st to 27 at Grand Rapids, Mich. - The theses "on the articles and analogy of faith" sent in by Pastor Hügli, which were communicated in the last number, are available for discussion.

All those who are willing to attend are requested by the pastor loci H. Koch to contact him at least 14 days in advance.  
Arrivals can get information about their Quarters in the school - pub, corner of Bridge and N. Division streets.

## Half price - tickets

for the trip to Grand Rapids via Flint and Holly on the Lake Huron &L Chicago railroad- departure: Tuesday, the 20th, morning 7.20 - are available from

1. R. Lauritzen,  
609. ok 10kli L 6ris>volcl 8ts., brancel Ricxücls, Lkioii.

The synod meeting

## of the Northwest District

of our Synod begins, s. G. w., July 12 (Wednesday) in Minneapolis, Minnesota.

All synod members and guests from Wisconsin are to report in time to Rev. I. Herzer, 413 9th ^.vsnus, Llinnoapolis - those from Minnesota to Rev. E. Rolf, 174 L. 9t,ü 8t., 8t. kuul, Linn.

Price reduction

as in the previous year is granted to all synod members and guests from the following railroads:

- 1) Chicago, Milwaukee &L St. Paul,
- 2) Western Wisconsin,
- 3) Wisconsin Central,
- 4) Green Bay &L Minneapolis,
- 5) Sheboygan &L Fond du Lac,
- 6) Milwaukee, Lake Shore &L Western.

Sheboygan, Wis. 15 May 1876, O. Spehr, Secr.

## The Evangelical Lutheran Synodal Conference of North America

will assemble, God willing, on Wednesday, July 19, within Trinity Parish of the Rev. O. Spehr at St. Paul, Minnesota.

Its main subject for doctrinal negotiations are still present: "Theses on church fellowship" (from Thesis 10. on).

According to paragraph 2 of the provisions of the Constitution, the synods concerned are requested to send a list of the elected delegates to the custodian loci in due time.

All delegates and guests who intend to attend this year's Synodal Conference are requested to contact Pastor W. Streißguth, St. Paul, Minn. for lodging in good time.

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## Announcement.

The Northern Illinois Orphanage Society is hereby kindly reminded that according to its Constitution "a general meeting is held annually at the time of the examination of the school teachers' seminary at Addison," - that is, on the 29th and 30th of June at the Orphanage at Addison.

Do not forget to send "a sufficiently certified representative" and remember in particular that this time the term of office of all officials is expiring, i.e. a major election is imminent.

F. M. Große, Secr.

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## Aalender.

Since the preparations for our next year's calendar must begin now, I ask all those concerned to send me their new or changed addresses as soon as possible, unless they can be found in the synodal reports. I will also be pleased to receive suggestions and submissions for the reading material of the calendar.

Addison, Du Page County, Ill,  
June 5, 1876. I. C. W. Lindemann.

## Book Display.

Available at M. C. Barthel in St. Louis is:

## Thoughts of a Lutheran as the 100th Anniversary of the North American Confederation Approaches.

Presented by Dr. W. Sihler. St. Louis, Mo. 1876.  
As you know, this year is the jubilee year of the United States. One hears and reads all kinds of things about it. Certainly the reader of the "Lutheran" will like to read about it. A Lutheran cannot be indifferent to a Lutheran judgment. Such a judgment is offered to him in this pamphlet. He will find here a review of the past century, a review of the past century, a review of the past century.

G.

Annual Conference of Teachers of St. Louis and Vicinity, July 12-14, Collinsville, Ill.

Annual Conference of Teachers of St. Louis and vicinity, July 12-14, Collinsville, Ill.  
Members of the conference are asked to register in good time with teacher Jung. Göhle

## Western (Conclusion.)

For mission: From A. F. in Patizdorf, Mo., 41.00. I. B. there 42.00. (Conclusion.)  
 For Brunn'sche Zogelne: Thanksgiving offering by Mrs. M. Aufendieck in Baden, Mo., 43.00.  
 On the Hermannsburg Mission: By Past. Bock and sr. Gem. in Jefferson County, Mo., 46.15.  
 For the Emigrant Mission in New York: from Mrs. Rehmiel through Past. Bock in Jefferson County, Mo. 41.00. Past. Bock himself 4\*1.00. E. Albrecht there 50 Cts. I. B. at Patizdorf, Mo., 40.00.  
 To the building fund from Aug. Heiden in Patizdorf, Ill. 425.00. Past. Bremer's Gem. in Benton County, Mo. 414.00. From some members of Past. Grabner's Gem. in St. Charles, Mo., 40.00. Meyer's in Cape Girardeau, Mo., 41.00. From the Gem. in Humboldt, Kansas, 45.70. From Past. Michels' comm. in Gasconade County, Mo., 45.00. by himself 42.00. Past. Cramer's Gem. in Fort Dodge, Iowa, 426.00. H. Beuk- mann in Paola, Kansas, 45.00. Past. Polack's comm. in Cape Girardeau, Mo., 422.75. Past. Koster's congregations in Frölna and Altenburg, Mo., 472.00. Past. Lelmann's Gem. in Sher-rills Mountain, Iowa, 411.10. Friedr. Niemann's at Litchfield, Ill., 430.00. Of Past. Sievers's Gem. in California, Mo., 416.25. Past. Baplers Gem. in Illinois, Mo., 45.00. H. Niemann in Concordia, Mo., 410.00. Past. A. Gauss and Gem. in Macon City, Mo., 425.00.  
 On the seminary household in St. Louis: From Past. Both's Gem. in Mobile, Ala., 48.50.  
 For poor students: Thank Offering by C. Pragmann in Brownsville, Mon., 41.00.  
 For musik. Instruments in Addison: From the Im- manuels-District in St. Louis 415.00. From C. F. Rohlfing there 45.00.  
 For Braver Dam, Wis. congregation: from Past. Schürmann's congreg. in Homestead, Iowa, 43.00.  
 For poor students in Springfield: From Mrs. Nothdurft in Cape Girardeau, Mon., 45.00. From three members of Past. Lehmann's Gem. in New Wells, Mon., 42.25.  
 For the East Indian missionaries: From M. in Baltimore 45.00. Past. E. Markworh in Readfield, Wis., 42.50.  
 For Pastor Ruff: From E. Leopold in Kankakee, Ill., 41.00. Lehrer Pott there 50 Cts. From an unnamed person in St. Louis, 41.00. From M. in Baltimore, 45.00. From Rev. E. Markworh in Readfield, Wis. 42.50.  
 St. Louis, May 22, 1876. E. Roschke, Cassirer.

Concerning the synodal building fund: By Past. Döderlein from his. Gemeinde in Chicago 431.25. By Past. Müller in Ehester from H. B. 45.00. By Past. Nachtigall from the Kreuz- Gemeinde in Waterloo 410.00. By Past. Achenbach's congregation in Venedy (3rd mission) 4100.00. By Past. Röder in Ar- lington Hights by H. Russel 45.00. By Past. Strieter's parish in Proviso 422.00. By Past. Hiebr's parish at Matteson 48.00. By Past. Lckssel of d. parish in Rich 421.30. By Past. Oetting of G. Ringwald 41.25. (Summa 4203.80.)  
For inner mission: By Past. Hocker in Quincy by Wittve Anna Fuchs 41.00. By I. H. Kuhlbeck vou der Gem. in Collinsville 43.85. (Summa B4.85.)  
For the orphan mission: By Past. Hansen in Geneseo 42.00. By N. N. in Pckin from some children 35 Cts. By Mrs. Wicken in Addison 41.00. (Summa 133.85.)  
To the seminary household in St. Louis: evening meal Collete from Past. Steege's congregation in Dundee 47.00.  
For college maintenance in St. Louis: Abend- mahls-Collete in Past. Riegel's parish in Homewood 416.25.  
To the Sem in a r - h a u s h a l t in Springfield: Communion - Collete of Past. Steege's congregation in Dundee 46-00. from Past. Hiebr's branch congregation 44.65.  
For poor students in Springfield: From Past. Hansen in Geneseo 42.00. By the same, Collete at Rahn's baptism of children for Student Hirschen, 42.50. From Pastor Simon R. F. Duver 410.00. (Summa 496.50.)  
To the college household in Fort Wayne: By Past. Trautmann in Gower by Cath. Fischer 42.00. Communion - Collete by Past. Steege's congregation in Dundee 47.00.  
For poor students in Addison: By Cassirer Simon 49.20. By Past. Engelbrcht in Chicago for Julius Trapp from the Jungfrauenverein sr. Gemeinde 42.00. from the Young Men's Association 43.00. Through Rev. Wagner in Chicago from the Women's Association sr. Gemeinde for N. O. Kieiling 414.00. By Past. Lan  
ge's congregation in Chicago for W. Gierke 410.00. By the students of teacher Zutz in Chicago 42.00. By the congregation in Addison for C. Appel  
and the church in Chicago from the Unterstützungsverein. Gem. in Springfield for CH. Lautenbach 420.00. By Past. Pissel in Rich for A. Bookow 411.26.  
From teacher Spieker in Baltimore 45.00 and from Mr. Zink there 41.00 for Paul Sommer. By Past. Engelbrcht in Chicago for Julius Trapp from the Jungfrauenverein 47.00. from Jünglingsverein 48.00. From Past. Döderlein's congregation in Chicago for H. Bergmann 415.25. (Summa 4122.71.)  
To the seminary household in Addison: By Past. Trautmann in Gower by Kath. Fischer 42.00. Through Past. Steege in Dundee, Abendmahls- Collete sr. Parish 47.00.  
For musical instruments in Addison: By S. Mariens in Bloomington, Wedding - Collete at Bro. Gierz 44.00 and by Teacher Brase there 41.00. Don  
Pastor Kuuffers congregation in Eagle Lake 41.00. By Past. Steege in Dundee from the same 41.50. (Summa 514.00.)  
For the emigrants in New York: From Past. Trautmann's parish in Gower 414.00 and from Kath. Fischer there 42.00.  
For the emigrants - Mission in Baltimore: From Past. Döderlein's congregation in Chicago 410.50.  
For Past. Brunn's Anstalt: By Past. Kothe from his. Parish in Mount Olive 410.00. By Past. Hansen in Geneseo 44.00. By Past. Wünsch in Dwight by N. N. 410.00. (Summa 424.00.)  
For the community in Morris, Ill: By F. A. Schmidt in Addison 41.00.  
For the Cincinnati congregation: O. F. from the Addison congregation 426.15.  
For the Cincinnati congregation in East: Past. Strieter's congregation in Proviso 410.64. By Pastor Lange's congregation in Chicago 414.50.  
By Past. Wagner there 43.50. By the Pastors Wundt and Bartling there 40.00 each. By the Rev. Gotsch of sr. York Centre congregation 45.13. By Addison congregation 45.00. By Pastor Döderlein in Chicago 45.00. (Total 445.77.)  
For the deaf and dumb: Through Pastor Norden in Hinckley 43.00.  
For poor and sick pastors and teachers: To Rev. I. F. Ruff from Mrs. I. H. Succop in Woodville, O., 45.00. From Rev. Nauschert in Dalton 42.00.  
For the orphanage near Boston: By Past. Pissel in Rich by Ch. 41.00. by Th. 42.00.

In this receipt of mine read "Luth." No. 11, page 88, sp. 1, line 9 (from top) instead of "Durch Past. Siek of s. Gem. at Champaign 41.15 and 41.60".  
Addition, Ill, June 5, 1876, h. bartling, cassirer.

To the orphanage at Addison: baptismal collecte at Past. I. I. Hoffman 42.65. By F. Keplcr 43.00. Thank offering by Mrs. Küntz 42.00.  
To the widow's fund: Bon Past. Hudtloff's congregation in Town Berlin 42.50. From the pastors: Plehn 44.00, W. I. Friedrich 48.00, Wambsganß 44.00, Dohler 41.00, Lober 44.00.  
For Pastor Brunn's Anstalt: Through Pastor W. Friedrich, bell money, 411.50.  
For poor students in St. Louis: From Past. 3. I. Hoffmann's congregation in Plymouth 44.13. From Past. A. Landeck's congregation in Norwood 410.00.  
For the Emigrant Mission in New York: From Joach. Pipkorn 41.00. From the congregation in Freistadt, MissionStunden-Collccte, 42.50.  
For heathen mission: By Past. I. I. Hoffman, by F. Keplcr 43.00.  
To the synod treasury: From Past. Plehn 41.00, whose St. Johannis congregation in Sigel 43.90. Past. I. I. Walker's congregation in New London 42.02. To Maple Creek 41.14. To Bear Creek 35 Cts. Past. I. I. Friedrich's congregation in Sigel 44.34. travel money for pres. penalties 45-50. travel money from d. congregation at Maple Creek 42.08. From Past. A. Käseltz 47.00. By past. E. G. Ad. Markwort, eaststr. collecte sr. Parish at Manteuffel 41.50. By d. congregations in Gravelly, Milwaukee 42.08. From Past. A. Käseltz, eaststr. collecte sr. Parish at Manteuffel 47.64. An unpaid d. congreg. at Gravelly 41.56. Past. Wambsganß 40.00, whose congreg. 417.04. Past. Prager 41.00, of whose St. Peter's parish in Granville 45.00, of whose St. John's parish in Town Milwaukee 42.61. Of Past. C. Damm's congregation at Bloomsfield 48.80. Of C. Radickel 42.00. Of its congreg. at Cedarburgh 49.00. Of its congreg. at Cedar Creek 47.20. Of its congreg. at Church Grove 43.30. Of its congreg. at Grafton 415.33. Of Past. Keller's Trinity congreg. 43.38. Whose St. John's congreg. 43.37. Of Past. W. Friedrich's congreg. in Waconia Christmas - Collecte 48.5-. Offer-Collecte 413.00. Whose congreg. in Watertown 42.75. Of Dr. C. Knigk's congreg. in Milwaukee 430.30. Of Past. Schumann's congreg. in Freistadt 431.20. Past. Schaaf's congreg. in Lewiston 415.00. Past. Maurer 41.00, whose Gem. in Belvidere 42.80. Past. Cloter's Gem. in Aston 4.00.  
Für Pastor F. Ruff: By Past. Hudtloff 43.00. Wedding Collecte at Fr. Utch in Lebanon 48.20. By Past. Kühle in Milwaukee by A. W. 25 Cts. By Past. Schumann's congreg. in Freistadt 417.71.  
For the deaf and dumb: By H. Virchow, Wedding Collecte at Fr. Jäckel 42.00. By Past. Schumann's congreg. in Freistadt 410.10.  
Zu B. u. Kasse - from Past. Hoffmann's congreg. in Plymouth 48.15. In Sheboygan Falls 42.66. Past. Aulich's congreg. in Eltville 43.60. Past. G. G. Gende, in Gadiol 43.07. Past. G. G. Gende, in Blomfield 43.07. Past. G. G. Gende, in Resco 43.07. Past. G. G. Gende, in Resco 43.07. Past. Schaaf's congreg. in Lewiston 45.00. Rev. Hudtloff's congreg. in 49.00. Past. Cloter's congreg. in Aston 47.00. Past. Allwardt's congreg. in Lebanon 45.00. From Three emlekits congreg. in Milwaukee, subsequently, 430.20.

Br "ri"sch" disciples at Fort Wayne From Past. I. v. Brandt's congregation in Blue Earth City 510.00. For inner mission: From Past. Clöter's congregation in Aston 54.00.  
Milwaukee, Wis. June 1, 1876. c. Eissfeldt, Cassirer.

### Received for the seminar - budget in Addison:

Since January 8, 1876, the following gifts have been received: Through Prof. Selle 516.75 and 55.00. Through Kassirer H. Bartling 59.00. From the community in Elk Grove, Ill. 25 sacks of oats, 20 pp. Grain, 3 p. white turnips, 1 p. beans. From the township at Addison, Ill. By W. Heuer 5 p. oats, 5 p. grain. By Heuer: from F. Eickhoff 1 p. potatoes, 2 p. grain; F. Fröderke 1 p. potatoes, 3 p. grain; H. Heidorn 2 p. oats, 2 p. grain; D. Lührs 1 p. potatoes; ?F. Tonne Jr. 1 p. potatoes, 1 p. grain, 1 p. oats; F. Precht 1 p. oats, 1 p. grain; L. Hahne 2 p. grain; H. Heuer 4 p. grain, 6 sack potatoes, 1 p. white turnips; Wittwe Tonne 1 p. grain, 1 p. oats, 2 p. potatoes; Wm. Tonne 2 p. oats, 1 p. potatoes; F. Tonne Sr. 2 p. grain, 2 p. oats, 2 p. potatoes; F. Kucker 2 p. grain, 2 p. oats, 1 roll butter; H. Kucker 1 p. grain, 1 p. oats, 1 p. potatoes, 12 p. white turnips; Wittwe Frommeling 2 p. potatoes; Ferd. Bartling 1 p. grain, 1 p. oats, 2 p. potatoes; Fr. Oehlerking 2 p. grain, 2 p. oats, 1 p. potatoes, 1 p. white turnips; Wm. Grote 1 p. oats, 1 p. corn, 1 p. potatoes; Joach. Thie-mann 2 p. oats, 2 p. potatoes, 1 p. white turnips; H. Timm 1 p. oats; Joh. Schlomann 2 p. potatoes; Chr. Trättnow 1 p. grain, 2 p. oats. By Cd. Graue: by C. Meyer 51.00; W. Hahmbut 1 p. potatoes; H. Battermann 1 p. potatoes; W. Götke 1 p. oats; C. Balgemann 45 cts. Wittwe Mönch 3 p. oats, 2 p. grain, 1 ham; L. Balge-mann 1 tops lard, 1 p. flour, 1 p. hase; N. N. 1 sausage; Wittwe Graue 3 p. grain, 3 p. oats, 1 roll butter; Aug. Graue 1 p. wheat, 2 p. oats, 1 p. grain; Wittwe Ahrrhs 3 p. oats, 3 p. grain; Wm. Asche 2 p. oats, 2 p. grain, several sausages. By D. Nosenwinkel: by D. Segelke 2 p. oats, 1 s. Korn; H. Marquardt Jr. 2 p. oats, 1 p. wheat; Ar. Meyer 1 p. wheat, 1 p. grain; L. Thiele 1 p. grain; N. N. 2 p. grain, 1 p. potatoes; Bro. Kruse 2 p. oats, 2 p. potatoes; Bro. Knidde 1 p. potatoes, 1 p. oats; B. Wilken 5p. Potatoes, 1 p. oats; F. Stünkel Sr. 30Pfd. cheese; Lud. Frene 2 p. oats, 2 p. potatoes, 1 p. grain, 2 Busb. Beans, 4 p. turnips, 1 shoulder; H. Bergmann 2 p. potatoes, 1 p. oats, 1 p. white turnips, onions and beans; C. Kornstedt 3 p. potatoes, 2 p. grain; Joh. Ehrlich 1 p. grain; H. Backhaus 2 p. oats, 4 p. Kartoffeln, 3 p. grain, turnips and meat; I. H. Heuer 1 p. grain, 1 p. potatoes; F. Krage 4 p. grain, 3 p. potatoes; F. Stünkel, Jr. 1 p. potatoes, 1 p. oats, 1 p. grain; Wm. Neddermeyer 2 p. oats, 3 p. potatoes; H. Firne 2 p. oats, 3 p. potatoes; B. Heinberg 1 p. oats, 1 p. grain; F. Siuwe 1 p. oats, 2 p. potatoes; H. Geils 2 p. grain; Wm. Firne 1 p. wheat, 2 p. oats, 2 p. grain; D. Plaste 1 p. grain, 1 p. potatoes, 1 p. oats; D. Firne 2 p. oats, 2 p. grain; L. Blecke Sr. 2 p. potatoes, 2 p. grain; AS. Hehr. Pehl meat, roots and beans; C. Falch 1 p. Oats, 1 p. grain; I. Brackmann 2 p. oats, 2 p. potatoes; Wm. Marquardt 3 p. oats, 3 p. potatoes, 1 st. woodpecker; D. Nosenwinkel 2 p. oats, 3 p. grain. By Aug. Wolkenhauer: from Ch. Heidemann 2 p. potatoes, 2 p. grain, 2 rolls of butter; L. Blecke Jr. 50Pfd. rye mrlb, 1 p. feed meal; Wm. Stünkel 2 p. grain, 1 p. oats, 1 p. wheat; W. Dirking 2 p. grain; H. Buchholz 1 p. oats, 1 p. potatoes, 1 p. grain and 51.00; H. Stünkel 2 p. oats; Joh. Lehmkuhl 4 lbs. butter, 1 p. grain; W. Leeseberg 4 p. oats; L. Hohmeier 1 p. grain, 1 p. potatoes; D. Kruse 4 p. potatoes, 2s. Grain, 1 p. oats; W. Siems 2 p. grain; H. Hachmeister 2 p. grain, 1 p. wheat, 1 roll butter; L. Kebr-bach 1 p. wheat; H. Lampe 1 p. oats; W. Hacker 1 p. oats; Bro. Marquardt 3 p. potatoes, 2 p. oats; W. Schaper 1 p. wheat, 1 p. oats; F. Buchholz 1 p. oats, 1 p. grain, 1 p. potatoes; H. WinkelmöckUn 1 p. oats, 1 p. grain, 1 p. potatoes; H. Firne 4 p. potatoes, 1 p. grain, 1 p. oats; A. Wolkenhauer 4 p. potatoes, 2 p. oats, 1 p. grain; Fr. Thon 1 p. potatoes; D. Brandt 51.00; C. Harloff 2 p. potatoes; Wittwe Rotermund 2 p. potatoes, 2 p. oats, 2 p. grain; L. Stünkel 51.00. By Past. Hochstetter in Indianapolis, Ind. boarding money for student Berg 512.00.  
Addison, Ill, May 12, 1876. Joh. Rohde.

### For the orphanage in Addison

received from January 28 to May 29:

From children, namely: From Chicago, Ill. By the teachers: Kappel 53.00, Kopitke 54.00, Grote 51.35, Haase 51.05, Köbel 52.40, Nagel 51.50, Borchardt 52.50, Brackmann 56.25, Albrecht 51.30, Lucke 51.34, Johnson 52.02; by Past. Bartling: Christenlehre - Collecte 510.53, 515.50 and 517.46, from Clara and Wm. Löhner's piggy bank 51.25; through Past. Wunder Christenlehre - Collecte 519.75 and 519.60; through Past. Engel: brocht by Karl Holms 50 Cts., Martin Holms 25 Cts.; by Past. Succop, Christenlehre-Collecte -512.10; by Past. Wagner by Chr. H. & I. Bröcker 51.75, by Teacher AlbcS in Eagle Lake, Ill. 80 Cts. By Past. M. Große in Hartem, Ill. Christian teaching collecte, 58.00. By Teacher Mack in Proviso, Ill. P1.10. By pupils of the Westbiczirk of the congregation in Addison 54.90. By Teacher Gotsch in Jonesville, Ind. -55.00. By Past. Uffenbeck at Lemont, Ill. 53.00. By Past. Wunsch at Dwight, Ill. <53.50, by Teacher Tröller at Homewood, Ill. 52.00, by Teacher Garbisch at Elk Grove, Ill. 54.00, by Mr. Zielsdorfer at Kewakum, Wis. 52.00, by Past. Gotsch of Marie Jhsen in Lombard, Ill. 10 cts. By Teacher Brase in Crete, Ill., <52.10. By Teacher Arendt in Mayville, Wrs. 52.00. (Summa -5203.90.)  
From congregations 2c. in Illinois: From Chicago: By Past. Döderlein, Ueberschuss bei der Chrisbescherung, -52.25 and by s. Gemeinde 524.50; by Past. Wunder, Collecte bei Chr. D ovenmühls Kindtaufe, 55.00; by Past. W. Bartling by F. Tripphahn and Wm. Poths 52.00 each; by Past. Engel: brocht by Joh. Albrcht 25 Cts. and by Mrs. N. N. as thanks.  
sacrifice for happy delivery 510.00; by teacher Härtel from his singing choir 55.00; by Past. Wagner: found in church 56.00, by Mrs. Kalbvw 50 cts. Chr. Schmidt 65 cts. by s. congregation 544.00, by Herm. Bügel and Theod. Bügel 25 Cts. each, Henriette Bügel 51.00; by F. Fehninger, collected at Fr. Ben-ning's wedding, 54.00; by Prof. Große from Herm. Hedger 55.00; by Past. Lange from N. N. 51.00; by teacher Lucke, Collecte at Schröders wedding, 58.41; by orphan father Harmening from Mrs. N. N. 51.50; by F. Seemann, bequest of the late H. Jürgens, 510.00; By Past. Müller from the congregation in Kankakee 510.00. By Rev. Wehls from the congregation in Lake Zurich 59.56. By Rev. Mangelsdorf in Bloomington from Mrs. Ehrlich as a thank offering for happy delivery 52.00. By Teacher Gruhl, Collecte at Gräfs child baptism, 52.50. By Teacher Mack in Proviso from the orphan box 52.56. By Rev. Dörmann from d. congregation in Yorkville 56.60 and, collected at Bro. Mensching's wedding in Morris, 55.50. By Past. Schöch in Pinckneyville, wedding collecte at Gottlob Schwarz, 55.40. By orphan father Harmening: from Harlem by G. Amling and H. Esch each 51.00, by F. Eick 40 Cts. from Addison by F. Mesenbrink u. F. Kuhl-mann 52.00 each; from Joliet by Konr. Tatze 55.00. From Pastor Nuoffer's congregation in Eagle Lake 56.50. By W. Meier from the congregation in Elk Grove 57.02. From Addison by D. Luehrs 527.50, by Mrs. Wilken 51.00, and by John Kuhlmann 513.25. By Past. Trautmann by Kathar. Fischer in Gower 52.00. By Past. Riedel in Homewood by Martha and Ph. Richter each 51.00. By Past. Frederken by St. Paul parish at Brecher 55.00. by Past. Norden in Hinckley 52.44. By Past. Hartmann in Milford by N. N. 55.00. By Past. Oet-ting by G. Ringwald 51.25. (Summa 5352.04.)  
From congregations 2c. outside Illinois: by Cassirer Eißfeldt at Milwaukee, Wis. 552.14 and 523.90. by Cassirer Grahl at Fort Wayne, Ind. 554.25 and 544.30, by Past. R. Adelberg from readers of the parish bulletin, 54.00, Through Rev. Francke from Mrs. Past. Proft, Giddings, Tex. by 55.00. By Past. C. Adam in Woodland, Mich. Christmas collecte of his congregation 58.00, byckhm himself 51.00. By Kassirer Simon in Monroe, Mich. 53.43 and 56.25. By Kassirer Birkner in New York 53.00. By Mrs. Margat. Schmidt in Milwaukee, Wis. 55.00. By Past. I. H. Sieker in St. Paul, Minn. 51.00. (Summa 5211.27.)  
Addison, Ill, May 29, 1876. h. bartling, cassirer.

Received for poor students: By Hrn. Pastor Schaaf, Confirmation Festival Collecte, 512.00 for treasure. Through Hru. Rev. Landgraf, Easter-Collecte sr. Gemeinde 58.00. By Hrn. Pastor Sturken by Ph. Reisinger 55.00 for treasure. By Mrs. Rev. Polack from the women's club of the congregation in Cape Girardeau 15 shirts, 4 pr. stockings, 3 handkerchiefs. From the Bethlehem congregation 59.00 and from the Altamont congregation 53.00 for angels. Through Mr. Past. Schwensen from Mrs. N. 53.00, from Mr. F. 50 Cts. for Mceske. By Mr. Past. H. Pöhl, Easter Collecte sr. Parish, 57.25. From the parish in Havannah (Illinoisynode) 518.53 for I. Müller. By Mr. Past. Wangerin, Easter Collecte of his congregation in Bethlehem, 510.20 for A. Wangerin. By Mr. Past. Hallerberg from the mission fund of his congregation. Parish 510.00 for Mertner. By Mr. Past. G. Horn, at A. Brehmer's wedding, for A. Müller 55.40. By Mr. Past. Koche from sr. Parish 58.00 for Bremer and Sander. By Mr. Past. Schulenburg, on H. Wilke's wedding, 52.80 and Easter Collect, 57.00 for Grabarkewitz. Through Hrn. Past. Osterhus from the Dubuquer Women's Association 53.00. By Mr. Past. Borch, Easter Collecte sr. Gem. in Pella 58.19, in Town Herman 52.80, in Filial, 52.40. By Mr. Past. Kleist from the Women's Association sr. Gem. 512.00, from some members 111.00 for Besel. By Mrs. Pastor Brohm from the Women's Association of the Cyncoxia-Districts in St. Louis 3 bust-shirts, 1 undershirt, 3 pairs of stockings. From Mrs. Nothdurf 6 pr. stockings. From some women and virgins of the local parish 514.00 for angels. Through Mr. Past. Hügli from C. Bieth 52.00 for Kaiser. By Mr. M. Friedrich of Calhoun County, Ill. 55.00. By Mr. Past. Jäbker 55.00, given to Rev. Schwankovsky. By N. N. of some friends from Beardstown 52.00. By Mr. Hattendorf of the Immanuel's Young Men's and Men's Vercin in Lancaster, O., 55.00 for Ger-mah. By Mr. Past. Hügli from the Jungfrauenverrin of his parish 55.00, from the Frauenverein 510.00 for Kaiser.  
For the seminary budget: From the congregation of Mr. Past. Wunsch 511.75. By Mr. Past. A. Henkel, Confirmations - Collecte sr. Gemeinde, 511.00. By the congregation of Mr. Past. Streckfuß 525.00. From the St. Paul parish in Egypt 510.00.  
Springfield, Ill, in May 1876. A. Crämer.

Received for poor college students in Fort Wayne: From Pastor Succop's Jünglingsvercin for Otto 10.00. From Past. Engel- brechts Frauenverein for Bendin 13.00. By Past. C. Damm for O. Hohenstein, collected at Mr. H. Radich's wedding, 5.25, from the congregation 33.75. From Dr. Sihler's congregation for R. Heine 73.72. From Mr. Pohlmann in New Orleans 1 barrel of rice, 4 barrels of plums. From Mr. Louis Stutz of Washington, D. C., a study lamp for the auditorium. O. Hanser.

With heartfelt thanks, I acknowledge receipt of the following gifts of love to cover the "church protection" of my congregation in Jefferson City, Mo.: From the congregation of Hrn. Past. Bilz 520.00. From the congregation of Hru. Past. Ville 56.60. By Mr. Past. Walker, collected on Mrs. Reuter's infant baptism, 52.02, Collecte of his Immanuel's - congregation 51.98, Collecte of his "Lt. Johannis congregation 54.35. - God bless you mild giver!

H. Wesche.  
For the discharged East India missionaries, through Rev. Kathain, at Hoyleton, Washington Co, Ill, received the first collecte levied at the mission feast celebrated there, to the amount of 540.00. C. W. Walther.  
Received for fellow believers in Alendorff (Hesse) from Friedrich Hanselmann in White Rock, Ill. 52.50.  
Jacksonville, Ill. I. Bergen.

Also, the gardeners of St. Louis and environs supplied us abundantly with vegetables :c.  
St. Louis, June 6, 1876. H. Jungkuntz.

## Revenue to pay the travel expenses for the State of Illinois

At Mission Festival, Collect: At Noddy Island 120.00. At Hampton - P10.00. at Chandlerville 09.13. at Quincy 018.60. at Keokuk Junction P15.00.  
From Central Illinois Conference as surplus after distribution of traveling expenses 56 Qrs. Harvest Festival Collect of the congregation at Fowler  
L5.63. By Mr. Past. W. Krebs, collected at teacher Reinhardt's wedding, H8.00. By Mr. Rev. Botticher from the Lutheran congregation near Minonka  
L6.00. By the congregation in Danville P18.50. L. Holter.

**For the "Lutheran" have paid:**

The 31st year:  
Furthermore the men : A. Ude 28,35; B. Schmalz, A. Damköhler 2,40; F. Eisefeldt, W. Kemnitz, G. Matthes 2,70; C. Stallmann, W.E. Günther, W. Hackmann 2,70; H.G. Müller, A. Lohr 1,40; C. Sincow, G. Scholz 5,40; E. Flehn 8,10; J. Krenning 18,05; A. Krewe 9,45; Wendling 4,05; M. Karrer  
H. Roth, H. Bräuer, G. Hirnig, E. Süßner, G. Fischer 6,00; K. O. Johann Wisch, E. Wassermann, W. Klöpper 2,00; P. Böpp 3,30; Sumpter 1,10;  
Berückte : Weisbach, G. Heine 1,70; Gerhard 1,00; C. Seidel, H. Gögemeier, I. Seidel, N. Ennbach, A. Gass, Gumpel 1,10;  
Ridenbach, M. Etilling, B. Schneider, I. Schaller, I.L. Grüber, H. Lehmann, Andk, Kuch 21,60; D. Konemann 13,50; L. Luker 20,00; G. Flad, F. Nie-  
werth, A. Einwachter 32,15; G. M. Bayer 4,05; H. Streuung, H. Hesse 20,25; I.H. Park 2,70; C. Zehrn, H.G. Schuricht 14,70; F. H. Leeser 3,75; Peter  
Munzel, H. Meyer, Castet, Ohlen-dorf, Kahle, Fricke, I. Marten-S. Arnold, Kling, W. G. Damerow 2,55; C. Hoffmann 29,70; H. E. Kohlmeier.  
The 32nd year: P. H. Dicke, I. Dorfner, A. Proft 2,70; G. Rausch, G. Präger 12,15; G. Löber 9,45; A. Kraft 16,20; C. Stöffler, Th. Johnsm, J.  
Bauch, I. Daib 15,00; I. P. Karlier 8,50; I. Wambangsand 22,90; I. M. Dahm, K. borstenens, A. Saupert 22,95; A. Mikhaelis, C. H. Walker 5,00; P.  
Kogler, A. Ernst, F. Reils, H. Farfelmann 10,00; Hornick, I. Löschen 5,00; D. G. Mitsch, Schwabe 12,00; A. Zachel 1,00; H. H. Walder 0,5; C.  
Prof. Dr. Sievers, W. Ostertum, Vogelgar, Brand 1,25; H. M. Johannes, I. Netting, S. A. Dewald, I. N. Moser, A. Kundworth 5,00; C.  
Braun 2,70; C. Bose 15,00; E. Strube, M.F. Gnsmir, Keller 2,15; H. M. Johannes, I. Netting, S. A. Dewald, I. N. Moser, A. Kundworth 5,00; C.  
Zimmermann, B. Harstad, I. G. Nützel 13,00; E. G. C. Mark-wunder 8,10; I. Kilian 4,15; J. C. Weise 55,35; I. Bäpler 4,05; G. M. Zucker 0,70; I. Kittel,  
W. Dammann, I. Vollmer, L. Janzow, L. E. Knies 27,00; I. H. Werfelmann, G. S. Löber 4,05; I. L. Goldbrandsn, H. Frese 2,70; M. Thorsen, E. A. Sieving  
6,75; I. V. Schenck, P. Birdow, A. A. Rasmuffen, H. I. Müller, W. Uffenbeck 6,75; F. Ledebor, O. Spehr 0,40; R. Fre-derking, C. Johnmann, J. F. N.  
Wolf, I. W. Gram 8,10; I. Kretschmar 4,05; L. Oster 5,30; H. Wunder 50,00; A. H. Brauer, G. Meier, H. Dagelforde, G. Mohr 8,10; Lucas, G. Gün-  
ther, E. Tönig, E. Dammersch, A. Eitel, A. Greiner, A. Dittusoff, Meyer 2,40; N. Volker, E. Muys, E. Glescke 8,10; Lochner 10,00; W. Rüdig, G. Thiele  
1,00; E. Tönig, E. Dammersch, A. Eitel, A. Greiner, A. Dittusoff, Meyer 2,40; N. Volker, E. Muys, E. Glescke 8,10; Lochner 10,00; W. Rüdig, G. Thiele  
Bergen 16,20; F. Streckfuß, H. Grabner 2,25; A. Herwig, I. Detlefson, E. Frese 4,05; P. Lutz, A. M. Hüls, T. M. Jüngel 5,40; F. G. Walther 8,10; A. W.  
Müller, F. Lyche, Th. Brauer, A. Senne 5,40; H. Michels, M. Mertz 12,15; E. A. Bohme, K. Wolpert 9,00.

WZ" The receipt of Mr. Kassirer Simon will follow in the next number.

### Changed addresses:

liov. 0. 4'. Hartmun, JVooclzvortü, Iioquois 6o., III.  
Ilev. I'. 11. haicümun, JVupalroiotta, ^u\$IrÜ26 Oo., 0.  
Oottr. 14. 6.  
1618^Vurron 8t., 6 "dtzv. 16tü L IV. 16tli 8ts., 8t. Douis, Llc".

The Lutheran is published twice a month at the annual subscription price of one dollar and five and twenty cents for out-of-town subscribers, who must pre-pay the same and send in the postage which is 10 cents. - In St. Louis, each number is sold for ten cents.

Larger letters containing information for the journal should be sent to the editorial office, but all other letters containing business orders, cancellations, etc. should be sent to the address: kl. 0.

**Printing Office of the Synod of Missouri, Ohio and Other States".**

**Sermon**

for the opening of our synod western

**Districts.**

By resolution of the same, communicated by W. [Walther]

**I. N. J.**

O Lord Jesus, You have given us a great and glorious work to do, the planting and spreading of Your kingdom on earth, here, far from the land of our fathers, in this land of our alienage. It is true that we are not worthy to do such work, but this is Your way of choosing what is nothing, so that You may destroy what is something. We may be quite unfit for the work assigned to us, but we are not to reveal and spread our wisdom, but only Your wisdom, and we are not to work and fight in our strength, but only in Your strength promised to us. We are scoffed at, that not forward, but shameful backward, not new, but the old is our motto; but Your truth is not a new, but the old sun, which, as it shone thousands of years ago, must still shine for us today, if we do not want to sit forever in darkness and the shadow of death. Finally, we are also called unloving disturbers of peace, because we do not want to, nor can we, depart from Your truth by a single hair's breadth; but You Yourself have said: "I have not come to send peace, but the sword.

So then, we poor sinners are confident and ask You: Let our togetherness in the days to come be blessed so that we may become more and more determined to do Your work with joy, to keep what has been entrusted to us more and more faithfully, and to give You alone all the glory for every blessing of our work and for every victory in our struggle, and to praise and glorify You for this with heart, mouth and hand, here temporally and there eternally. Amen.

**Text: Joh. 4, 38.**

I have sent you to cut that you have not worked; others have worked, and you have come into their work.



## St. Louis, Mo, July 1, 1876. No. 13.

Venerable and beloved fathers and brothers in the Lord!

What Christ once testified to the holy apostles, according to the text just read, is still true for us today, not in a lesser, but rather in an even higher degree than it was for them.

The words of our text have the following meaning When Christ once had that wonderful conversation with a Samaritan woman near the Samaritan city of Sichar at the so-called Jacob's well about the worship of God in spirit and in truth, Through which conversation this woman had suddenly come to believe that Jesus was the Messiah prophesied by Moses, the Samaritan woman, burning with joy, had immediately rushed back to the city and told how she had just found a stranger who had told her everything she had done; He must be the Messiah himself. And behold, this speech of the woman went through the hearts of the Samaritans in such a way that they, in order to convince themselves with their own eyes and ears of the truth of this wonderful news, immediately hurried out of the city to Jesus in whole crowds. And when JEsus sees them coming along in long trains, he not only says to his disciples, "Lift up your eyes, and look into the field: for it is white already to harvest," but adds to this the strange words contained in our text, "I have sent you to cut that ye have not labored; others have labored, and ye have come into their labor."

Hereby Christ testifies to his disciples that their work now does not consist in sowing but rather in reaping. Not only, Christ wants to say, is the teaching they should preach not a new, unheard-of one, but the old one, which Adam, Noah, Abraham, Moses, Samuel, David and all the prophets have already preached; also the people, among whom they should now work, is not a hitherto desolate field, which they must first cultivate and make arable, but a field that has long since been tilled by others, that is, already prepared for them by Moses and the prophets.

But what Christ hereby testifies to His disciples, this is true of all right teachers, who are based on Adam, the

The first teachers of the world, as well as Moses and the prophets, have followed until the present day. They did not have to preach ever new doctrines from time to time, but only to proclaim ever anew the one old original doctrine; not to present ever purer, more abundant and more complete the counsel of God for man's salvation, but only ever clearer, brighter and more distinct. As soon as the fallen first man received the first promise and preached it to his children by God's command, this first promise was the well from which the word of salvation flowed for all following generations, his writings were not only the touchstone of all saving doctrine for all times, but also, as a teacher of the ancient church \*) so beautifully expresses it, "the ocean of theology", that is, Moses' writings were the sea from which all the teachings of the prophets who followed him and even of all the holy apostles flowed. As St. Paul expressly confesses: "I say nothing except what the prophets said should come to pass, and Moses."

But if, my listeners, even the prophets and apostles once had no new doctrine to proclaim, there can be no doubt that we Lutherans in these last days have even less of a task to invent new doctrine and to share it with this last world, but that we are rather called to proclaim again to the world what has always been proclaimed to it for its salvation. Just as the world is still suffering from the same old disease of sin and death, we must also give it the old, unique remedy that has come from heaven, if it is to get well. Luther has already preceded us Lutherans in this. He did not found a new church, but only returned to the old one. He could therefore boldly say to the papists: "You will find nothing among us but the old of the old church.... The former old church shines out again, like the sun after the clouds ""\*\* \*\*).

\*) Theodoret, died (Qq. in Gen. 9 )

\*\*) Tom. XVII, P. 1659,1662.

So then, Venerable and Beloved Fathers and Brothers in the Lord, allow me to answer the question for you today in preparation for our Community Synodal Work this year:

**Why should we, as a Lutheran synod, be moved by the conviction that the word of the Lord also applies to us: "I have sent you to cut that which you have not worked; others have worked, and you have come into their work"?**

I answer: this conviction should move us:

1. to carry on our work with joyful courage despite our unworthiness and weakness,
2. to preserve with unwavering fidelity what has been worked out before us and what is familiar to us, and finally to
3. To humbly and gratefully give all glory to God alone for all the fruit of our little labor.

1.

When, my listeners, Christ once called out to his disciples: "I have sent you to cut that which you have not worked; others have worked, and you have come into their work," his first purpose was undoubtedly to fill the disciples with joyful courage for the work assigned to them. Christ is saying that you should become the light of the whole world, but do not be afraid. For you shall not proclaim your own wisdom, but only that which Moses and the prophets preached and left for you in their writings. You shall indeed call a deeply sunk, deceived people into my heavenly kingdom on earth, but do not hesitate! Others have already prepared this people for you: see how these Samaritans rush here in whole crowds already at the first invitation! Your work is not the hard work of tilling and sowing, but only joyful harvest work. O then, be of good cheer!

This is also true for us today, my brothers, as a Lutheran synod. For we too have a great, seemingly impossible work to do, for we are living in the time of an almost universal apostasy. Not only do countless people now regard Luther's teachings as obsolete, even the entire Bible as a book of fables. Almost everything that is great, high, learned in this world, and what is considered wise, yes, what is considered Christian, faithful, loving, pious and holy, is opposed to us. And in such a time and against such an army of enemies we should plant the banner of truth and gather confessors around it! - What a task! - If we think of how weak and unlearned we are, how hated and despised by men and how unworthy before God, we too might well despair. But, praise God, we too have as little cause to do so as the dear disciples once had; for to us also, as to them, is addressed the word of the Lord: "I have sent you to cut that ye have not labored; others have labored, and ye have come into their labor." This word must therefore also move us to carry on our work with joyful courage, in spite of our weakness and unworthiness.

As the holy apostles were not to become the light of the whole world by their own wisdom, much less is it our business to illuminate this last world with our own light. As the

Whereas the apostles had nothing to preach but the teachings of Moses and the prophets, we have nothing to preach but the teachings of Moses, the prophets and the apostles. Therefore, even if we cannot boast of any high wisdom of this world, the Word of God, which we preach and confess, is wisdom above all wisdom; even if we lack the art and power of human eloquence, the Word, whose heralds we are, is spirit and is life, a power of God to make alive those who are dead in sins, to make the spiritually blind see, yes, to make righteous, holy and blessed all who believe in it; however unworthy we may be in the sight of God, the Word, whose messengers and ambassadors we are, is worthy that all the world, all power, all majesty, all wisdom, all learning, all science, should shrink from it and bow down and speak humbly: "Speak, O Lord, thy servants hear."

It is true, of course, that this is the time of which Christ said that in it false Christs and false prophets would arise and come out with such a deceptive appearance and with such a magic power of seduction that even the elect would be deceived into error, if it were possible. But even against this Christ's word is our comfort: "I have sent you to cut that which you have not worked; others have worked, and you have come into their work." We do not have to search for the pure teaching of the Word of God from the churn

of thousands of years of error. Our fathers already did this work for us four and a half hundred years ago, and the fruit of their faithful labor in such hot battles against all kinds of false spirits is in our hands; for it is laid down in the glorious confessional writings of our church and in the immortal private writings of Luther and all of its pioneers and most enlightened teachers; both in their witty doctrinal and edifying writings, as well as in their armor-filled writings of defense and dispute. These are all richly filled treasuries of pure knowledge and mighty armories against all bulwarks of error. There is no doctrine that belongs to the counsel of God for our salvation that is not thoroughly and unassailably proven and defended from God's Word, no false doctrine that shakes the foundation of salvation that is not victoriously refuted in it. Therefore, we do not need to lay a new foundation: The foundation that was laid four and a half hundred years ago still stands firm without wavering; we therefore have only to build on it. We do not need a new reformation of the Church: the reformation given to the Church four and a half hundred years ago was a true one, for it was a complete renewal of the old apostolic Church; we have therefore only to return to it. We do not need any new confessions: our precious Book of Concord is such a tight enclosure around our Lutheran Zion that no false teacher, no matter how clever, can sneak through it, but must break through it by force and thus betray himself; we must therefore only hold fast to these our confessions. We do not need any new weapons against new heresies: as Solomon says, there is nothing new under the sun; the supposedly new teachings are nothing but old heresies that have long since been disproved; we therefore only have to seek out the old, good, bare weapons of our fathers from the dust. Nor do we need the revelation of the secret of the wickedness of the Antichrist: this revelation, too, has already happened four and a half hundred years ago; the Antichrist ae-

revealed and killed by Christ through the spirit of his mouth; we therefore only have to wait for the Lord, who will put an end to him through the appearance of his future. We Germans in particular do not need a new Germanized, improved Bible: in our old Luther Bible we have a Bible in the language of our people as no other people on earth have in the language of the senses; it should and will therefore remain as long as there will still be a people who speak our language. In short, the more terrible the times in which we weak people live, the more gloriously God has also provided for such weak people as we are: we sit as rich children in the rich inheritance of our fathers, and can confidently sing with our church:

I will not leave my JEsu. If I now arrive there, Where before his face My fathers' faith is emblazoned.

And even as far as our fallen Lutheran people are concerned, among whom God has called us to work, they have not yet fallen so low that they do not, as many thousands in Israel once did in the apostles' times, still cling to their Moses, that, I say, millions of people bearing Luther's name do not still cling to their Luther, their Lutheran mother church, their Lutheran children's and lay Bible (I mean the Catechism), their anointed Lutheran songs and prayers, their beautiful Lutheran church services, that they do not consider the faith of their pious fathers and grandfathers, mothers and grandmothers, who have already died confidently and blessedly on this faith of theirs, to be the right one, and that they should therefore not finally follow the call with joy: Up, back to the church and the faith of our fathers! Among our German Lutheran people, therefore, we do not work as in a primeval forest that is yet to be cleared, but, as the apostles once did in Judea and Samaria, as in a field that is "already white for harvesting". We too are cutting among them what we have not planted; others have labored, and we have come into their labor. Our work, too, is but the joyous labor of harvest time. Just as those Samaritans once left the city in whole crowds and came to Christ at the first message that the Messiah prophesied by Moses had appeared, so also at our message whole crowds of Lutherans have already left the world and returned to the faith of their fathers.

O we have therefore truly no cause at all to tremble because of our unworthiness and weakness, but rather great cause to carry on our already begun beautiful work with the most joyful courage.

## 2.

But, my brethren, the conviction that also to us as a Lutheran synod the word of the Lord applies: "I have sent you to cut that which you have not worked; others have worked, and you have come into their work", should also move us to preserve with unwavering faithfulness that which has been worked out before us and which is familiar to us. And this let me now show you secondly.

When the prodigal son took his inheritance, left his father's house, moved far away across the country and there killed his property with plunder, this was already an abominable behavior. But if the father of the prodigal son did not inherit his fortune, but had to acquire it through lifelong hard work and toil and under the hardest privations, and had to acquire it only under many dangers and hardships, then this was already an outrageous behavior.

If we had been able to hold our own against many powerful and cunning enemies, then the dissipation of such a heritage would undoubtedly have been even more irresponsible and disgraceful.

But in the latter case, my brethren, we find ourselves with regard to the sacred doctrine bequeathed to us by our fathers.

How much has it cost that we have been able to inherit this teaching so purely and clearly, so thoroughly proven from God's Word and so irrefutably defended against all objections and adulations! What hardships of all kinds, even to the point of bloody death, have all the holy prophets and apostles had to endure in order to bring the word of their God to the world! How many hundreds of thousands of holy martyrs in the first three centuries of the Christian era did not consider their lives too precious to give them under the most select tortures in order not to deny the beatific Word and not to let it be stolen from the world and Christendom again! What unspeakable pains did those brave confessors of the pure doctrine in the 4th and 5th centuries have to take, what hot battles they had to fight, what disgrace and persecution they had to suffer, in order to save the jewel of those fundamental articles of our holy Christian religion, of the most holy Trinity, of Christ's God-manhood and of man's causeless natural corruption and utter need of redemption, from the falsifications of the heretics of the church! What nameless bodily and spiritual torments did that great cloud of witnesses of truth have to endure at the time of the rule of the antichristic papacy, the robbery of their goods, expulsion from house and farm, from fatherland, wife and child, incarceration, the most hideous, yes, truly diabolical ordeals and the most torturous death, in order not to let themselves and their children be deprived of the pure evangelical truth! What did it cost hereupon, four and a half hundred years ago, to reveal and overthrow the Antichrist of Christendom and to carry out victoriously the miraculous work of the Reformation! What work, what research, speaking and writing, how many prayers and tears, how much sweat and blood, what a gigantic struggle against the greatest powers on earth at that time, the pope and his countless satellites and the emperor allied with him, did it cost before only our glorious basic confession, the Augsburg Confession, could be drawn up and publicly read out and handed over in the name of our church before emperor and empire! How a long line of faithful men of God had to work and struggle day and night for a whole century before the Church's precious Book of Concord was worked out and fought for, and the golden doctrine contained therein was fortified against all objection! What long-lasting wars devastating whole flourishing countries and devouring millions of human lives did faithful princes wage, how many bloody battles did they fight, and how much did they themselves have to sacrifice crown and life in order to fight for the freedom of the pure confession and worship of God for their subjects! - What shall we do now, after others have worked so hard for us, and we have come into their work? What shall we do with a treasure which is the delicious spoils of almost six thousand years of struggle of all the children and servants of God, yes, what am I saying - which is the fruit of the blood of reconciliation shed on the cross? The old faithful friend of Luther Myconius exclaims in his History of the Reformation: "Ah eternal God, how has it been so much

It took toil, labor, lifting, carrying, ripening, counseling, expense, good and innocent blood of the most faithful teachers on earth, before your dear child was brought back from Egypt to our promised land, that is, your pure word, sacrament and ministry was established in the churches - and our descendants will forget it so dissolutely!" \*)

"And our descendants will forget it so dissolutely!" laments the dear man. How? Shall this prophetic lament be fulfilled in us as well? Oh, let that be far away! No pope, no emperor, no heretic, no world and no devil could prevent that the treasure of pure doctrine, well preserved in our Concordia book and in the countless glorious writings of Luther and his faithful successors, has been bequeathed to us, oh let us now also preserve it with unwavering faithfulness!

Woe to us if we did not want to do this! Woe to us if, out of pride and arrogance, we did not want to bear the ignominy of being sneered at: "You miserable wretches can create nothing new, but mindlessly, as you are, only reheat and regurgitate the old! Woe to us if we let such speeches tickle our pride and captivate our minds! - Then every drop of sweat and blood that all the holy prophets and apostles, all the holy martyrs and confessors, and all our fathers have shed for God's pure Word, would accuse us to God. But no! Let the proud creators of new doctrines go ahead: their proud work serves only the realm of lies, that is, the devil. Let them rejoice in the flickering glow of their new science of human reason, let us rejoice in the glow of the old, eternal, never-changing sun of God's truth. We want to immerse ourselves more and more deeply in this truth, make it our own, not hand over an iota of it to the enemies, diligently pursue it in home, church and school, hold on to it to the last breath of our lives and fight for it, if necessary, to the death. In this way, the word of Sirach will also be fulfilled in us: "Defend the truth even unto death, and the Lord God will fight for you. All new doctrines, as they have risen from time to time, will and must also perish again in time, like stray stars; but the bright morning star of the pure Word, which already rose in the morning of the church, even if it is hidden behind clouds at times, rises again and again and, as is its nature, also in the evening: Yes, in the evening of the world it has already risen anew in its old splendor and will continue to shine until the last day; and so the watchword of our church will remain true and retain the victory in spite of all the raging and blustering of the world and hell:

"God's word and Luther's teaching Vergehet nun und nimmermehr." †)

\*) **Histor. reform.** p. 68.

†) Martin Chemnitz applies the words of our text in a similar way in his exposition of the main pieces of Christian doctrine. In his discussion of the article on justification, he writes: "We must strive all the more to retain the true meaning and apostolic purity of the doctrine of justification and to propagate it to our descendants, and not to allow it to be either snatched away from us or falsified by any sophistical jugglery, either by force or by trickery. With God's help, we will be able to do this all the more easily, because we will come into the work of others." John 4:38. For it was an immense and more than Herculean work to bring out the true light from the densest darknesses and from the most hideous pools of filth of the Antichrist and to bring it to the fountain of Israel.

### 3.

But, my brethren, there is another thing to which we should be moved by the conviction that Christ's word also applies to us: "I have sent you to cut that which you have not worked; others have worked, and you have come into their work"; namely, to give all glory humbly and gratefully to God alone for all the fruit of our little labor. Now, thirdly, a very brief word about this.

Even our bitterest enemies cannot deny that God has not let our work be in vain. Already thousands of immortal souls, bought with God's blood, have come to the knowledge of salvation through our little service and are already triumphing in a part above, where they see with delight what they believed here in tears. But what is the reason for this blessing? O let us never forget it even for a moment: not our wisdom and prudence, but rather that we have had to despair of our wisdom and prudence and have cut and reaped what others had worked and sown; that God has opened our eyes to recognize and preach the truth which we already found in the treasures of our church; therefore we followed the words of Paul: "O Timothy, keep that which is entrusted to thee, and shun unspiritual loose talk, and the wrangling of falsely famous art." God, out of eternal mercy, has let us find what we did not seek, and we have given to others only what He had given to us before. Not to us, not to us, but to Him, our God, therefore, for all the fruit of our little service alone is all the glory due.

Well then, let us not seek to discover anything new, but remain with the old God, with the old Christ, with the old Bible, with the old church, with the old doctrine! Let us do only one thing: strive that the old

may never become old to us, but daily new, and that we may adorn the old with a new life in true faith and fervent love. If we are and remain fools before the world for the sake of Christ and his word, let this be our most delicious glory, for in this way God alone receives all glory. So shall we also one day be of the company of those who before Christ's throne sing through all the heavens the new song: "The Lamb who was slain is worthy to receive power and riches, and wisdom and strength, and honor and glory and praise." Hallelujah! Amen.

to restore the apostolic purity; which could not have been done if the kindled light of the Word had not shone forth. Therefore, our laziness would be disgraceful and ungodly if we were to lose what has been handed down to us and expounded in this article from the prophetic and apostolic basic writings with such great labor and out of such astonishing goodness of God, either by negligent learning or by cold teaching, or let it be snatched away from us in the struggles by a certain softness. Nor must we think that in this so great light there is no darkness to be navigated. For we carry this treasure not in vessels of iron and brass, but in earthen vessels, 2 Cor. 4:7, and in this life in which we walk there are many stones of offence on every side, against which we easily bump in our weakness. I often shudder together that Luther, I do not know in what foreboding, very often repeats in his interpretation of the letter to the Galatians and the first book of Moses that word: "This doctrine will be darkened again after our death." sliv. tūeol. eā. D. 1,6^860. i'i-ÅQeok. ot, JVittsirrALS 1653. i'. ll. tot. 201.)

## **"The Illustrated Family Bible for Domestic Edification and Instruction."**

Under this title, a large German Bible has recently appeared in this country, which is distributed in large numbers by traveling agents. It has already been sold to Lutherans and will undoubtedly be offered for sale to them in the future"; therefore, it is necessary to examine and evaluate this Bible edition in some detail and to warn against its purchase.

This Bible contains "the Old and New Testaments with the Apocrypha, the Concordance and the Marginal Parallels. According to Dr. Martin Luther's translation. Together with articles written especially for this edition, based on recognized evangelical authorities, which make the whole a popular encyclopedia for the study of the Holy Scriptures. - By M. Laird

Simons, editor of the popular edition of D'Aubigne's History of the Great Reformation. With more than three hundred illustrations in steel engraving, woodcut and color printing."

According to an indication on the title page, the work is "sold by subscription only." The place of printing on the main title is "Chicago, Ills." ("western publication house"); the title to the New Testament says "Philadelphia."

The whole work bilvet a handsome volume in gr. 4. The paper is good; so is the binding. One could be satisfied with the printing; however, the printing errors are far from all eradicated. Considering the various additions of introductions, explanations, indexes (there is also a family index and family album) and even many pictures, the price of \$10.00 is certainly not too high. At first glance, this Bible therefore seems very recommendable, and since it even has Dr. Martin Luther (as "reformer" and "translator") as the cover picture, it is very explainable that even Lutherans with little recognition are not easily persuaded to buy it. On three sheets in iridescent color printing (one of which, however, the wedding certificate, is actually only a color smear) contribute to bribe the eye and seduce the heart, so that it does not ask and look after the content of the text additions.

Let's take a closer look at the inside of the Bible, starting with the pictures. It contains "more than 300 illustrations". That most of them are very small and 9 to 44 of them are crowded together on one page, the hurried buyer often considers too late or not at all. There is reason to believe that not even one of the more than 250 illustrations, which are found in front of the biblical text, was made especially for this work. They are probably all pictures that have been read together from various other works; which therefore cost little and made it possible to give "more than 300 illustrations" for a low price. How little care, indeed how careless one has been in the selection of these images, show in particular those that follow after page 175. They are obviously inserted only to increase the number and to bribe the eye of the surprised and untrained buyer. They contain not only representations that have no reference to the Bible (St. Peter's Church in Rome, the Coliseum, Castel Sant'Angelo, etc.), but also those that have already been (Sphinx, vault under Solomon's temple, the cistern under the temple mount, Rachel's grave, etc., etc.); others, which are misleading and misleading without explanation (Daviv's grave, chapel of the burning bush, etc.). Yes, one has brought the "English" text to these pictures into the "German" Bible without further ado, in order to be able to sell it cheaply; that is not nice, and this part of the artistic equipment of the book has completely the character of a highly superficial, American work of art.

And something similar must be said about the 24 larger woodcuts that are added to the biblical text itself (12 in the Old Testament, 12 in the New Testament). These have a claim to artistic value; but they are, to mention this first, partly drawn by Dore, partly at least in his way. The aforementioned artist had a very skilful hand, but his heart did not cooperate; it did not live in the spirit and in the view of the Bible. That is why all his biblical pictures remain cold, icy cold. They represent people who have no soul, but are hewn out of dead marble. For example, look at the "King Solomon" next to page 32 (Gen. 31.). So one thinks of the Lykurg or the Sokrates; but no wise Solomon. Or look at Jesus (next to Joh. 19.), how he sits cool and cold in the ship and, his head turned sideways, holds a philosophical or moral lecture to equally cool listeners. How beautiful, how powerful, how warm and intimate are the pictures of Dürer and other German masters! - But we must break off here with this subject, although it would be quite useful to speak a more detailed word about it.



Unpleasantly touched then the thriftiness of the publishers, according to which they saw themselves induced to always print two of these "larger" pictures on one sheet, whereby they made it at the same time impossible to insert each picture there in the book, where it belongs. The compilation and insertion of these pictures was unspeakably careless. There is no trace of consideration for the chronological order of the depicted objects or for the convenience of the reader. The pictures of King Solomon and David's reconciliation with Absalom, for example, are found in the 1st book of Moses; in contrast, a picture of the just erected tabernacle is found in the prophet Jeremiah and so on. Quite similarly thoughtlessly the pictures in the New Testament are arranged, quite American carelessly; it is so good enough for "the layman and general reader", who does not understand it, and all that one actually wishes from him is that he pays. - The engraving before the New Testament, depicting "Jesus and the Samaritan Woman," is truly hideous; but what's the harm - people still buy. - May the little be enough concerning the artistic decoration. It is only apparently a significant one, in truth only a very small and careless one.

Also in the arrangement of the text there are conspicuous carelessnesses; for example (and not by fault of the binder) the "Instruction of the Gospels and Epistles on Sundays and Feast Days" stands between the Prophet Malachi and the Apocrypha. Perhaps it was printed there so that no one would find it, because our American enthusiasts do not like the prescribed pericopes; they love free texts.

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But all these are only incidental things and exhibitions, which could never justify a public warning. Unfortunately, much more important and harmful errors of this Bible edition are to be indicated.

The Old Testament (not also the New) contains (in the middle of the page) many short marginal notes, which are undoubtedly intended to improve Luther's text and to indicate more precisely the meaning of the basic text. We want to share, without special selection, some of them.

Ps. 43:1. has Luther, "save me from false and wicked men"; the present Bible improves, "save me from the man of falsehood and wickedness."

Ps. 46, 8. Luther: "the God of Jacob is our protection"; Simons: "the God of Jacob is a high place for us."

Ps. 61:7. Luther: "Thou givest a king long life"; Simons: "Thou addest days to the days of the king."

Ps. 69:3. Luther: "I sink in the deep mud"; Simons: "in the mud of the deep."

Is. 22, 4. Luther: "let me weep bitterly"; Simons: "I will be bitter in weeping."

Isa. 38, 3. Luther: "And Hezekiah wept greatly";- Simons: "Hezekiah wept with great weeping."

Jer. 1:14. Luther: "From midnight"; Simons: "From the face of midnight."

Ezek. 46, 13. Luther: "the same he shall offer every morning"; Simons: "he shall offer morning after morning."

Almost all of these remarks are of this kind. Who has now spoken more German, Dr. Luther or Mr. Simons? What is the purpose of such improvements "for the layman and general reader"? They only serve to make some people, who are influenced by the spirit of the times, suspect Luther's translation without any reason; and if we Lutherans help to buy and distribute this Bible, we strengthen, if not in all, then at least in many cases, the foolish charges of the clever Baptists and other enthusiasts, who have been working for a long time to give our people a better translation than Luther gave it, and who would like to make us believe that such an improved Bible is urgently necessary. It is ridiculous when men like Simons want to teach Luther how he should have spoken better German! - —

But even this still does not affect the doctrine. Unfortunately, the additions to the present edition of the Bible are of such a nature that they often do not agree with the wholesome divine teaching, but are contrary to it in more than one piece. Some of this kind we now also want to show.

Immediately on the first sheet, which contains the two greatest commandments (Matth. 22, 37-39) in blue writing on a golden background, we see on the left hand the reformed division of the ten commandments, according to which the prohibition of images is a special, the second commandment. Now it is in itself quite indifferent how the ten commandments are divided; for God's word determines nothing about it. But since the Reformed have declared that Luther's division of the Ten Commandments, as we have it in our catechism, is a mutilation of the law and therefore a sin against God, we would give ourselves the appearance of agreeing with this erroneous assertion if we wanted to spread, recommend, or even tacitly accept their division of the law. It is so right

American-Unionist, to put Luther's picture and the Reformed division of the Ten Commandments next to each other in a Bible edition. There Lutherans and Reformed can convince themselves at first sight that the editors pay homage to that (false) love, which does not want to argue about the divine doctrine, but wants to leave every "view" its right. In any case, it is "practical" and lures many an unsuspecting Lutheran. If they also buy the Bible, it brings in much more money than if only the dear "Evangelicals" and "Protestants" would be the buyers.

After some registers and a short history of the Bible, then follows a so-called "analysis" (dissection) of the same, in which on 39 pages a number of factually related sayings are compiled under appropriate headings. Some of them read e.g.: "God: his attributes and prerogatives: trinity of the Godhead." - Man: his fall and the curse; human corruption; the divine law; powerlessness of the spirit; Emanuel, the redeemer; redemption and reconciliation; repentance. Already these headings and even more the order of the individual sayings among them has a lot of strange and unfamiliar things for an attentive Lutheran, even where there is nothing obviously wrong. A foreign spirit blows through the whole "analysis". It is quite characteristic, however, that the headings (superscriptions) Lord's Supper, Baptism, Justification are not found at all. It seems as if a reformed enthusiast had compiled the "Analysis", for whom the sacraments have only little value and who did not know what to do with the Lutheran doctrine of justification. This alone should open the eyes of every Lutheran!

Also the compilation of the sayings shows here and there quite vividly that one can lead well vainly God's word in the mouth and teach nevertheless completely wrong and godless. For example, under the heading "The Sabbath. Its sanctification" all sayings of the Jewish Sabbath are listed; but the word of God Col. 2,16.17. is not there. Only the Old Testament Sabbath teaching is presented and this long broken yoke is again put on the necks of the New Testament children of God. This is of extraordinary importance and nothing less is at stake than the blessedness of souls. St. Paul says to the Galatians (4, 10. 11.) that he fears that he may have worked on them in vain, because they kept days and moons, feasts and seasons. Whoever still thinks that the Jewish Sabbath law obliges him, has not yet come to full freedom in Christ in his conscience; and whoever teaches that Christians are subject to the Sabbath law, reestablishes the Old Testament in his part and makes those whom Christ has made free, once again servants of the ceremonial law. This is what Mr. Simons does in his "Analysis"; therefore we certainly have reason and cause to warn our Lutheran people against his Bible edition.

Some more. That God has "instituted" the "family life" is proven with Ps. 68, 6: He is God in His holy dwelling. - The "marriage with unbelievers" is supposed to be "forbidden" according to Mr. Simons. And with which word of God does he prove this? Well, with 2 Cor. 6:14-18; because there it says: "Do not pull on a strange yoke with the unbelievers, etc.". This is a frightening word for poor Christians who have to live with an unbelieving spouse, and it serves to confuse the already tormented consciences.

rcn. - Many more such things could be mentioned. God, the faithful shepherd and guardian of his church, protect our people from such seducers who put their ungodly doctrine together with the dear Bible into a cardboard cover in order to be able to spread it all the more effectively.

It is followed by "an analysis and illumination of the contents of each book"-of the Old and New Testaments. "Special

Consideration was taken to make this article understandable to the layman and general reader (?)." The latter therefore learns that "learned (?) Bible scholars" argue about "whether Moses was the original author of the Pentateuch, or whether it was reworked into its present form on the authority of earlier documents". It is said that some scholars "pay homage to the latter view" and "maintain that two easily recognizable authors appear in the four first books, namely the Elobist and the Jehovist, so called because they give different names to God." The author then decides for "one author" of the five books of Moses; but he does not have a word of punishment for the cleverly thinking innovators, who want to have found two authors, much contradiction and foolishness in the Pentateuch. He is content to finally declare: "All circumstances justify the view (!) that the Pentateuch as a whole was written by Mosis or at least under his direction and is a part of the Word of God." (S. 40.)

Then, on p. 41, it says: "Genesis" (i.e. the first book of Moses) "consists of two parts. The first part presents to us the greatest problems of the human mind, such as the Creation and the Fall; the second is devoted to the quiet solitude of a few secluded family circles." Problems are uncertain, doubtful things and assertions about which people argue, one claiming this, the other that as truth. Why is it that only the author, when speaking of the contents of Genesis, calls the "Creation and the Fall" "problems of the human mind"? The scripture reports no "problems", but much what it reveals is problematic, i.e. uncertain, for the scoffers and enthusiasts, because they do not believe it simple-mindedly, but consider themselves wiser. In the sense also the reports of the Genesis about the creation and the fall of man may be "problems" for the author.

Further it is said of the 1st book of Mosis: "The content is generally strictly religious. It is true that the narratives abound in miracles; but the miracles of the primeval world, the marvelous works of God, form the very subject of Genesis. None of these miracles, however, makes a fantastic impression, and none is told with undue prolixity." - Is this the language of a Bible Christian who truly believes all Scripture to be God's Word? Don't the "wonders of the primeval world" already sound quite modern? And now the story is even "overflowing" with miracles! If only Mr. Simons could have instructed the Holy Spirit in time, how many miracles could have been told without giving "abundant"! The wise gentleman now gives right to the scoffers and doubters and comforts them in their unbelief: "It is true", there are even too many miracles in the 1st book of Moses.- And "in general" the content is "strictly religious"! Mr. Laird Simons seems to have no idea what bitter rebuke he thereby pronounces on a book which he himself calls a "part of the word of God".

is considered. If it is said that the content is strictly religious only "in general", then it is asserted that individual things are not "religious", at least not "strictly religious". And which pieces would that be? Probably Mr. Simons has thought of the horrible sins which are told in the Genesis. And it is true that Adam, Eve, Cain, Noah, Abraham, Lot, etc., did not act "religiously" when they shamefully transgressed God's commandments; but the truthful narration of these events, as given in Genesis, is "strictly religious"; for it serves very much to bring us to the right religion. Of course, the perfect Methodists are annoyed by these stories, because they shout too loudly: even the most holy remain sinners until death; but "strictly religious" Christians give God the glory and say: the same heart as they had, we have, therefore we can always be comforted by your grace alone. All the wähhn saints believe from Genesis that its whole content, even every single one, is "strictly religious." - —

There is much more that could be said that would serve to characterize the spirit that blows through all of these essays that precede the present Bible; but the foregoing will be sufficient for any simple-minded Christian who loves God's Word. It is a strange, false spirit that pervades these works; it is not the simple, humble spirit of a Lutheran Bible researcher. Let us be careful, therefore, that we do not prepare an inn for the swarm spirit in our house by buying this edition of the Bible, learning erroneous things from it

ourselves, and also putting our household members in danger of taking ungodly teachings into their hearts.

Our Weimar Bible, which will soon be published, is an incomparably more magnificent work than the "Illustrated Family Bible" of Mr. Simons. It also has a number of excellent pictures, thorough prefaces and introductions, tables and above all correct, proven explanations, which are worth a thousand times more than what the latter offers. Most of the pictures in Simons' Bible are a worthless addition, but an effective bait for many simple-minded people who buy the Bible just for the sake of the pictures and then use it for Reformed, Baptist and Methodist ravings. However, if we want to buy such pictures for ourselves and our children, this can be done without paying for a Bible that contains so many objectionable things. And if we Lutherans would only stand together and not so often throw our money away to completely foreign agents for books unknown to us, we could easily produce a picture Bible that would meet all cheap artistic requirements and would be a truly edifying feast for the eyes and heart for us and our children. In the meantime, however, let us beware, for God's sake, of buying Bibles to which false believers have added or attached soul poison. And the Lord our God, deliver us from these Samaritans who always pretend to want to build the temple of the Lord with us, but who have a different spirit than we do, and who, where they are allowed, secretly tear down in one night what we have laboriously built in years. Yes, the Lord deliver us from them.

Addison, June 11, 1876.

J. C. W. Lindemann.

\*) For Christmas.

G.

## To the ecclesiastical chronicle.

### I. America.

**Reprint.** We have long intended to procure such an edition of our Dietrich's Catechism, in which the sayings quoted therein are printed according to their wording, or are added as a book of sayings. Of course, we would never have believed that any bookseller, let alone a Christian one, would dare to precede us in this. And yet this has recently happened in Wisconsin (not by Mr. Brumder!); as we have seen with astonishment in a copy of a book of sayings taken from our Dietrich sent to our colleagues. And not enough that this book of sayings is completely taken from our Dietrich (thus our work and property of our synod), the publisher of the same has himself had the audacity to have the sole ownership right to the book of sayings taken from our Dietrich privileged by law. This indeed surpasses everything we have heard and read so far about reprinting practices. It will be necessary to remind the publishers, who want to be Christians, yes, Lutherans, of what Luther once reproached the reprinters. See: Luthers Werke, Walch's Edition, XI, Preface p. 34. f. W.

Two facts are reported from **the last General Conference of the Methodist Episcopal Church** which fairly characterize it. The first is this: "A resolution," says the Apologist of May 22, "recommending to the annual conferences not to admit any preacher into full connection, nor to ordain any preacher as a deacon or elder, unless he be free from the use of tobacco, called forth a lively discussion, by which it became evident that very many were in favor of reform in the matter. Preachers and laymen vied with each other in bearing their testimony as to the harmfulness of the use of tobacco. A motion to table the resolution was lost by an overwhelming majority." - The other is this: The conference also received petitions urging it to speak out against secret societies and to declare that members belonging to such societies must renounce them or be put under church discipline. The petitions were given to a committee. The committee reported that it lacked "light," that it could not find plausible assurance "that the obligations and doctrines of these organizations are essentially and deliberately anti-Christian, since these organizations claim and proclaim in their works to the world that their fundamental principle is: 'Love thy neighbor as thyself,' and consider themselves mutually bound to carry out this divine commandment." In the opinion of the Committee, the matter should be left to each individual to decide for or against. Finally, it quite humbly permitted itself to recommend that the petitioners' request **not be granted.** - See, dear reader, what kind of people the Methodists are: What is obviously against God's Word, such as participation in secret societies, they do not want to condemn as "harmful", while they know much to say about the "harmfulness" of tobacco; they do not want to admit preachers who use tobacco, but they want to admit preachers who belong to secret societies and know nothing about church discipline towards them. They do not want to punish what is truly sinful, but they make sin where there is none. Even the "Happy Messenger", the organ of the United Brethren, says: "Therefore, the use of tobacco is more harmful than secret societies. Who believes it." At the Conference it seems, despite the much-vaunted Methodist full com Nevertheless, the meeting was sometimes quite unholy. A correspondent of the Methodist "Apologist" writes: "There were, however, also performances during the meeting which were not of the most edifying kind, and which reminded one of nothing less than a Methodist love feast

The **laity** still do not have a seat and voice at Methodist Conferences. "This matter," says the family paper, "is to be decided first by the majority of the annual Conferences, and then perhaps introduced at the General Conference of 1880." G.

**Church schools.** The Methodist "Family Friend" writes: "As for the usefulness and necessity of parochial schools in our churches in general, it is clear to every enlightened Christian that our youth, young and old, is becoming more and more averse to Christianity, and that even the Sunday school no longer has the same blessing effect as in earlier years. With few exceptions, the youth is and will be secularized; it is rare to see a child asking for the Savior, and even rarer to see one praying to Jesus from the heart. Frivolity and worldliness is the main trait of their character everywhere. And where may the cause be found? We believe we may claim that it is due to the school education from earliest youth." - There you can see where the youth ends up in such communities, which are content with the religionless free schools and the poor Sunday schools and have no parochial schools. Dear Lutheran Christians, do not let the parochial schools go at any price! G.

**A horrible Methodist false doctrine** is that of free will. We Lutherans know from God's Word that man has no free will before his conversion, i.e., that without the grace, help and effect of the Holy Spirit he is not able to become pleasing to God, to heartily fear or believe in God, or to cast out the innate evil desire from his heart. The Methodists reject this doctrine, but profess Arminianism, the main doctrine of which is that man still has free will after the fall. When the Methodist Church was founded in the last century, a "hot" battle soon arose among the founders, with Whitefield holding to the Calvinist doctrine, while Wesley was for the Arminian doctrine. The great majority went with Wesley and decided in favor of Arminianism, thus also rejecting the correct doctrine held on the other side (admittedly along with many false doctrines), "that man has been so utterly corrupted by Adam's fall that he not only has no power to convert himself, but also only to assist in doing so," and confessed with the Arminians, "one may hold himself susceptible to the same" (grace)." See the Methodist "Apologist" of 27 Dec. before. I. In the number of May 29, we read that at the recent Methodist General Conference, the Congregationalist delegate commended them for this atrocious teaching. He said, "I thank the Methodist Church for having preached and preaching Arminianism." In the preceding number the "Apologist" brought an article, entitled: "Is faith mainly God's gift or a product of human will?" In it it says, among other things: "We therefore decisively and definitely assert: the actual act of faith is a product of the human will."-Is this not appalling? Is not all honor robbed from the dear God by such shameful teaching? Is not God's word thereby shamefully trampled under foot, which denies all glory to man? G.

**The "Evangelical Community"** is Methodist through and through, but does not like to be called so, although it cannot deny its kinship itself. The delegate of the same spoke at the last metho

We owe much to the Methodist Episcopal Church, for although we did not originate with it, we have from the beginning leaned on its strong arm. In our literature, in our church discipline, in the matter of education, in our publishing interests, it has often been our privilege to walk in the path marked out by it. We have often drunk from the fountain which she had opened. We have no hesitation in publicly acknowledging this. We are grateful for it. Our hearts beat warmly for your church. Your work is our work; your victories are our victories."

## II. Abroad.

**Saxe-Weimar.** Pastor Lochte in Erfurt, who belongs to the Lutheran church in Breslau, has asked the Breslau Ober-Kirchen-Collegium for a decision on this: Whether the so-called Evangelical Regional Church in the Grand Duchy of Saxony-Weimar should still be recognized as an Evangelical Lutheran Church. Several former members of that regional church had asked him, Pastor Lochte, to join the Breslau church community. In an official decision of March 30 of this year, which is printed in the "Kirchenblatt" of the Breslau church of May 1, the Ober-Kirchen-Collegium decidedly denied this question. And this mainly for two reasons. First, because already in 1817 in the Saxon-Weimar regional church the old religious oath was abolished and the words were added to the obligation to the symbolic books: "Inasmuch as they agree with the Holy Scriptures." The Ober-Kirchen-Collegium rightly declares that such a commitment to the symbols is as good as none, for by it the preachers are given the power to depart from all the teachings of the symbols which they think do not agree with the holy Scriptures. As the second main reason why the Saxon-Weimar regional church is not an Evangelical Lutheran, the Upper Church Collegium also rightly states this: because by the Synodal Order of 1873, the Lutheran and Reformed congregations of the Grand Duchy were united in an Evangelical general church, and in the synod representing it, the alleged Lutherans and Reformed have to consult together on church matters and make decisions concerning them, including doctrinal matters. From this it is correctly concluded in the official decision that the Saxon-Weimar regional church is a united one, even if it wanted to call itself Lutheran. If the condition of the various so-called Lutheran regional churches were examined in the same way as that of the Saxon-Weimar regional church here, how many truly Lutheran ones would still remain?

W. [Walther]

## Inaugurations.

Rev. P. F. Germann, hitherto of Topeka, Kansas, formerly of the Lutheran congregation at Fort Smith, Arkansas, was installed in his office there on Sunday Palm Sunday by order of the Lord Praeses 3. Biltz by Martin L. Wyneken.

Address: liv. l'. l'. Oorinkvo, Lox Z9. l'ort, Lwil-b, Xi-Kausas.

On Ascension Day I introduced Rev. F. H. Reichmann to his congregation at Wapakonetta, O.

W. S. Stubnatzy.

Address: Rev. l'. L. Roilimann,

VTapakonotta, O.

On behalf of Vice-President Stubnatzy, Mr. "Paste" G. Reichhardt was introduced by me, assisted by Rev. Setz, to his new congregation at Avilla last second Pentecost. Ph. Flirschmann.

Address: Rsv. O. RscibbarZt,

XviNs, Xobls Oc>., Inä.

On Trinity Sunday, Rev. E. A. Sieving, of Egypt, Mason Co, Ill. H. Sieving.

Address: Rsv. L. X. 8isviu\$,

Uanitv, Nuson Eo., Ill.

On Sunday Exaudi, May 28, Mr. Pastor H. Flachsbart, assisted by Mr. Pastor H. Ramelow, was installed by the undersigned. F. A. Reinhardt.  
Address: Uov. H. PluLksdart,

**Dorso^ 8tatlon, Llackison Oo., III.**

Rev. G. A. Feustel, of Effingham, Ill, was installed in his new congregation at Concord, Wis. on Pentecost Sunday afternoon, assisted by the Rev. Allwardt of

C. Penalties.

Address: Rov. (l. l'oustkl,

**(üoaLorä, ^oiksrson 60th, 'Wis.**

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## Church consecration.

On the Feast of Trinity, June 11, the newly planted Zion Church at East Navidad, Fayette County, Texas, had the joy of dedicating their newly built house of worship to the service of the Triune God. Pastor Kaspar of Black Jack and his congregation took part in the celebration. Sermons were preached by Pastors Geyer and Maisch. T. Stiemke.

## Mission Feast.

On June 8, the congregations of New York and the surrounding area celebrated their 5th mission festival following the district conference. Lectures were given by Pastors Eirich, Fick, Sörgel and Gräber. The "Collecte" resulted in P120.00. C. Frincke, j r.

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## Announcement.

The undersigned Board of Directors hereby announces that Mr. E. Messerschmidt was employed by them as Colporteur for 8 months; but that this period expired with the month of February of this year, and that the Board of Directors has dismissed the aforementioned partly as a result of experiences made with the aforementioned, partly on the basis of a resolution passed by the Illinois District of our Synod; therefore any further possible appeal of Mr. Messerschmidt to his employment by officials of the Synod is absolutely devoid of truth.

The Board of Directors of the Synodal Printing Office. On behalf of which E. Roschke, Secretary.

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## The Middle District

of the Synod of Missouri, Ohio, &c. St. will assemble, God willing, at Indianapolis on the erventhWednesday in August within the congregation of Rev.

The main topics of discussion will be: 1) theses to answer some questions concerning the doctrine of sin (by Pastor Kahler); 2) a presentation on the state of the congregations of our District 2c. (by Dr. Sihler).

Those who intend to attend are requested to report to the L8tor looi in good time. - Information about quarters can be found in the Confirmation Room of the church at the corner of East and Ohio Streets. - Please do not forget to bring your parochial reports. G. Runkel.

The synod meeting

## of the Northwest District

of our Synod begins, s. G. w., on July 12 (Wednesday) in Minneapolis, Minnesota.

All synod members and guests from Wisconsin are to report in time to Rev. I. Herzer, 413 Ali ^vsnuo, LLinnoapolis- dir from Minnesota to Rev. E. Rolf, 174 L. 9t,K 8t., 8t. kaul, Llinn.

Price reduction

as in the previous year is granted to all synod members and guests on the following railroads:

- 1) Chicago, Milwaukee "L St. Paul,
- 2) Western Wisconsin,
- 3) Wisconsin Central,
- 4) Green Bay L Minneapolis,
- 5) Sheboygan <L Fond du Lac,
- 6) Milwaukee, Lake Shore L Western.

Sheboygan, Wis, May 15, 1876, O. Spehr, Srcr.

## The Evangelical Lutheran Synodal Conference of North America

will assemble, God willing, on Wednesday, July 19, within Trinity Parish of the Rev. O. Spehr at St. Paul, Minnesota.

As main subject for doctrinal negotiations are still present: "Theses on Church Fellowship" (from Thesis 10. on).

According to § 2. of the By-Laws to the Constitution, the Synods concerned are requested to send a list of the elected delegates to the Duster lo "i in due time.

Delegates and guests who intend to attend this year's Synodal Conference are kindly requested to contact Mr.

**Rev. O. Spehr at St. Paul,**



not, as previously intended, to Mr. Past. Streißguth in Milwaukee, as previously intended.

Those delegates and guests who do not already have Halk-Dsrs- 15568 for the Chicago-Milwaukee-St. Paul railroad will pay full fare to Minneapolis or St. Paul, and only one-fifth for the return trip. I. Herzer.

## Book Display.

Available at M. C. Barthel in St. Louis is:

### Thoughts of a Lutheran as the 100th Anniversary of the Federation of North American Nations approaches. Presented by Dr. W. Sihler. St. Louis, Mo. 1876.

As you know, this year is the jubilee year of the United States. One hears and reads all kinds of things about it. Certainly, the reader of the "Lutheran" will also like to read the "Thoughts of a Lutheran" about it. A Lutheran cannot be indifferent to a Lutheran judgment. Such a judgment is offered to him in this pamphlet. - Price r postage free 15 Cts. G.

#### Entered the "affe of the Western District:

To the synodical treasury: From Trinity District in St. Louis 417.70. From Past. Bro. Sievers in St. Charles, Mo., 43.00. From the congregation in Lowell, North St. Louis 418.00. From Rector Gönner's wife Wittwe in Altenburg, Mo., 425.00. Past. Hofius in Teras, 42.00. Past. Sirvers parish in California, Mo., 45.00. Past. Janzow's St. John's parish near Farley, Mo., 43.90. Past. Wille's congregation at Brownsville, Mo., 49.50. Past. Studt's congregation at Luzerne, Iowa, 412.25. Collecte of congregation d. Past. Th. Mielter in St. Louis County, Mo., 416.80. Of Past. Polack's congregation at Cape Girardeau, Mo., 48.00. Collecte of the congregation of the Past. Holst at Troy, Ill., 413.10. Collecte of the congregation of the Past. Sieving at Lincoln, Mo., 46.50. Of the Trinity District at St. Louis, 417.80. Collecte of the congregation of the Past. Brammer in Lowden, Iowa, 47.25. From F. Röper through Past. Luter in Kansas 42.00. Past. Lenks congregation in North St. Louis 410.00. Collecte of the Gem. dcS Past. Strohelein near Glasgow, Mo., 44.00. Child baptism collecte by Past. Kaspar at High Hills, Teras, 43.00. by himself 45.25. by Past. Holtermann's congregation at Kimmiswick, Mo., 47.02. teacher Körner at St. Louis 43.00. Joh. Bardonner at Prairie City, Mo., 42.00. Collecte by Past. Fackler's congregation at Columbia Bottom, Mo., 47.00. Collecte of Past. Schwen- sen's congregation in New Bkeleld, Mo., 417.20. Collecte from Past. Besel's congregation in Guttenberg, Iowa, 46.30. by himself 42.00. Collecte of Past. Nützel's parish at West Ely, Mo., 45.20. From Past. Studt in Luzerne, Iowa, 45.00. Past. Sandvoß's congregation in Port Hudson, Mo., 46.00. by himself 41.00.

To the college maintenance fund: from E. Gün- ther in St. Louis, 42.00. From the Synod of Illinois & o. States by Past. Botticher at Mount Pulaski, Ill., 4150.00.

For inner mission: From Trinity District in St. Louis 42.37. From Past. Brown in Houston, Teras, 48.00. Past. Strobel in Wilton, Iowa, 42.00. Anna Keiling in Travis County, Mo., 41.00.

To the building fund: from Past. Bâ'plers' congregation in Cole Camp, Mo., 42.00. From M. in Past. Sievers' congregation in California, Mo., 45.00. mission feast collecte from Past. Kind- worth's congregation at William Penn, Texas, 420.00. From Trinity District in St. Louis, 465.00.

For the Emigrant Mission in New York: from Sophie Pape through Past. Kaspar, High Hills, Texas, 42.25.

On the Hermannsburg Mission: Mission Festival Collecte at Hovlrton, Ill., 426.00.

For Past. Brunn's Institution: By Joh. Bardonner in Prairie City, Mon., 43.00.

For the East Indian Missionaries: From Sophie Pape through Past. Kaspar in High Hills, Texas, 50 Cts.

For Rev. Ruff: From N. N. at Frohna, Mo., 45.00. St. Louis, June 21, 1876. E. Roschke, Cassirer.

#### Revenue to the Illinois District's coffers:

On the synodical treasury: by Past. H. Wunder in Chicago: from Karol. Otto 42.00. thank offering from N. N. (found on altar in church) 4.00 and from s. congregation 31.45. By Rev. Engelbrecht in Chicago: from L. Scharbach and W. Scharbach 50 cts each. From Past. Strieters Gem. in Proviso 11.35 and 23.00. From the Gem. in Elk Grove, Pentecost Collecte, 12.00. By Past. Nachtigall in Waterloo from s. Kreuz Gem. 10.60. From the Gem. in Addison, Pentecost Collecte, 57.13. By Past. Wagner in Chicago from sr. Gem. 44.50. from some synod members 4.20. From Past. Brüggmann's Gem. in Rogensdeng 8.00. By I. L. Backhaus from d. Gemeinde in Venedy 15.00. By Past. Streckfuß of s. Gemeinde in Grand Prairie 29.65. By Past. Weber of s. Trinity cong. at Benson 14.75. By Past. Pennekamp, Pentecost-Loll. s. congreg. at Bremen, 15.00. By Rev. Dorn in Pleasant Ridge by s. Gem. 20.00 and by Böcker's children 2.00. By Past. F. Lindemann's congregation in Champaign 10.55. By Past. Müller from s. Gem. in Echester 14.10 ("2 Collecte") and first Sendg. for debt repayment 40.00. By Past. Frederking of s. parish in Town Sumner 4.25. By Past. Schöch in Pinckneyville: ostrr collecte 5.80. PentecostColl. 5.85. by N. N. 2.00. By Past. Lollncrs Gem. in Brecher 10.35. Past. Heids Gem. in Peoria 27.50. Past. Mueller's Gem. in Kankakee 9.25. Past. Wilncrs Gem. in Chanderville 5.00. By d. Gem. in St. Paul, Fayette County: by L. Rubin 19.12 and by Past. Schuricht 4.50. By Past. Lober by F. Clusmann in Niles 1.00. By Past. Wunsch by s. Gem. in Dwight 8.50. By Past. Kothe of sr. Gem. in Mount Olive 7.30. By Past. Fissel from the church in Rich 15.32. By Rev. Reinhardt from N. N. in Bethalto 2.00. By Rev. Heinemann in Worden: by s. Gem. 11.00. by N. N. 1.25. By Rev. Love, Pentecostal Collecte sr. Gem. in Wine Hill, 8.00. By Rev. Steege from the communion fund of sr. From the congregation in Dundee 10.50. From Past. Martin's congregation in Bremen 5.00. From the congregation in Aurora, Pentecost Collecte, 21.30. From Past. Prohl's congregation in Darmstadt 5.80. By Past. Hahn from s. congregation in Staunton, Palm Sunday & Pentecost Collecte, 23.50. By Past. Erich of his congregation in Neu-Minden, Easter Coll. 20.50. Pentecost coll. 22.10. By Rev. H. Schmidt, Pentecost coll. sr. Gem. in Schaumburg, 22.75. By Rev. Nuoffer of sr. Gem. in Eagle Lake 14.60. By Past. Rametow of sr. Parish in Prairie Town 10.00. By Rev. Hörnicke of s. St. Peter's cong. in Nashville 10.00. By Past. Traub's congregation in Erte 13.71. Regular contributions: from Professors Hantzschel and Wyneken 2.00 each; from Valors Wagner and Schuricht 5.00 each, H. G. Schmidt, H. Sieving and BuSzin 3.00 each, Steege and Pennekamp 4.00. Gotsch and Wangerin each 1.00. Streckfuß, Weber, Günther, Schöch, Lohner, Lehmann, Ernst, Ottmann, Heid, Wehrs, Vomhof, Hdmücke, Rauschert, Reinhardt, Gieseke, Lober, Strikter, Mennicke, H. Schmidt, Nuoffer, Döring, Johannes, Lochner, Dorman, Surcop, Kleppisch, Willner, Ledebur, Köhler, Schaller 2.00 each, Wunsch 2.50. of the teachers Steinbach, Ch. H. Brase, Röcker, Kienzle, Ph. Müller, F. Möller, Jung, Schünhoff, Jarm, Gütschow, L. Selle, Brackmann, A. Albers, Trettkn, I. Brase, W. Focke, Waschilewsky, H. Bartling each 2.00, Kappel 44.00. (Total 4835.53.)

On the Synodical Building Fund: By Past. Nightingale of sr. Immanuels Gem. in Waterloo 2.00. By Past. Wangerin from sr. Gem. in Bethlehem, 3te Sendung, 11.00. By Past. Streckfuß of sr. Gem. in Grand Prairie 33.25. By Past. Schlechte from sr. By Pastor Engelbrecht in Chicago from N. N. 4.00. By Teacher Dornseif from Wittwe Ukma in Neu-Gehlenbock 2.00. (Summa 458.75.)

For inner mission: From Past. Heid's congregation in Peoria 7.00. Past. Rauschert's congregation in Dalton 13.50. (Summa 420.50.)

For the Gentile mission: By Past. Heids Gem. in Peoria 7.55. By Past. H. Schmidt from a young friar in Schaumburg 1.00. (Summa 48.55.)

To the college household in St. Louis: By Past. Streckfuß of s. Gem. in Grand Prairie 27.00.

To the seminary household in Addison: Through Cassirer Simon in Monroe, Mich. 5.00. From Past. Trautmann's comm. in Lyonsville 10.60. (Summa 415.60.)

For poor students in St. Louis: Through Past. Trautmann in Lyonsville, wedding: Collecte at C. Mihn, for Stud. Behrens 13.25.

For poor students in Springfield: By Past. M. Große in Hartem by F. L. Weiss 7.00. By Rev. Hansen in Geneseo, Collecte at RistanS child baptism, for Stud. Huschen 3.15.

For poor seminarians in Addison: By Kassirer Simon for W. Spuhler 5.29. For Th. Baumgart, by teacher Zutz' students in Chicago 2.00, by the women in Past. Wunders Gem. 4.00. By Fr. Ebers in Wine Hill, Collecte at Herm. Sasse's wedding, 10.20. From teacher Bernthal in Danville 1.00. (Summa 422.49.)

For the emigrants, Mission: From the bell of the congregation in Schaumburg 25.00.

For the Gemein.de in Amherst, O.: By Past. Wagner in Chicago by Mrs. N. N. 1.00, by himself 1.00. By Past. Wunder by M. Reinhardt in Chicago 3.00.

For Pastor Ruff: From Pastors Wagner, Wunder, Bartling each 2.00. By Past. Engelbrecht by L. Scharbach, W. Scharbach, C. Mariens, Joh. Heiden 50 Cts each. By Past. Strieters Gem. in Proviso 11.30. From H. Gehrke in Arlington Hights 1.00. By Past. Wagner of Mrs. N. N. 1.00. By Past. Nachtigall 1.00. By Past. Pennekamp by Jul. Schrader 2.00. By Don Past. Ottmann's Gem. in Collinsville 7.65. By Past. Wehrs by Mrs. Klipp 1.00. By Past. Kothe by P. Schneiderwind 1.00. By Past. Ramelew, Dankopfr by N. N. 1.00. (umma 434.95.)

For the Deaf and Dumb: By Past. I. H. Sieker in St. Paul, Minn., 41.00.

To the orphanage at St. Louis: By Pastor Müller of the Virgins' Association in Echester 2.25. By Pastor Oetting of H. Schmidt 5.00.

Corrections:

In my last receipt ("Luth." No. 12) read instead of "423.00" for musik. Further: instead of "445.77" for the congregation in Braver Dam: 447.77.

Addison, Ill, June 17, 1876. h. bartling, cassirer.

#### Proceeds to the Northern District coffers:

To the synod treasury: From Past. Bundenthal 41.00.

From some members of his congregation at Fort Oneida 41.75. Wedding Collecte at Mr. B. Hubinaer in Frankenmuth 422.40. From d. Gemeinde in Frankenlust, Wernnachtsfest Collecte, 420.26. Gemeinde in St. Joseph by Past. Sievers 45.87. congregation at Waldenburg 416.00. by Teacher Hops 42.00. by Immanuels Grmgemeinde at Detroit, Collecte on 1st Sunday of Advent, 49.37. collected 49.12. congregation at Montague 43.60. congregation at Benona 42.75. congregation at Ludington 42.50. From Rev. Loney 42.00. From parish at White Rock by Mr. Hanseimahn 410.00. From Wittwe Reitz at Lansing 410.00. From parish at Adrian 430.00. From A. Gaisterer 45.00. From parish at Big Rapids 413.00. Parish at Richmond 42.05. From Andr. Mittelbröger 44.00. From his children from their piggy bank 41.00. From Past. I. Schmidt 40.00. Mrs. Lehrer Walt 45.00. I. Reichenbach 41.00. K. Warmbier 41.00. House Collect on the Confirmation Day of Fr. Koch and Karol. Sievers 47.35. From G. A. Bauer 41.00. From the Grand Rapids congregation 424.06. From J. Neu 41.00. From Past. Partenfeder's congregation 420.00. From Past. Hattstädt's congregation 416.87. from himself 42.00. Easter Collecte of Immanuels congregation in Detroit 414.84. From the congregation at Frankenlust 421.50. From Past. Schieferdecker 42.00. from Rev. Hugli's congregation in Detroit 432.00. from Gemeiny. m St. Clair 43.00. from Rev. Karrer's congregation 41.70. Wedding collecte at Mr. Kipp's in Monroe 46.75. From the congreg. in Big Rapids 43.80. Easter collecte of the congreg. in Frankenmuth

A33.50. Thanksgiving offering by M. Beverlein A5.00. By Past. Jske's congregation in Jda A5.33. Past. Lauritzen A3.00. From the congregation in Port Hope A5.25. Wedding Collecte at Mr. I. Keinath A13.00. By Past. Ernst in Canada A41.55. Easter Collecte of the congregation in Richville A7.35. By Wells A5.00. I. G. Helfreich's fun. A2.00.  
 For inner mission: From Past. Müller's congregation in Amclith A3.50.  
 For heathen mission: Don Past. Karree's congregation A2.03. From Frankcnlust congregation A14.85. From Stephen's congregation in Alice A13.36. Monroe congregation A8.70. From Teacher Simon's pupils A5.20. By Rev. Ernst for Hermannsburg A2.80.  
 To the orphanage at Addison: Thank offering from Barbara Meier at Monroe A5.00. From Mrs. Lahr 25 Cts. Mrs. Pastor Bauer A1.00.  
 For Fort Wayne: From Hillsdale congregation for household funds A7.25. From Mrs. R. Emmert for poor students A1.00. Wedding Collecte at I. Ch. Honold for purchase physics. Instruments A5.50.  
 For teacher salaries: From Frankenlust Township A14.00. Township to Sandy Creek A7.36.  
 For poor students in St. Louis: Thank offering by M. Beycrein for Stud. Robbelen A5.00.  
 To the seminary household in Springfield From Past. Karrer's congregation A1.41.  
 To the seminary household in Addison: By Teacher Walt A5.00.  
 For poor students in Addison: for Spuhler, collected from I. Meier's wedding in Monroe, A4.29 and from Mrs. Pastor Bauer A1.00.  
 To the hospital in St. Louis: From the community at Sandy Creek A5.20. From M. Förster A2.00.  
 For the narrowly l. -luth. congregation in Baltimore: From the Grm. in Frankcnlust A9.78.  
 For the emigrant mission in New York: From Past. Karrer's congregation A1.33. From the congregation in Grand Rapids A11.27. Congregation in Monroe A5.35. Wedding collectr at I. Ch. Honold A5.50.  
 For the Deaf and Dumb Institution: By I. Hartmann A3.00. Thank offering for recovery of a sick child by A. MecS A5.00. On H. Wüpper's baptism of a child A2.65. Thank-offering collected by Mrs. L. Marneke A3.00. By Past. Ernst in Canada A10.35.  
 For the sick Pastor Rufs: From Past. Arendt's congregation A18.00. Wittwe M. Reitz in Lansing A2.00. G. Mohr 50 Cts. Rev. Bernthal A1.00. Bon of the congregation in Frankcnlust A12.40.  
 For Rev. Lucas' congregation: by Rev. Ernst in Canada A4.52.  
 To the widow's fund: From Past. Karrers Gem. A2.73. From the congregation in Frankcnlust A12.91. From Past. Sievers A5.00. Past. Jos. Schmidt A4.00. for 1876 A4.00. From Past. F. Müller A2.00. collected on Arnold's baptism of children A7.10. collected on Schewe's wedding A4.69. from Past. Bruger through Past. Ernst A4.40.  
 To the building fund: From the parish in Waldenburg A60.00. From Fr. Stoll A1.00. M. Schwab A4.00. From the parish in Frankentrost A3.00. Emanuel's parish in Detroit A13.51. From Andreas Gaisterer A5.00. From the parish in Amclith A14.50. From J. Fcinauer 25 Cts. I. W. Kernstock A1.00. I. G. Zeilinger A6.15. From the Gcmcindc in Bainbridge A6.50. Parish in Grand Rapids A51.00. Parish in Frankentrost A10.44. Emanuel's parish in Detroit A18.82. Parish in Wyandotte A15.20. By Past. Ernst in Canada A19.80. By M. Forester A2.00.  
 For dir Grmeinde in Dröden: From Pastor HugU's congregation A6.75.  
 For the congregation of Past. Wagner (Hesse): By Past. Hugli's Grmeinde A6.75. By Past. Ernst in Canada A2.02.  
 For Rev. Lohr in Clarinda: in pastoral conference at Monroe gesammelt, A12.30. Don Mr. Stockert sen. P 1.00.  
 Monroe, June 5, 1876, I. S. Simon, Cassirer.

### Revenue to the Middle District's coffers:

To the synod treasury: From teachers Riedel and Stridrr in Fort Wayne A2.00 each. From Past. Horst's Grmeinde in Dublin 13.00. Past. Seitz' Grm. in Avilla 7.60. From Past. Cammerer's Gem. at Decatur 11.35. from himself 2.00. Past. Japker's Gem. in Adams County 48.00. Past. Zscheche's Gem. in Marion Township 28.00. Past. Niethammer's Gem. in La Porte 28.00. by N. N. there 2.00. Past. Niethammer 3.00. Dr. Sihler's Grm. in Fort Wayne 60.41. Past. Schumms congreg. in Willshire 15.00. F. Schinnerer there 10.00. Past. Zuckers Gem. in Drfiance 15.25. Past. Schöneberg's congreg. in La Fayette 34.55. I. Sattler there 5.00. Mr. Aschultzes in Kendallville 2.00. Past. Quers Gem. in Toledo 3.64. H. Ket- tel and N. N. dasribst 1.00 each. I. u. F. Kolbow dasribst 50 Cts. each. Past. Wunderlich in Tolliston 1.00. Past. Stubnatzy's Grm. in Fort Wayne 66.50. Past. Kraft's St. Johannis- Gem. 3.43. whose St. Jacobi- Gem. 3.25. Leininger sen. 5.00. Pastor Kühn in Minden 2.00. whose Gem. 9.75. of Past. Gruber's St. Johannis- Gem. 3.85 and 3.90. whose St. Thomas- Gem. 3.97 and 4.13. whose Gem. in Van Wert 1.05. Past. Fleisch Mann's Gem. in Kendallville 13.24. Of some members from Past. Steindach's Grm in Fairfield 12.00. Past. Heintz's gem. in Crown Point 7.70. Whose gem. in Hobart 1.48. Past. Du- litz's parish in Napoleon 7.50. Whose St. Paul's parish in Hanover 5.55. Whose Zion's parish there 4.55. Whose parish in Fiat Rock 4.30. in Luneburg 4.00. Past. Evers' Gem. in Bingen 11.59.- Past. Hugs' Gem. in Woodland 3.55. in Bremen 10.00. Past. L- chmidt's Grm. in Elyria 15.33. Past. Knier's Grm. in Neu-Dttelsau 7.75 and 14.40. A. Fuchs there 1.00. Rev. Hochstetter in Indianapolis 2.00. Whose Grm. 55.50. Rev. Polack's Grm. in Holton 3.25. Rev. Lothmann's Gem. in Akron 18.25. Past. Wendt in Waymansville 2.00. Mrs. Baute da- herself 2.00. Rev. Mohr's congreg. in Jnglefield 5.00. Thank offering by Ch. Bohne there 2.00. By Past. Wichmann's Gem. in Farmers Retreat 16.25. Past. Brackhage's Gem. in Switzerland County 18.35. Mr. Zelt there 5.00. Past. Horst's Gem. in Hilliard 16.50. Past. Jungel's Gem. in Jonesville 25.90. Past. Schwan's congregation in Cleveland 116.97. Past. Trammis Gem. in Vincennes 16.90. Past. Schäfer's gem. in New Boston 9.50. Past. Sallmann's parish at Newburgh 18.00. H. Toensing there 2.00. Past. Zage's parish at Fort Wayne 18.81. Past. Niethammer's Gem. at La Porte, subsequently 12.05. H- Jde at Evansville 1.00. Past. Bode at Fort Wayne 2.00. Weddings- Collecte at Mr. Luecke's in Columbia City 9.45. From Past. Sauers Gem. in Dudleytown 24.20. Past. Rupprecht's congregation in North Dover 19.00. Past. Husmann's Gem. in Euclid 10.00. teacher Nolting in Dudleytown 1.00. Past. Cramers Gem. in Zahesville 20.46. Past. Nützel in Columbus 2.00. whose congregation 5.00. Rev. Karrer's congreg. at Blefeld 9.21. Past. Bvde's congregation at Fort Wayne 24.22.  
 To the building fund: From Past. Seitz's parish in Avilla 30.00. Past. Cammerer's parish at Decatur 38.50. Past. Jor' Gem. at Logansport 42.00. From Past. Böse's Gem. at Napoleon 17.40. Dr. Ch. S. at Fort Wayne 5.00. Past. Schumms Gem. in Willshire 8.00. Past. Bethke's Gem. 5.00. Past. Wunderlich's Gem. in Tolliston 7.80. Past. Schlesselmann's Gem. in Reynold and Mount View 17.00. By the same of N. N. 13.00. By Past. Steinbach's Gem. in Fairfield, 4tc payment 100.50. By Past. Zaget by Ernst Pusse and G. Bergmann each 2.00. Joh. Trier 4.00. Friedr. Stelhorn 5.00. Joh. Dredert u. H. Sedde myer each 1.00. Paul Trier 1.50. By Past. Krass's St. Jacobi Gem. 3.40. St. Michaelis- Gem. 2.42. St. Joannis- Gem. 4.20. Joh. Leininger sen. 5.00. Past. Heintz's congregation in Crown Point 7.70. Dessen Gem. in Hobart 1.48. Teacher Schröder in Napoleon 2.00. L. there 25 Cts. Past. Evers' Grm. in Bingen 20.00. Past. Nützels Gem. in Columbus 12.83. Past. Jungels Gem. in Jonesville 6.00. Friedr. Burre in Vincennes 3.00. Past. Mertz- Gem. in Brownstown 16.25. Rev. Stubnatzy's Grm. in Fort Wayne 22.50. Rev. Gruber's Gem. in Van Wert 41.25. Past. Hieber's Gem. in Edgerton 19.00.  
 For Past. Brunn's Anstalt: From Unnamed 4.00. Pair. Zage's Gem. at Fort Wayne 8.00.  
 For the Cincinnati congregation: through Past. Grüber by Ph. Germann 1.00. Cath. Muntzinger 25 Cts. By Past. Steinbach's congreg. in Fairfield 10.85.  
 For the congregation in Topeka: From Past. Evers' congregation in Bingen 7.55.  
 For the Amherst community: From Mrs. A. Bracher in Cincinnati 5.00. Director Hanser in Fort Wayne 2.00. W. Schmidt there 1.00.  
 For Pastor Rufs: From Past. Steinbach in Fairfield 3.00.  
 For the Grmeinde in Allendorf (Hesse): From Past. Steinbach in Fairfield 3.00. G. C. Scheiderer in Nru- Dttelsau 1.00.  
 For the Emigrant Mission in Baltimore: From Past. Strinbach's comm. at Fairfield 9.00. Past. Zage's Grm. at Fort Wayne 8.00. Past. Bode's Gem. at Fort Wayne 4.00.  
 For the Emigrant Mission in New York: By Past. Grüber, Kindtauf Collecte bei Joh. Germann, 2.78.  
 For poor students in Fort Wayne: From Past. Schumms Gem. in Willshire 15.75. By Past. Kraft by Grorg Lriningrr Jr. 1.00. Joh. Rufer sey 1.00. From Unnamed 5.00. Hochzchts-Collecte at Donhorst by Past. Jungel for v. Strohe 8.00. Thanksgiving offering by Joh. Bohrung in Newburgh 5.00. By Past. Bode's Grm. at Fort Wayne 12.01. Hochzchts- Collitte at Jakob Voglein by Teacher Halner (for Brunn'sche).

To the College. - Budget in Fort Wayne: By Past. Gruber's St. Thomas parish 8.75. From Unnamed 4.00. Half of a wedding collect by Past. Knies in New Tettelsau 2.90.  
 For the seminary household in St. Louis: Kindtauf-Collecte by Past. Seitz 1.25. From Past. Niemann's Gem. in Cleveland 69.75.  
 To the Hospital in St. Louis: Wedding Collecte at K. Kcttel in Toledo 1.61.  
 For the Heidenmssion: From Karl Westenfild 1.00. Mrs. Kellermann in La Porte 2.00. Mrs. Möller there 1.00. Past. Schöneberg's congregation in La Fayette 4.70. From the missionary box of the congregation in Toledo 5.00. From Past. Hugs' congregation in Bremen 6.62.

(Conclusion follows.)

### Revenue to the Eastern District's coffers:

To the synodical treasury: from the congregation at Olean A4.47. congregation at Wolcottsville A4.50. congregation at Neu- Bergholz A4.24. from Past. Beyer's congregation in Pittsburg A37.00. From Trinity Parish in Buffalo A19.00. Parish in Eden A1.00. Parish in Cvhvcton A5.00. Parish in North East A5.00. Parish in Williamsburgh A20.00. From Jr. Bauer A5.00. Rev. Michael A2.00. pastor Walker A7.00. past. Kuegele, Past. Gram each A5.00. I. Brust A2.00.  
 To the building fund: From the parish in Wolcottsville, subsequently, A4.50. From Bro. Walther A5.00. M. Zeh A2.00. From St. Paul's parish in Baltimore, 2nd sendg. A237.50. Parish in North Last, subsequently, A5.50. From the parish in Williamsburg, 3rd sendg. A105.00. From the Schäfer brothers A10.00. From the congregation in East Boston, posthumously.

To the widow's fund: From Past. Michael A5.00. past. Kügele A4.00. Thank offering from Mrs. Pastor Fleckenstein A2.50.  
 To the college maintenance fund: from the comm. in Nru-Bcrgholz A2.97. comm. in Cohocton, for Addison, A4.00. comm. in New York A15.30. from Witte A1.00. Past. King

To the orphanage near Boston: Through the children's sheet A12.59. From the community in Eden A10.00. Wedding Collecte at Paul Thiem A1.50. From Marie Walker's piggy bank A2.00. From Wittwe A. Müller A1.00. From the community in Williamsburgh A30.00.

To the orphanage bei Mount Vernon: From the parish in Williamsburgh 510.00.  
 For the Taustümmen-Anstalt: Thanksgiving offering by Mrs. Pastor Fleckenstein 52.50.  
 For the emigrants' Mission in Baltimore: From the congregation in North East 52.00.  
 For Pastor Ruff: From some members of the congregation at Richmond 52.75. From the Schäfer brothers 52.00. By Past^Gram 53.75. By Past.  
 King 51.00. By Stockinger  
 In support of the Hessian pastors: From Stockinger 51.00.  
 For poor students: Wedding Collecte, at Behm for Christian Otto 53.79. From Williamsburgh parish for Pytznrr 515.00. From Past. Michael for Alb.  
 Goehle 52.00.  
 New York, June 1, 1876. I. Birkner, Kassirer.

### Received for the Casike-Garden mission:

From Mrs. Prof. Lindemann 52.00. From the congregation in Frankenlust 510.50. By Past. Frey by Past. Karstens Gem. 52.50. Wedding - Collecte  
 by Past. Hudloff 51.50. By Kretsching, Chr. Spipporet, C. Gawin 25 Cts each. Joh. Wagner 51.00. Past. H. Siegers Gem. 58.00. Past. C. E. Herberts  
 Gem. 54.00. Past. S. Steins Gem. 55.00. of the Gem. at Wellsville 510.70. Gem. at Basswood Hill 52.58. congregation and pastor at Tonawanda  
 51.00. Rev. Lübckerts St. Marcus' Gem. in Butler, O., 518.00. of whose confirmands 53.92. Karl Orth 54.00. H. C. Griese 52.00. past. Th. Meumann  
 52.00. Of its congregants in North East 53.00.  
 New York, June 1, 1876. I. Birkner, Cassirer.

For poor students received through Pastor Ramelow from an unnamed person from Prairie Town, Ill. 52.00. Through Pastor Sieker from members  
 of his congregation in New York (for Fr. Nosener) 510.00. Through Mr. H. H. Niemann in Pittsburg from Past. Beyer's congregation (for Stud. Tisza)  
 515.00.

Received for poor students: From z" MinerStown parish 518.05 for I. G. Hafner, from Past. Stork's parish 514.00 for I. Borth\_ C. F. W. Walther.  
 Guenther. M.

Received with thanks for poor students: from I. L. T. auS Past. Döderlein's parish 56.00, from F. Barleg in Cleveland, Wests., 19 handkerchiefs, 6  
 pairs of socks. H. Wyneken.

526.50 from the congregation of Mr. Pastor Germann in Fort Smith, Ark. for the benefit of the local church building", certifies with thanks to the kind  
 donors  
 Topeka, Kansas, June 24, 1876. Aug. B. C. Birwcond.

### For the "Lutheran" have paid:

The 32nd year:  
 Furthermore the men: H. Blunk, C. Stübs, C. Rasch, A. Kregel, I. G. Tröller 15.00, I. D. Köhnke 37.80, B. Schmalz, F. I. Peters 5.40, A. H. Reuter, E.  
 Leiminger, M. Conzelmann 30.00, F. Ellsfield, A. Danköhrer 11.60, Ch. Stallmann, A. Senne, W. Burhop 19.90, I. Hoche, I. G. Müller 3.55, W. E.  
 Günther, H. Augustin 7.60, I. W. Fleßner, G. Dreyer, G. Scholz, I. Strießer, C. Imme 4.05, C. F. Theils, F. Bodemer 12.00, P. Thonse, K. W. Krenning  
 8.00, F. A. Dreuer 1.55, I. Brokers 24.30, L. Heister, H. D. Köthe 18.90, P. Noth, I. Müller 2.50, H. Bergler 0.65, G. Heinle 0.60, I. Foltmer 2.70, F.  
 Köhler 16.20, A. Kröning, H. Wente 9.45, I. Hörr, Johann Wisch, L. Heister 8.00, E. Watermann, W. Klünder 23.15, L. G. Schumm, W. Schumm,  
 Conrad Trier, Fried. Brothagen, F. Nütze, 20.00, H. Bartling 12.60, W. H. Lüker, I. W. Brammeyer, P. Bvpp 8.10, L. Hasele 13.50, W. u. A. Reichhardt,  
 F. Frwert, W. Capelle, H. W. Rabe 12.15, C. Walther, C. Neidhardt, F. Bodemer 3.00, E. Lory, G. M. Beyer 31.00, P. Köhnke, F. Elußmann, F. Fre-  
 richs, C. Waschilewsky 3.00, I. C. Schneider, H. Lührs, I. Frey, A. Sabrofsky, H. F. L. Nimmer 11.15, M. Marner, W. Schuhmacher, I. Marggrander 2.70,  
 F. H. Meyer 18.00, H. Bartling 8.10, A. Brandenstein 23.00, I. Schaller, C. Kreiselmeier 20.25, A. Brauer, I. L. Gruber, E. Rausch, P. Gomph, H.  
 Stump, D. Eichner, L. Scheer, D. Konemann 1.50, H. Bartling 9.15, Gabriel Flad 2.50, F. Schneider, A. Danköhrer 5.00, I. Thomä 6.50, J. W. Müller  
 5.35, A. Paar 37.25, A. Aulich, D. Schmidt, W. Buchner, S. Neppert, G. M. Beyer 0.95, P. Th. Bürger 14.46, W. Krenning, H. Streuung, A. Hafemeister  
 12.15, F. L. Weik 2.70, W. Emde, C. Heipolsheimer, H. Hesse 2.40, P. Pien, C. Fromme III, M. Fretus, C. Zehm, I. W. Müller 5.75, C. Laken, D.  
 SieverS, F. W. Stork, I. Junge 2.70, L. S. Delfner 2.70, H. Jakobs, F. H. Leeser 15.00, C. Trtittin 10.00, I. F. Linhardt, C. Röhl, H. Wente, M. Wukasch  
 62.11, I. Nademacher 4.05, W. Knoll, G. Polinsky, C. Göks, G. Bracher, I. Werner, Peter Munzcl, H. Meyer, Easttr, Ohlendorf, Kahle, Fricke, I.  
 Mariens, Arnold, Kling, W. G. Damerow, I. Miller, Nik. Ploß, A. Sim- mermann, C. Seele, D.M. Maschgir. Furthermore: Mrs. Lirsmeirr.  
 M. C. Barthel.

### Changed addresses:

Uev. U. Ij. Liull ermann, Hyliron, Oo., lissdrssü".

Uvv. >I. Olaus, Luntlusü)-, 8nule 6o.,

liov. X. 'VV. 16. liak, I'u^lors (^rsalc, üumilton Oo-, 0. Rov. 4k. LollworZon, OowlinA, JVUmsü Oo., III.

3. ü. Ilar^vng, 41 8mibü 8b., Loston üüz-ülLncks, -lass.

The "Lutheran" is published twice every year for the annual subscription price of one dollar and five and twenty cent for the awayAt" signers, who have to pay the same in advance and  
 send the money to the publisher. For the paper sent to the "Lutheran" in the United States, the publisher will send the paper to the address: Ill. L. Lartdvl,  
 Oor. of Missions in the Lutheran Church, St. Louis, Mo., U.S.A. In Germany, this book can be obtained through Justus Naumann's Buchhandlung in Dresden.

(Submitted by Dr. Sihler.)

**Life summary**

of the Venerable, who fell asleep in the Lord on May 4 in San Francisco at the age of nearly 66 years.

**Late Mr. Friedrich Wyneken,**

faithful Lutheran pastor of the congregation in Cleveland-West, Ohio.

It is in accordance with the Scriptures when the Church holds up such servants of Christ, who in the work of love and in the works of faith have for many years clearly demonstrated the power of grace in them, as an example to older and younger brethren in the faith and ministry to follow in their footsteps; for thus St. Paul writes Phil. 3:17: "Follow me, brethren, and look on them that walk so as ye have us for an example."

Among these servants of the Lord is also the dear Father in Christ, who recently entered into the rest that still exists for the people of God and whose memory surely lives in many hearts inside and outside our synod.

But before I begin to sketch his picture, as it can serve as a model for all of us, allow me to briefly share the circumstances of his life, which are probably not known to most of his brothers and friends in the context and which certainly claim their loving sympathy.

D. Friedrich Konrad Wyneken was born on May 13, 1810 at Verven in Hanover, where his father was a Lutheran pastor. He was the youngest of six sons and had five sisters. However, he was only a few years old when his father died. So it was up to his mother alone to feed and educate the eleven children. Although she had a small fortune, she was only able to provide for her many children by boarding students who attended the high school in Verden from outside. But as far as her education was concerned, God had gifted her with a manly spirit, so that she also raised her six boys in wholesome strictness and accustomed them to punctual obedience. Without saying much, the glance of her eye was enough to keep her sons in line and to ward off their will to be unruly,

St. Louis, Mo, July 15, 1876. No. 14.

and already the rustling of her dress, when she approached, was quickly the necessary damper. God also blessed her housekeeping so that she was able to let all her sons study; three studied jurisprudence and the other three theology, to which our Wyneken also belonged. Until his 17th year, he attended the Gymnasium in Werden and then went to the University in Göttingen. Since he was disgusted by the prevailing tone and the mean nature of the students there at that time, he went to Halle after the first semester and stayed there for 2 years. The great masters on the academic chairs of theology at that time were still the rationalistic, i.e. unbelieving professors Wegscheider, Gesenius and others; and since they were only washing empty straw and offering their listeners only the dry food of human doctrine and rational wisdom, it was only natural that they disgusted the warm, fresh mind of our Wyneken, even though he had not yet come to the true faith and the beatific knowledge of his Savior. The only believing professor at that time was the still young Tholuck, who, of course, was regarded as an exaggerated enthusiast and at first fled more than he was sought. Nevertheless, it was through his sermons that the first evangelical light fell into the soul of our friend. The real breakthrough, however, came later in the house of the devout pastor v. Hansstengel in Leesum near Bremen, where he was a tutor for four years. At the same time he came into fraternal fellowship with several faithful pastors of the surrounding area, of whom, however, several have already passed away.

Later he held the position of Rector in Bremervörde for a short time and then became teacher and educator of a boy for two years, who, however, traveled with his mother to Nice in Italy due to illness, where she accompanied Wyneken. After his return, he became aware of the spiritual need of the Lutherans who had emigrated to America, and this so struck his heart and conscience that he turned down brilliant offers of employment in his fatherland and did not discuss it with flesh and blood for long, neither in himself nor in his relatives, but went to them. Thus it happened that he, also strengthened by the encouragement of believing pastors, was able to

came over to America in 1838. He landed in Baltimore and visited the Lutheran pastor Häsbärt. Since he had no special written certification and recommendation from credible persons in Germany with him, he looked at him with mistrust; for even then there were enough morally depraved candidates who came over from Germany to be rented by crude or frivolous congregations, to preach to them, and then to make their ears prick. The distrust, however, quickly disappeared, partly due to the open and free nature of our Wyneken, partly due to the testimony of the believing ship's captain Stürje, on whose ship Wyneken had come over and who was also a personal friend of Pastor Häsbärt. Thereupon he also preached in his church and got to know faithful members of the congregation, who became fond of him and therefore it happened that later in 1845 he got a job in Baltimore. His stay in this city, however, was not long; for the love of Christ and the fervent zeal for the house of the Lord urged him to seek out as a traveling preacher his fellow believers and people who had settled further west in the jungle and were in danger of either withering spiritually or being eaten by the fluttering and swarming spirits; For these were much more eager to draw the Lutherans scattered about into their fellowship and to disparage their church, than the latter proved to be their righteous mother in keeping them in her fold by supplying them with the pure word of God, as the bread of life.

So it came about that he traveled as a traveling preacher on horseback with many hardships and complaints through Pennsylvania and Ohio in the fall and winter and preached abundantly in many places in the log cabins, in the barns, in the open air, and as it was convenient, the pure and clear word of God and especially the precious gospel, the joyful message of grace in Christ. And since it was especially given to him, as we will hear in more detail later, to preach this word of grace with a joyful opening of his mouth and with proof of the spirit and power, the effect remained in all kinds of places, according to the promise that this word has according to Isa. 55.

For there was no lack of people who, having emigrated from Germany in unbelief and in the carnal sense, had become poor, i.e., repentant sinners through the hammer of the divine law and all kinds of salutary punishment by God in poverty, sickness, and death in their families. They became repentant sinners and were receptive to the Holy Spirit who, through the preaching of the Gospel, kindled true faith in the Lord Jesus Christ, also as their only Savior and Beatificator, in their hearts and gave the believers forgiveness of sins, life and blessedness. Of course, this short summary of life cannot speak of the multiple experiences and adventures with these and those listeners and converts. They would belong, as far as they could be collected, in a booklet with the name: "Life and work of the honorable pastor F. Wyneken.

At the end of 1838 he came from Ohio to Adams Co. in the state of Indiana; and here he found scattered in different directions individual clusters of Low Germans, mostly from the area of Minden in Westphalia. He then gathered them into congregations and accepted a permanent appointment from them, but without at the same time, with their consent, completely abandoning his missionary activity. Thus, in the spring of 1839, he came to Fort Wayne, where a Lutheran congregation had already been gathered by Pastor Huber from Pennsylvania, but had been left deserted by the death of this faithful man. He served this congregation, and since the congregation in Adams Co. could be cared for by a believing newcomer from Germany named Knape, our Wyneken took up permanent residence in Fort Wayne, since a wide mission field was open to him all around; for German Lutherans had settled in all parts of heaven, but lacked spiritual care. He cared for all of them in tireless activity and always on horseback on sometimes gruesome paths at all times of the year. Not only the present four congregations in Allen Co., where Fort Wayne is located, but also those in Whitley, Huntington and Noble Co., which border on Allen Co., owe, according to their first origin, their later emergence to his labor of love; for although Schreiber had to serve these congregations in the bordering Co.'s for another two to three years from the year 1845 and they could not yet obtain their own preachers, they were nevertheless already present according to their germ and he only had to water what had been planted before him. In spite of his many missionary activities, he was at the same time a faithful pastor of the individual children of his church, and especially of those who were challenged because of their sins; for he, as one who had been in this school himself, knew how to comfort them powerfully with the Gospel. And as he generally had an immensely loving disposition, he turned his heart especially to the children and the poor. Before the current pastor Husmann arrived in 1842, he taught the former biblical history and catechism before the confirmation classes. And although he himself was heartily poor and had no definite income from his congregations, he still found poorer people, in and out of his parish, helped them mostly beyond means and never let the left hand know what the right hand was doing. He lived in constant remembrance of the love of his Savior for him, when he also shed his holy blood for him and saved the

He had suffered the punishment of death, and so all his manifestations of brotherly and universal love seemed to him, with good reason, to be but a small payment of the unbearable debt of love to his Savior.

In 1841, as a result of all the work in preaching and teaching, the dear departed man was seized with a severe and persistent throat disease, which forced him to stop his professional work, at least temporarily. On the advice of his friends and at the request of his relatives in Germany, he and his young wife Sophie, née Buuck, began their journey to his old fatherland, after Pastor Jensen had taken on the task of caring for his congregations during his absence. He did this, however, with a twofold intention; firstly, in order to regain his health under God's blessing for the continuation of his professional work here in the country, and secondly, in order to win a larger number of faithful servants of the Lord to serve Him and the Lutheran Church here; For with the heartfelt compassion of Christ's love, he constantly noticed how many of Christ's sheep had no shepherds according to the heart of God and were partly wasting away spiritually and becoming servants of the sheol and of the great God Mammon, and partly falling into the spiritual prison of the law-mongering irreligious swarm spirits, especially the Methodists and the Albrechtians. And such imprisonment became all the easier for these seductive false-believing sect preachers, the less the Lutheran immigrants, through the fault of their pastors, were rooted and grounded in the pure and sound evangelical doctrine of their church at home, but knew nothing at all about the false doctrine of the other churches; For where the old unbelief of rationalism was not still being taught by older preachers, the German pulpits were mostly filled with the pietistic and workmanlike emotional faith permeated by the

Union poison, which cannot make a heart firm in Christ.

His recovery in Germany, by the way, was not as quick as he had hoped; but the hand of the Lord was also involved in the fact that he had all the more time and sought the opportunity to urge the faithful Lutherans from the ecclesiastical teaching office and from the audience near and far, orally and in writing, in a forceful and moving way, by describing the spiritual plight of their fellow believers here, to remedy it in their part. To this end, he made a trip to Franconia to visit Pastor Löhe in Neuendettelsau, who at that time stood in simple faith and doctrinal fellowship with us and had a warm heart for the prosperity of the Lutheran Church here in Germany; and he also found the same attitude in Erlangen with Professor Karl v. Räumler.

With the cooperation of both men, Wyneken's descriptions led to a printed appeal in order to arouse and move the faithful Lutherans to provide strong help to their many fellow believers who were abandoned here to spiritual neglect or to apostasy to the sects. Of course, this help consisted primarily in the sending of faithful and confessing young men, gifted with sufficient teaching ability and good character, to seek out the lost as preachers, to bring back the lost and to heal the wounded, or as teachers to feed the lambs of Christ on the pastures of the divine word.

The most powerful help for this work of faith

and love, however, emanated from Herm Pfarrer Löhe, and the first of his emissaries in 1842 were the present Pastor A. Ernst in Canada, who first started a Christian school in Columbus, Ohio, and later, as pastor, gathered and served a Lutheran congregation near Marysville, Ohio; J. Bürger, who died blessedly as pastor near Willshire, Ohio, in 1847. That call also came to me and struck powerfully into my heart and conscience, so that it overcame my natural aversion to America and my preference for the Estonian people, among whom I would gladly have become a preacher; And since I also received an invitation from seven faithful pastors on the island of Oesel in Liefland, to whom I had deliberately not communicated anything about this inner process, to go to America for the service of the church - for they had also read that appeal - I was now also certain from the outside that this was the will of God; and to reinforce this, the same invitation came later from the Dresden Association for America. So in the spring of 1843 I left my position as a house teacher in Riga and went from Dresden to Father Löhe to discuss my situation with him in more detail. In the early fall I sailed for America with the present Pastor Baumgart, who also came from Löhe. In 1844, also from Löhe, Crämer and Lochner followed, both now in Springfield, Ill, the former as professor at the practical seminary, the latter as pastor of the congregation there, furthermore the present pastors Hattstädt in Monroe, Mich. and Saupert in Evansville, Ind. and the pastor Schuster, who had already passed away in the Lord. Then in 1845 several followed, among them Pastors Streckfuß, Trautmann, Scholz, and Detzer.

In the meantime, our dear Wyneken, after a stay of almost two years in Germany and after his recovery, had returned to America in the summer of 1843, accompanied by Prof. Biewend, who had already been home for years and had become a pastor in Washington, to his congregation in Fort Wayne, whose children had been faithfully cared for as a school teacher by the present Pastor Husmann.

In 1845 he was called to Baltimore; and being able there, as in a larger congregation, to serve the Lord and His Church more fully, he accepted that calling.

But before that, it is still necessary to tell what salutary consequences and effects for the local Lutheran church resulted from his appeal and the orderly loving activity of Pastor Löhe.

In 1846, he sent eleven young brothers to Fort Wayne, accompanied by Pastor Röbbelen, who had also been asleep in the Lord for many years, to Fort Wayne, where the writer had been appointed as Wyneken's successor in 1845 and had also accepted this job after he had turned down five jobs in churches in large cities in 1844. This one, however, he accepted and found two students and disciples of the preaching ministry, the present Pastors Jäbker and Frinke, whom Pastor Wyneken had already taken into instruction.

It was the intention of Pastor Löhe that a practical seminary for preachers would be established here; and since he asked me to serve in it, I did so. But I would hardly have been able to do so, even as a matter of necessity, if I had not received in the late fall of 1846 such a faithful and capable co-worker in the dear and always unforgettable candidate A. Wolter, who, like his two companions, the present pastors Fick and Franke, was all of the same caliber.



Hanoverians and candidates of theology, were urged by the love of Christ to serve the Lutheran Church here in this country. From 1846 on, those eleven firstlings were annually followed by young brothers from the preschool of Pastor Löhe, just like them righteously converted, confessionally faithful, excellently gifted, eager to learn, humble, reverent and trusting towards their teachers at the same time, Self-denying and willingly submitting to our poor conditions, fraternal among themselves in mutual punishment, admonishment and comfort, fresh fellows, loved, respected and held in high esteem by the community, the joy and crown of their teachers. Only very few of these brothers, three in number, later passed away as pastors in the Lord; most of them, almost all in their forties, proved to be faithful and efficient servants of Christ to their congregations, some of them are district or vice-presidents and visitators, are an ornament to the church and belong to the core of our synod. All of them, however, are closer or further a fruit of that call of the honorable Wyneken and his verbal influence on pastors. Loehe. And almost all of them, in meager and poor beginnings and in much effort and work, in hard battles with the devil and the world, have had enough opportunity to follow their champion and role model, the blessedly deceased, in searching shepherd love and caring shepherd faithfulness. Thus, in this way, through this powerful armament of the Lord, streams of blessings of the invigorating and fertilizing gospel poured out over a barren land; and where there was formerly a spiritual wilderness and desert, there arose gardens of God full of lovely flowers and excellent fruit trees, plants of the Lord for praise.

In Baltimore, dear Wyneken found an actually unchurched congregation under the Lutheran name; on the host bowl (paten) were hosts and pieces of bread to be broken, to be used at will by the communion members. The newly appointed pastor, of course, presented the pure doctrine of the sacraments of the Lutheran church from God's word brightly and clearly and proved "with all patience and teaching", but at the same time with all decisiveness and frankness, that and how the doctrine of the sacraments of the Reformed church, by incorporating reason as a source of knowledge, decisively falsified and corrupted this simple doctrine of Christ. The natural consequence of this was that the fanatical reformers separated, but the healers remained and became orthodox Lutherans. This God-ordained punishment of false doctrine also contributed greatly to the establishment and strengthening of the original Lutherans in the congregation; and although the congregation was at first noticeably reduced in number by the separation of those reformers, it later grew by the addition of hitherto unchurched Lutherans; For the good Wyneken had a special grace and gift from God to present the redemption from sins, death and the devil accomplished by Christ in the comforting gospel with the joyful opening of his mouth so abundantly, powerfully and comfortingly to the poor sinners that even the consciences, severely challenged and frightened because of the multitude and greatness of their sins, could become believers in Christ from the heart and penetrate to the comforting certainty of the forgiveness of their sins through God's grace.

Here, too, he proved his old faithfulness to follow the individual sheep of Christ and to help and serve each one according to his spiritual need. However, there were many individual experiences,

which he also made here in this area of pastoral care, belong in a more detailed description of his life and not in this shorter outline of his life. This much is certain, that the dear deceased, although he served the congregation in Baltimore for only five years, is remembered by them in a blessed way, since certainly, as God's instruments, not a few owe their conversion and their growth in daily renewal and sanctification to him.

In 1850 he was called to Trinity Parish in St. Louis; and although this calling caused him many a challenge and cost him hard struggle, he finally recognized it as God's will to accept this vocation.

In the meantime, a great heartache had come upon our synod from outside. Pastor Löhe, until then in harmony with us in doctrine and confession, had unfortunately departed from the simplicity of the Lutheran faith in a writing: "Three Books on the Church", and especially in a booklet called "Aphorisms". In the doctrine of the church, of the office of preaching and its transmission, he had fallen into errors that were undeniably sloping towards Rome. Now, since 1842, he had shown himself to be an extremely loyal and benevolent friend of the part of our local Lutheran church that was serious about the confession and had welcomed with joy the formation of our synod in 1847. For eight years he had not only sent over about fifty young brothers for later service in church or school, but had also lovingly supported the seminary at Fort Wayne with money and books.

The Synod therefore decided to send two of its older members, Prof. Walther and Pastor Wyneken, to Germany on its behalf to deal verbally with the relevant doctrinal points with Pastor Löhe, so that under God's grace and blessing the former doctrinal unity would be restored and the common labor of love on and for our dear church would be continued. These two brothers sailed from New York in the late summer of 1851 and arrived safely in Germany. Unfortunately, however, their doctrinal negotiations with Pastor Löhe did not have the success we all heartily longed for. He remained stuck in his errors and also gave up his earlier fight against the Union, which was actually strongly represented in the Bavarian regional church. The consequence of this was the separation of his later followers here from us and the emergence of the Iowa Synod, which of course willingly accepted the erroneous doctrines of its founder and master and sought to assert them orally and in writing, so that our Synod naturally got into the necessary doctrinal struggle with it, which is well known to the readers.

In February 1852, our two delegates returned from Germany to St. Louis, but had the consolation that the blame for the separation that had now occurred was not on their side. Pastor Wyneken now worked in his usual way in his loving evangelical nature at his congregation until 1854, when the division of the synod into several special districts arose, since in the course of seven years it had excluded so many congregations and pastors into its fold, in order to make the supervision in the previous manner possible even further. Pastor Wyneken was now elected by a majority vote as general president and was charged with the twofold duty of not only attending the meetings of the district synods and, depending on the circumstances, to advise them with doctrine, counsel, and advice.

and exhortation, and, of course, to take charge of the general synod, but also to visit officially, one by one, each individual congregation of all districts, in order to become acquainted with their particular condition according to doctrine and life in teachers and hearers.

Of course, with this election of his, the ongoing work in his congregation had come to an end; and as much as it honored the congregation that it left its beloved pastor to this new service and office in the church, it also testified to its special love for him that it appointed the newly called only as his vicar, and thus kept him as its actual pastor.

This new office, however, became for him a new source of many struggles and temptations; for although on the one hand he took comfort in his profession, on the other hand, in sincere humility, he underestimated the gifts God had given him for this purpose. In the congregations of the general synod, which he gradually visited in an official capacity, it was not the case that he could have had only unclouded joy about the spiritual prosperity of the congregations and could have wished them only a blessed continuation and growth in spiritual life, an ever more complete development in the works of faith and in the labor of love at his departure.

What would his heart have preferred more than this? For according to his loving disposition and always in the school of his own temptations, comforting was always much closer to him than punishing. And yet

he could not be above it. For in larger and smaller communities, quite difficult cases, which were hard on the heart and mind, sometimes came up for public hearing in the respective community assemblies. Settling disputes that were more on the surface was not the most difficult thing; but there were also deeper cracks and damage, dangerous partisan positions with serious damage to brotherly love and therefore a tendency to schisms, as well as a legal nature or vice versa. Abuse of Christian freedom among teachers and listeners, lack of active love and willingness to sacrifice for the common benefit of the church within our synod, and so on.

Unfortunately, he had all too many occasions to punish with and according to God's word; and although this was always hard for him, he naturally did not refrain from doing so, since it was also part of his official profession to punish. His punishments, however, even if he had to use salutary sharpness against the naughtiness of the flesh, had nothing of uncharitable hatred or personal wrathfulness about them. His evangelical nature and loving spirit were also evident in this, so that he often succeeded not only in striking the conscience of the guilty with God's Word, but also in winning their hearts not for himself, but for Christ. God also gave grace that in the course of the 11 years in which he officially visited the congregations, many deeper damages and wounds were healed thoroughly by his evangelical wisdom and love, and greater harm was prevented. But it pleased God, in the course of this time, to afflict this spiritual surgeon himself with two serious illnesses, from which he indeed gave him recovery again, but which were nevertheless connected with the work of his healing love, which especially attacked his mind even before it began. Undeniably, however, his rheumatic ailments, with which he was afflicted several times, also came from his many journeys in the open carriage and in bad weather.

tem weather and paths through wet, windy and cold; for only to the fewest rural communities and not to all urban communities could he reach by rail.

In addition to these official visits, he also attended the meetings of the various district synods. Here, too, he showed himself to be a righteous son of Luther in his healthy evangelical nature and appeared with great frankness, freshness and liveliness wherever there was a danger, e.g. in church discipline cases, in encouraging the congregations to be churchly generous, etc., to become legalistic. In doctrinal negotiations, it was not so much up to him to provide formal proofs, a coherent development of the doctrine in question and a structured theological fight against the opposing false doctrine and its consequences: but he was not lacking in healthy evangelical insight and ingenious flashes of genius that cast a bright light on the doctrine or false doctrine at hand. Of course, his office was also connected with a variety of correspondence, since he was repeatedly asked for advice by various pastors, which he did not lack, since he did not lack the spiritual gift of "wisdom".

In the meantime, as more and more physical ailments set in and his entire nervous system was under tremendous attack, he resigned from his presidency in 1865 to the heartfelt sadness of the entire synod, which did its utmost, albeit in vain, to prevent him from doing so. And since he no longer felt strong enough in soul and body to continue to serve his congregation in hot St. Louis, even though the congregation did everything in its power to regain him, he accepted a call to the congregation in Cleveland-West, which had been rendered preacherless by the appointment of its pastor Lindemann as director of the school teachers' seminary in Addison.

For more than 10 years he served them faithfully as a true father in Christ, first alone, and when they became too large due to numerous immigrants, with the help of his son, the present professor H. Wyneken in Springfield, J.J., and grazed abundantly on the green pastures of the gospel, publicly and especially.

In the meantime, in addition to his nervous and rheumatic ailments, a heart ailment had developed, as it seems, at least he suffered more and more from anxiety, fear and asthma and had to suffer a lot from the sharp air in Cleveland during the winter months. Since the air in California had already proved beneficial to such patients several times, the congregation thought it would be good for him to go there; and so in October 1875 he left for San Francisco, where his son-in-law, Mr. P. I. Bühler, serves a Lutheran congregation. On the whole, the climate there was good for him at first, so that he sometimes preached with his usual vigor and freshness; however, the bad attacks were not completely absent. In February of this year, his dear wife followed him to visit her children and grandchildren there and, God willing, to return with him to Cleveland in May.

But God had decided otherwise. On the fifth Sunday after Easter, he preached another thorough sermon on the Gospel of that Sunday, John 8:46-59. The topic was:

Whence is it that the world cannot suffer our dear Lord Jesus? Answer:

- 1) Because it is completely in the lie, and He brings the eternal truth.
- 2) Because it is self-righteous, and yet He is alone the Savior.
- 3) Because it seeks its own glory, and He is God to whom alone glory is due.

Later, at San Jose, 15 miles from San Francisco, he wanted to preach a sermon on the certainty and importance of Christ's resurrection, but he had a terrible asthmatic spasm during the night and was so weak the following day that he could not preach and had to return to San Francisco without having accomplished anything. The same attack was repeated the second week after that, and since his mind was more and more focused on returning to his congregation in Cleveland, his departure was set for the fourth of May, and lo and behold, that day was the day of his journey to his eternal home. The day before he felt quite well, went out with his wife, ate dinner with a good appetite, was quite merry and slept well through the night. Early in the morning after 6 o'clock he felt tight in the chest again, but did not complain. He then had hot cloths put on his chest and said to his wife, "Here, Mama, put it right here in the pit of the

heart." Pastor Buhler and his wife stood on the stairs to hear if another seizure was coming. Pastor Wyneken's wife went to the door and said, "I think it won't be bad this time, it's already subsiding." At the same moment she looks around. Her dear husband lay down and turned his eyes up a little. She calls out, "Come quickly, Papa is dying." When they were all at the bedside, he laid his head down, closed his eyes tightly, breathed twice very lightly and moved his lips. Unfortunately, his last word could not be understood; no doubt it was the name "JEsus", and so he had gently and blessedly fallen asleep, Thursday, May 4, 25 minutes before 7 o'clock in the morning.

(Conclusion follows.)

**A testimony against the German regional churches, especially against the Saxon one, can be** found in No. 2 of the "pamphlet", which is published by Mr. G. Stöckhardt in Planitz in Saxony and which was already reported in the "Lutheraner" of June 1. After the editor has interpreted the passage Match. 24,15-20. and proves the fulfillment of the same in the Pabstthum, he continues as follows:

"But the church that calls itself after Luther has not remained pure. Papist antichristianism has penetrated into the Lutheran national churches. The devil seeks just everywhere to raise the abomination of desolation and to corrupt and suppress the true worship of God. Because the believers, shepherds and congregations, did not watch enough, the churches of the Reformation suddenly took on a Catholic color again. Thank God that the serious Lutherans are beginning to wake up, rub their eyes and ask in amazement: 'What has become of our church? Whoever wakes up, whoever sees, whoever wants to see, must recognize the abomination of desolation. The old Catholic errors, only in a modern, civilized form, are rooted in Protestant countries. One speaks, and rightly so, of Caesaropapism, i.e. of a papacy of princes. Today's Protestant state church system contradicts Scripture just as much as it does

the Roman papacy. Protestant ministers and consistorial councils govern the church according to a purely secular, political template. Little is asked about the word and will of the supreme Lord and Shepherd, Jesus Christ. Human statutes, church laws, which have not always flowed from the spirit of Christ, are more valid than the Holy Scriptures and the Lutheran confession. The Saxon state consistory has always and repeatedly used later church laws, i.e. human statutes, against the clergy, who do not want to be deprived at any price of the scriptural and confessional right to retain the unrepentant for sin and to deny the Lord's Supper, and has not interpreted doubtful paragraphs according to the rule of faith, according to God's Word and confession. The pure wholesome teaching of the Scriptures is no longer protected in the Saxon regional church. Protestant unifiers, such as Dr. Sulze, who pervert the Scriptures and the way of salvation according to the Catholic way, who do not want to know anything about the faith in Christ's merit and sacrificial death and think that man can redeem himself and make himself blessed by a good attitude and works, such obviously false teachers are allowed into the spiritual office and tolerated in the spiritual office, contrary to our confession (cf. 28. Art. of the Augsburg Conf.). Every congregation can have such a hireling or wolf imposed on it by its church council. Teachers who undermine the truth of God are granted full freedom; those who take the truth and the confession seriously are interrogated. Is this not also an abomination of confusion? And is today's administration of the Lord's Supper better than the Catholic sacrifice of the Mass? The most reckless sinners and the grossest despisers of the sacred are allowed to approach the altar uninterrogated. The impenitent are absolved and receive the Lord's Supper - 'for the forgiveness of sins'. The two pieces, 'repentance' and 'forgiveness', are torn apart. Thus, sinners are lulled into safety, sleep, hardening, and are delicately and gently bedded down in hell. Is this not an abomination of desolation, that for many, many, the Lord's Supper has turned from a means of grace into a means of damnation? Is this not false worship, paganism, Satanic worship? These are abuses that no honest man will deny, and abuses of the grossest kind. Through the fault of the church leaders, the pastors and the congregations, even the believing members of the congregation, they have penetrated our church. The question now is whether to eliminate them or to tolerate them. If the next synod, after these abuses have been uncovered and brought to light, after their removal has been requested, leaves them in the church and thus approves and sanctions them, then the abomination of desolation in the holy place will have gained a firm foothold.

Then the command of the Lord comes into his own: Then it will be the duty of all true disciples of Jesus to renounce the corrupt national church. We do not blame those who have already turned their backs on the Saxon church. Certainly the abomination of desolation, which has just been described, was not brought into our sanctuary today or yesterday. We have confessed it as our fault that we have slept so long, and this confession is not a phrase for us. But since the criticized grievances have not yet been discussed in their full extent by a Saxon synod, which has the constitutional right of reformation, and since a synod is just around the corner, it seems that we are not yet ready for a synod.

it seems to us to be the indicated way to first knock on the conscience of the Synod and to remind it of its duty. If the synod refuses the reformation, if it does not thoroughly repudiate the abominations mentioned, if it rejects the petition printed at the end of this sheet, if it leaves our demands, which form a unified whole, unfulfilled, then the "abomination" becomes a rule, a custom, a law. If the violation of a law is tolerated in spite of all admonition and rebuke, it is thereby also approved, then not that law but the violation of the law has public validity. And if the synod decides in favor of the abomination of desolation, then one may no longer hesitate, but must flee in haste to save one's soul. It would not be right for a clergyman, and with him the crowd of his faithful, to wait until he is personally forced to commit an act contrary to Scripture or is deposed. The Lord did not say that his disciples should be driven out of Jerusalem and Judea, but that they should flee of their own accord. Apostles' words reinforce this clear instruction of the Lord. Paul says: Go out from them and separate yourselves. 2 Cor. 6:17 John heard a voice from heaven saying, "Come out of her (Babylon, the great harlot), my people, that you may not be partakers of her sins, lest you receive some of her plagues. Revelation 18:4 Who are we to defy Her?"

If, of course, the clergy who have defied the last, unconfessional ordinances of the Consistory by God's command should be removed from their office before the Synod's decision, not only they but also the laity, who demand confessional teachings and actions from their preachers, would be shown the door and the way even before the Synod.

But once the time of flight has come, the disciples of Jesus should then also heed the other command of their Lord, not to climb down from the roof, not to turn back from the field to take household goods or clothes with them. The church walls with all that they contain, the church property, the old ecclesiastical laws - we let all this go, even though it belongs to us according to human law. For the church of the pure word and sacrament, the faithful princes of the Reformation period have granted the old rights, the pious patrons have determined their endowments, suspended their wills. But money matters and property rights are not matters of conscience. The main thing could suffer damage over such dealings. The church of the crucified Christ has no right on this earth. We are satisfied if we save our souls, if we save the pure Word and Sacrament, if we preserve the true faith and worship. And we are sure that if we obey this divine command, the Lord will also fulfill his promise to us: There is no one, if he leaves house or brothers or sisters ..... or fields for my sake and for the sake of the gospel, who does not receive a hundredfold now in this time, houses and brothers and sisters and fields and so on. In Luther's time, the Christ Child also had to flee from the great minsters and main churches, as Mathesius says. But the Lutherans did not regret that flight. If we allow ourselves to be faithfully invented in a different way, and also flee far, not only a Sabbath way, thoroughly, also inwardly, renounce the corrupt nature of Jerusalem, certainly, then the

Lord, whose will we do, confess to us just as faithfully and visibly as he once did to the pious Maccabees, as he did to the steadfast confessors of early Christianity and the Reformation. If we only remain the same, we will know it: Jesus Christ yesterday and today and the same also in eternity! Amen."

## **Ten theses But several questions concerning the doctrine of sin.**

For the Middle District Synod by E. W. Kahler.

### **I.**

Sin, in its essence, is turning away from God and turning toward the creature.

### **II.**

1. Therefore, no creature can make sin.
2. Some things God makes sin because they are sin; some things are sin because God makes them so; some things God does not make sin, but which can become sin.
3. The only reason for recognizing and judging sin is the divine law.
4. Therefore, although nothing because it is, and not everything that is done against conscience, is sin in itself, it is always sin to act against conscience.

### **III.**

1. The devil is the father of sin, and man is its mother.
2. God, on the other hand, has nothing to do with sin, although He is not inactive in it.

### **IV.**

The origin of sin, which indwells man from his origin, is the original sin of Adam, which God at the same time imputes to man as his own sin.

### **V.**

1. Free from sin is no one who is merely human.
2. Rather, sinning is man's nature, which is truly sin and drives to sin.
3. However, sin is not man's nature, but only his disease.

### **VI.**

1. O terrible guilt, which deserved infinite punishment as an infinite insult to the infinite God!
2. O blessed guilt, which, to be atoned for, deserved such a glorious Savior!

### **VII.**

Since the Gospel, the greatest sin is when the sinner sins like Adam.

### **VIII.**

1. Even the born-again person has and still does sin, which is in itself damnable mortal sin.
2. Nevertheless, his sin does not kill and condemn him as long as he has the Holy Spirit and faith.

### **IX.**

Any, even the smallest sin of the unborn carries death with it and after it.

### **X.**

1. Sin against the Holy Spirit is quite different from all other sins.
2. The same can be committed not only by people who have been reborn once, but also by those who have never been wholesomely enlightened.



3. It contains the following pieces, none of which should be missing:
  - a. Willful denial, hostile denial, and malicious blasphemy of the recognized truth;
  - d. Persistent rejection of the order of salvation and the means of salvation.
4. Their necessary consequence is the impossibility of repentance and therefore also of forgiveness.

### **Some sentences about the doctrine of eternal life.**

Submissions to the Baltimore sessions of the Eastern Districts Synod.

(Preliminary remark: Although this high article of faith is not currently in a particular doctrinal dispute, its treatment, as applied to the life of faith, is nevertheless so important for its own sake, because everything that is not enlightened by the Holy Spirit constantly fights against it).

#### **That eternal life is certain.**

I. The right doctrine of eternal life has its foundation only in the Scriptures, - has a firm, irrefutable basis in them and is a fundamental article of the first rank. (Against the skepticism of our time.)

#### **As the Holy Scriptures teach of eternal life.**

II. The biblical doctrine of eternal life is this: God has prepared an eternal life, in which, by grace alone, because of the merit of Christ, He will perfectly restore His likeness to all resurrected believers according to soul and body, bring them to the direct vision of Himself, and thereby crown them with an exuberantly blessed being forever.

#### **What errors to avoid.**

III. The biblical doctrine of eternal life is endangered to the highest degree if one wants to displace it by human fondling, supplement it or embellish it in such a way that the view is diverted from the actual essence of the matter. (Against chiliasm, apocatastasis and all kinds of sentimental agrapha of the "believers").

#### **Use and custom of this scriptural doctrine,**

a. To comfort.

IV. The biblical doctrine of eternal life offers the most powerful consolation to the bearers of the cross at all times, and to us in these sorrowful times in particular.

b. for encouragement.

V. The biblical teaching is such a blessed message that it spurs us on to tireless pursuit of the set goal, as well as to active zeal in good works - and to the willingness to sacrifice for the purposes of the Kingdom of God in particular. (Against the materialism dominating our days.)

c. Final end purpose.

VI The biblical doctrine of eternal life gives all glory to God alone in time and eternity.

F. W. Sch.

## Australia.

From the "Lutherischen Kirchenboten für Australien" of April 7 of this year we report the following:

On February 22, the "Lutheran Synod in South Australia" assembled in Dutton, in the parish of Pastor Appell. Pastor Homann preached the opening sermon on Ps. 51, 12. 13. The meetings themselves were introduced by the President of the Church Council, Pastor Oster, with a hymn, a scripture reading (2 Cor. 6.), a prayer, and the following declaration: "The Holy Scriptures of the Old and New Testaments as the revealed Word of God, the rule and guide by which all teachings and teachers are to be judged and judged, as well as the Symbolic Books of the Evangelical Lutheran Church, as our common confession. Lutheran Church, as our common confession, form the basis of the Synod." All those assembled indicated their solemn agreement to this by standing out. Pastor Schürmann was elected chairman.

One of the first items to be discussed was the relationship of the synod to Pastor Krause (of Buffalo memory), who, as is well known, followed a calling to Australia some years ago. The result of the meetings was the double synodal resolution: "Since all efforts to negotiate with Pastor Krause, which both the church council and the synod have used, have remained unsuccessful due to continued refusal on the part of the former, the synod in session hereby declares all ecclesiastical fellowship with him for its part to be cancelled. - The Synod recognizes it as its duty, in order to warn all sects inferior in Christian knowledge, to pronounce the public testimony about Pastor Krause, that he - as sufficient printed testimonies prove - has already embarked on the same un-Christian career in Germany and America, which he has partly continued here, since his arrival in Australia."

A second main subject of the meeting was the relationship of the Synod in South Australia to the Immanuel Synod there, with which Neuendettelsau has recently allied itself, but which occupies a similar position in Australia as the most lax Synods of the Council do here in America. The result of this consultation was the resolution: "The Synod finds itself obliged to testify that it sees no possibility of entering into a confessional union with the Immanuel Synod, as long as the latter remains in ecclesiastical connection with the unionist Synod of Victoria".

The third main subject concerned the position of the Synod on the new school law given by the government in Australia. Pastor Stremmel first presented the following as the main reasons why the new school law was to be rejected: "1. because under the new Act, school instruction may no longer be based on Christian principles, as was expressly stipulated in the old law (the way in which the new school authority [the school council] is composed is a loudly speaking practical proof of this);

2. Because in all schools under the new state law religious education is not allowed at any time;
3. Because parents are deprived of all voting rights in staffing their schools with teachers;

4. Because the introduction of new textbooks is solely in the hands of the school council (which, at least in its current totality, is not to be left with a decisive judgment as to what is beneficial and obstructive to Christian schools)."

Pastor Öfter then made the following motion, which was adopted unanimously: The Synod declares: After the presentation made by Pastor Stremmel, the Synod cannot possibly submit to the new school law without denying the Christian truth.

The synod also unanimously agreed on the following principle: Since we are obligated by God's Word to provide Christian schooling, it is also our duty to support in Christian brotherly love such impecunious congregations that are unable to obtain a teacher on their own. The request of the Adelaide congregation that "without further delay something be done for the training of school teachers" was justified by Pastor Homann, among others, by the fact that the present position of our synod with respect to the new state law at the same time imposes on us the duty to see to it with an active hand that our congregational schools, whose members have no means of support, are able to provide Christian schooling, that our parish schools, the number of which grows from year to year, are provided with such teachers, who, above all, are Christian educated and loyal to our church, but at the same time, in regard to the necessary scientific education, can be placed as equals to the teachers to be educated in the state institutions. Since all beginnings are difficult, he advised to start with a small-scale approach and proposed that the synod entrust Pastor Stremmel with the task of educating young, suitable people in Hahndorf to become school servants of our church in God's name. This proposal was not only warmly supported by his fellow ministers, but there was a very lively participation in the whole assembly, so much so that immediately on the spot, without being asked, a considerable fund of about £70 was subscribed by a part of those present.

The fourth main subject of discussion on the part of the synod concerned its constitution. Until now, the synod was headed by a so-called "church council". It was finally proposed: "The old constitution shall continue until the synod of next year, within which period the church council shall prepare a draft for an amended constitution. This motion was accepted almost unanimously (with 65 votes against 6), but at the same time the demand was expressly expressed that the desired draft should also be ready for the next synod. - However, two amendments to our constitution were already proposed and approved almost unanimously. They concern a change in the name of the synodal body and a division of the same into district synods. Pastor Jacobsem said that the restriction in the present name of the Synod had often caused him inconvenience, especially to the Victorian Government, and therefore moved that "Our Synod be constituted this day a General Synod of Australia, under the name of: Evangelical Lutheran Synod in Australia, which shall be divided into Provincial or District Synods; first into the Provincial Synod in South Australia and the Provincial Synod in Victoria." This also settled the constitutional question for this time.

A Mr. Joh. Hansen from Melbourne had been recommended by the church council of the synod for support, namely for the purpose of his training in Germany for the holy preaching ministry. The result of the discussion was the resolution: "The synod decides that Mr. Joh. Hansen may be supported by the congregations of our synodal association by way of voluntary contributions for his journey to St. Louis in America, as well as for his theological training at the theological seminary there; provided that he commits himself to service for the local Lutheran church after he has received his training.

The motion of the church council that the "Lutherische Kirchenbote" become the property of the synod in the future and that the synod administer its publication through a special commission was also accepted by the synod.

In response to the question as to how far the decision of the Synod of 1868 concerning the Oddfellows had been carried out, various congregations were pleased to report that the members of this secret society who had existed in the past had disappeared from their midst and had been persuaded to leave it, especially through instruction. On the other hand, it also turned out that there are still individual cases here and there in which the goal has not yet been achieved. The Synod recognizes that the decision already made at an earlier Synod is to be upheld.

Finally, the Synod declared that those who were to be married civilly were also obliged to obtain the ecclesiastical blessing, otherwise they were to be rejected from Holy Communion.

It is most gratifying to see from all this that this Synod (which from now on bears the name of the "Evangelical Lutheran Synod in Australia") is earnestly intent on bearing the name of an Evangelical Lutheran Synod in deed and in truth, as much in doctrine as in practice. Let us, dear Lutheran readers here in America, extend our brotherly hand to her across land and sea in spirit, and let us ask God to strengthen her not to tire in the struggle which is also prescribed for her for the sake of the truth. W. [Walther]

## **To the ecclesiastical chronicle.**

### **I. America.**

**Reprint.** Regarding what was said in the previous issue, Mr. Heydenreich and Mr. Huhn, who published the book of verses taken from Dietrich's Catechism, have sent a letter to the editors. According to this letter, they believed they could act in this way, since they had negotiated their project with our agency and the latter had not raised any objection to it. We are happy to see an excuse in this, but the legality of the matter is not yet proven in all respects, since only the Synod's representation could dispose of the property.  
D. R.

**C. W. Knuth.** Pastor F. Groth, President of the Western District of the Ohio Synod, announces in the "Lutherische Kirchenzeitung" that the suspension of Pastor C. W. Knuth by his Synod has been confirmed and that he has therefore been expelled. It was decided "that Pastor C. W. Knuth is hereby excluded from the association of our synod, since he has been revealed as a stiff-necked, conscienceless person, after he has not only been repeatedly admonished in a brotherly manner, but has also been treated with the greatest possible mildness and consideration throughout. - We must therefore also warn all Lutheran congregations against him, as against a man who puts the truth and the service of the Lord before his carnal considerations."

### **II. foreign countries.**

**Saxony.** On April 16 of this year, a meeting of preachers and laymen (about 150) took place in Wildenfels in the Saxon Erzgebirge, who discussed what righteous Lutherans of Saxony have to do in view of the great decline of the Saxon state church, after all requests for remedy, which were addressed to the state consistory and to the ministry and which were justified in detail, were in vain.) The result of the consultations was, among other things, that it was decided to address the state synod with a petition. The conclusion of this petition reads as follows: "We accordingly request the

\*) Such requests have been submitted by name by Licentiate Stöckhardt in Planitz, by Pastor Baumfelder in Ortmannsdorf and by Pastor Schneider in Röhrsdorf.

High Synod to resolve and work with the church government: 1. That the openly impenitent sinners, especially also the despisers of baptism and ecclesiastical marriage, be excluded from Holy Communion and from all other ecclesiastical rights after vain admonition; 2. That the clergy be not hindered in the exercise of the power of the keys, but rather that they be enjoined to retain the sin of all impenitent sinners, and not to admit them to the sacrament of the altar; - 3. That communicants be reported to their pastor in due time, that he may have an opportunity to examine them; -4. That married couples who have divorced contrary to the Scriptures and enter into a new marriage be denied the church wedding, and that persistent despisers of the Word and Sacrament be denied the church burial;- 5. That openly false teachers, such as Dr. Sulze, not be allowed into the ecclesiastical office, and, if they do not recant, not be tolerated in it either;- 6. That the old religious oath be reinstated; - 7. That only Christian men who faithfully adhere to God's Word and Sacrament be allowed to vote and be elected to the church council, and that the church leaders and synod members be committed to Luther's Catechism and the Augsburg Confession. We expect all the more kind consideration of our wishes and requests, since they correspond to the word of the Lord and the confessional writings and needs of his church and secure its endangered existence.

On behalf of the Wildenfels Conference: Dalmer, teacher, Planitz. Jähn, merchant, Hartenstein. Stöckhardt, deacon, Planitz."

May God strengthen these men so that they do not grow weary in their struggle, but continue in it until they have won the victory, whether it be that the Saxon regional church turns back (which, unfortunately, there is no prospect of), or that they go out from an ecclesiastical community which, although it wants to keep the Lutheran name, has long since given up Lutheran doctrine and practice. - After the above had already been written, we received the news that Licentiate Stöckhardt has recognized that he can no longer remain in the Saxon regional church with a clear conscience, and that he has therefore united with our dear brother Ruhland for joint work and joint struggle. We hope to be able to report in detail soon on the important practical consequences which this step of such a knowledgeable and talented man as Licentiate Stöckhardt has already entailed for the Saxon Free Church and will continue to have.

W. [Walther]

(Submitted.)

### The Northern District

of our Synod held its sessions this year from June 21 to 27 of this year in the church of the Lutheran congregation at Grand Rapids, and we thank the gracious God that He has so abundantly blessed the same.

There were 37 voting pastors and 32 deputies together with 11 consulting pastors and 28 teachers, so that the number of all synod members was 108, while 9 deputies as well as 4 voting, 2 consulting pastors and 8 teachers (almost all with excuse) were absent.

The opening of the synod took place by a sermon of the general president of the synod Walther. In the afternoon the synod was organized under the presidency of Mr. O. Fürbringer. Ten sessions were held, half of which were devoted to the discussion of the theses presented by Pastor Hügli on the articles and analogy of faith. Only about the first part of the theses could the negotiations be brought to a conclusion, about

the articles of the Christian faith, which, according to the procedures of the ancient Fathers, are divided into primary and secondary fundamental and so-called non-fundamental articles of faith. The synod also discussed problems and open questions. The northern district also joined the decision of the western district (see "Lutheraner" 1876 No. 10.) and decided that, because Professor Walther is robbed of so much time and energy by the large correspondence, which he needs so much for the exercise of his office as general presidency and professor, henceforth the members of our district should only turn to him in such matters which concern the general presidency, but all other matters should remain unconsidered by Professor Walther. Therefore, for example, professional matters should be submitted to the District President, doctrinal and conscientious matters should first be submitted to experienced members of the faculty, to the conferences and then to the faculty, and disputes should first be submitted to the Visitor, then to the District President and finally to the general Vice-President, before they are brought before the general President. Secondly, the Synod decided that we no longer expect Mr. General Praeses Walther to open our Synodal meetings in his own person with a sermon; rather, we leave it to his own discretion whether he wants to have the opening sermon delivered by a deputy or not. The following were elected as delegates for the synodal conference in St. Paul

Past. H. Koch of Grand Rapids, Rev. Ahner (Frankentrost), Rev. C. Moll of Detroit, Rev. Ernst of Elmira, George Streeb of Saginaw, C. Flach of Detroit, S. Simon, teacher in Monroe; Chr. Ptepenbrink (Gr. RapidS). Frankenlust July 5, 1876. Substitute:  
F. S.

## The Lutheran higher citizen school

and the associated

## secondary school

to St. Louis, Mo,

will, g. e. G., start a new school year again next September 1.

**The purpose of this school** is: 1. to offer the student the opportunity to acquire a good general education and to lay a good foundation for the preparation for any profession in life. 2. to be a preparatory school for the entrance to the Gymnasium (Quinta).

**Admission** takes place twice a year, just after Easter and at the beginning of September. Students from out of town should be registered with the director, A. C. Burgdorf, some time in advance.

**Conditions of admission:** Boys or girls who wish to enter the institution should be able to read and write German and English and be familiar with the four species. Exceptionally, those who do not achieve the above in English may also be admitted.

**The duration of the course** is two years for boys and one year for girls.

**Class hours** are: for boys, daily, Saturday excluded, from 8 a.m. to 1 p.m.; for girls, daily, Saturday included, from 2 p.m. to 5 p.m.

**The subjects taught to the boys** are: Religion: In one year the biblical stories of the A. and N. Testament, and in the other the doctrines of faith according to a proven pure Lutheran textbook.

German: First year: Reading (Wackernagel's reading book), theory of forms and practice of the same on certain pieces of the reading book, training in orthography through dictation and in the use of language through written reproduction of pieces read and discussed, recitations of poems learned by heart. Second year: Reading, repetition of forms, syntax, practice in the use of language through written reproduction of stories and descriptions read aloud and through free work on objects from the student's sphere of observation, letter writing, recitation of poems learned by heart. History of the German language.

English: First year: Lange's English textbook. *History of the United States*. Reading, superimposing and free reproduction of what has been read, written

Translations from German, recitation of memorized material, theory of forms. Second year: Lange's textbook, reading an author, translations from German, letter-writing, declamation, repetition of forms, syntax, history of the English language. English is also the language of instruction in geography, arithmetic, physics, and accounting.

Latin: Lattmann's Uebungsbuch, Grammatik und Lesebuch.

World History. Geography. Naturge

history.

Physics: Illumination of the most important forces in nature (magnetism, electricity, steam power 2c.) by oral explanation and experiments, with special regard to the use of these natural forces (telegraph, compass 2c.).

Mathematics. First year: *Robinson's Progressive Practical Arithmetic* - Ordinary *arithmetic*. Second year: The Commercial Arithmetic, Algebra.

Bookkeeping. First year: single-entry bookkeeping. Second year: double-entry bookkeeping.

Writing. First year: The common German and English current script. Second year: Business and Ornamental Penmanship.

Drawing from master sheets, patterns on the blackboard, and for remedial students, nature.

**The subjects of instruction** for the girls, in a one-year course, are:

Religion.

English: grammar, reading (History of the United States), practice of spelling on what is read, and written work.

German: Reading (Wackernagel's reading book), followed by the most important grammar, practice in spelling and in the use of the language through written reproduction of stories read aloud. Letter writing.

Geography. History. Arithmetic. Writing. Drawing.

Female needlework in yarn, wax, leather, wool, etc.

Prices for music lessons vary, \$15.00 to \$20.00 quarterly for two lessons a week.

**Discipline.** The moral conduct of the pupils is carefully monitored, and in general the formation and promotion of a serious Christian spirit through evangelical discipline is striven for.

Tuition is \$32.00 annually for citizen school students, \$20.00 annually for daughter school students, and is payable by annual or quarterly prepayment.

Room and board in Christian families for out-of-town sophomores \$14.00 per month....

A. C. Burgdorf, Director. No. 1921 8oubll 9tll 8t.  
8t. l'ouis, No.

## Inauguration.

Rev. C. F. Seitz, formerly of Avilla, was introduced by the undersigned into the congregation at Columbia City, Ind. on June 16.

W. S.

Stubnatzy.

Address: U \*v. 6.1'. 8vii2,

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### **Church dedications.**

On June 25, my branch congregation at Northfield, Cook County, Ill, established only last ^winter, celebrated its church dedication. Prof. Große of Addison preached the dedication sermon. Since the church could hardly hold the third part of the congregation, the afternoon service was held in the nearby Grove, where in the meantime the many guests were kindly entertained, with Pastor Schmidt from Schaumburg preaching.

A. Detzer.

After the Lutheran congregation in and around St. Charles, Missouri, under God's blessing, had spread so far that many people found it very difficult to attend church diligently because of the long distance, a part of it branched off and built (6 miles from St. Charles) a frame church 40 feet wide and 50 feet long, with an 80 foot high steeple, next to the school that had been built about 12 years before. On the Feast of Trinity, the newly formed congregation had the great joy of dedicating their Trinity Church. The main sermon was held by Pastor Link, and in the afternoon Pastor Gräbner preached in German and the undersigned in English.

Friedrich Sievers.

## Mission Feast.

Our Sheboygan County churches held their mission feast this year June 25 at Sheboygan Falls, Wis. The collect was \$101.72; of which for inner mission P61.80, for Hermannsburg mission \$30.92. I. I. Hoffmann.

## The Eastern District

of the Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., from the third Wednesday in August (16th) to the 22nd, at the congregation of the Rev. H. Hanser, in Baltimore, Md.

The subject of the discussion is the doctrine "On Eternal Life".

Each pastor of the district must submit a complete parochial report. The minutes of the district conferences shall also be submitted to the synod for evaluation.

Anyone who intends to attend the synod should contact Pastor Hanser in good time. F. Dreyer.

## The Middle District

of the Synod of Missouri, Ohio, &c. St. will assemble, God willing, on the first Wednesday in August, at Indianapolis, within the congregation of the Rev.

The topics of discussion will be: 1) theses to answer some questions concerning the doctrine of sin (by Pastor Kahler); 2) a presentation on the state of the congregations in our District 2c. (by Dr. Sihler).

Those who intend to attend are requested to report to the loci in good time. - Information about the quarters can be found in the Confirmation Room of the church at the corner of East and Ohio Streets. - Please do not forget your parochial reports. G. Runkel.

## Price - discount.

As in previous years, the same will be granted to all Synod members and guests on C., C., L., L. I. Nail Road:

Tickets from Cleveland to Indianapolis and return: H8.50

Tickets from Grafton to Indianapolis and return: H7.75 Those boarding at intermediate stations of said railroad pay L excursion Rates (25% discount).

For tickets from Cleveland or Grafton to Indianapolis and back, contact in time and only to

3. n. Alecker,

192 Prospect Lt, (Nevsclauk, O.

PreiS discount have granted:

- 1) the Cleveland, Columbus, Cincinnati L Indianapolis Nail Road;
- 2) the Peru L Chicago Rail Road.

Rxcursion tickets to Rxcursion Rnt.es give out:

- 1) the Jefferson, Madison L Indianapolis and the Indianapolis, Cincinnati L Lafayette Rail Road, if those concerned give their names to the ticket agent at their station;
- 2) the Pittsburg, Cincinnati L St. Louis and the Indianapolis L Cincinnati Rail Road, if the synodals will first provide themselves with a certificate, which Mr. Pastor Mers in Columbus, O., will issue upon request. P. Seuel, Rev.

All traveling to Indianapolis from Fort Wayne, Ind. for the Synod can get Rcmnä Trip tickets on the Toledo- WabaSh - Railway for P4.25. W. S. Studnatzy.

## The Northern District of the General Synod of Ohio et al. states.

Assembles, v. v., August 2, forenoon 9 o'clock, at the congregation of the Rev. C. Schlenker at Toledo, O.

The brethren of the Missouri Synod are cordially invited to attend.

A. Bürkle, secretary.

## Notice to admit new students to Concordia - College at Fort Wayne, Indiana.

Friday, September 1, God willing, the new school year will begin. Parents and pastors who intend to send boys to the institution are asked to notify the undersigned as soon as possible.

Conditions for admission are as follows:

1. A written certificate about the moral character and school knowledge of the person to be admitted, which is to be sent in at the same time as the application.
2. For the exception in Sexta, the knowledge of a good community school is necessary; for Quinta in Latin, a secure knowledge of all regular declensions and conjugations, as well as some practice in translating simple sentences into Latin; in German and English, security in reading and spelling the most common words.
3. Each student must be provided with a suitcase, necessary body and bed linen, pillow, quilt, woolen blanket and towels (all marked with name where possible). Mattress (P2.75), chair (75 cts.), lamp, sink are best purchased here.
4. The annual cost to the student, is as follows:

Board and lodging Per quarter of 10 weeks K15.00

Heating and lighting per year P10 .00

Doctor and medicines (alloepathic or homoeo-

pathic) S 2.50

Pupil library P 1.00

The boarding fee is paid quarterly, all other fees are paid in advance at the beginning of the school year for the entire year and are to be sent directly to Dr. H. Dümling. Pupils whose parents are not members of the Synod pay P20.00 quarterly for board. All pupils who are not studying theology have to pay \$100.00 annual school fees; however, the Synod has allowed a reduction of the same in certain cases. The students of the lower three classes shall not administer their funds themselves, but shall have them administered by one of the professors.

On behalf of the supervisory authority and the teaching staff C. J. Otto Hanser, Director.

## Books - Display.

## Proceedings of the Fourth Assembly of the Evangelical Lutheran Synodal Conference of North America at Cleveland, O. 1875.

Although these "negotiations" appear very late this time, they have not lost their value because they contain the continuation of the discussion of the theses on church fellowship, namely theses 6 to 9. They contain the continuation of the discussion of the theses on church fellowship, namely theses 6 to 9, in which it is stated that from the nature and character of the orthodox confession it necessarily follows that the ecclesiastical practice is in accordance with it; that therefore a truly Lutheran synod may not unite with any other synod calling itself Lutheran to form an ecclesiastical body in which the prevailing practice contradicts the confession, in which, e.g., pulpit and evening services are not permitted. For example, pulpit and communion fellowship with non-Lutherans is tolerated or approved, in which every form of chilliasm is not resolutely opposed, and in which the evil of secret societies is not witnessed and intervened against.

Among other things, the report also contains the by-laws of the Constitution of the Synodal Conference.

Available from M. C. Barthel in St. Louis. Price: 10 cents.

At the same, specially printed:

## Constitution of the Evangelical Lutheran Synodal Conference of North America. Together with the By-Laws and "Remarks".

Price: 5 cents.

G.

## **Thoughts of a Lutheran as the 100th Anniversary of the North American Confederation Approaches.**

Presented by Dr. W. Sihler. St. Louis, Mo. 1876.

About this booklet the Wisconsin "Gemeinde-Blatt" says: "A highly readable booklet, which expresses very worthwhile thoughts. The author first shows the glorious advantages by which God the Lord has distinguished this new fatherland of ours in comparison with other countries and especially with our old German fatherland, and then draws an exceedingly shameful but absolutely truthful picture of the degeneracy of the American people and their mores, but then also tells us what true Lutherans have to do in view of this terrible moral disruption of their people. As a serious voice of repentance in these last times, the booklet is highly recommended." In the "Luth. Kirchenzeitung" of Columbus it says: "This little book, like all products of the well-known author, is held in a serious tone and is actually a sermon of repentance to the generation of the present time, linking to the present jubilee celebration, over which the one thing that is necessary is easily forgotten in the enjoyment of so many external blessings. From the standpoint of serious conviction, the reckless, the forgetful of God, the overconfident, the unfaithful are held up to what is all too easily overlooked in the great worldly rejoicing and yet is absolutely necessary for a wholesome, blessed celebration of the feast. Our people are in great need of such an admonition, and we therefore hope that this document will be widely distributed and read with due earnestness by many, for their own salvation and for the promotion of the welfare of the people. L."

Available from our agent. Price: 15 Cts. postage paid.



Also available from M. C. Barthel in St. Louis:

**Synodal Handbook of** the German Lutheran Synod of Missouri, Ohio, etc., containing its Constitution, Instructions of its Officers 2c., Constitu. tions and Free Letters of the Synodal Institutions and all its Resolutions 2c. still in force, together with its Agreements with other orthodox Lutheran Synods of America and the Constitution of the Synodal Conference 2c. Compiled by decision of the Synod by C. A. T. Selle.

As our district meetings are now being held, we call the attention of pastors, teachers and deputies to this booklet. The recently published appendix contains the provisions of the Synod adopted since the publication of the manual.

Price of the manual 40 Cts., shot through 75 Cts.

Price of the attachment 15 Cts.

## Conference - Displays.

The Southern Michigan Pastoral Conference will meet, s. G. w., at St. Clair on the 9th and 10th of August. Registration is requested.

**Lulk P'aro Dierloits on the 8tui' Inno Ltoamool.**

I. R. Lauritzen.

Dir mixed pastoral conference from Dodge and Washington counties, Wisconsin, will gather in West Bend July 24-26 at the home of Rev. E. Mayerhoff.

The mixed conference of the Northwestern District of the State of Wisconsin will commence at Bloomfield on Tuesday, August 22, in the afternoon, at the residence of Rev. Damm.

G. Rosenwinkel.

This year's "General Teachers' Conference of the Northwest" will meet, s. G. w., July 25, at the congregation of the Rev. H. Succop in Chicago, Ill. -

All those who wish to attend are hereby requested to inform the teacher in advance.

**Olsson,**

**Oor. of öiokorclirs "L'W. Luporior 8ts., OtÜLUgO, III.**

display.

I. W. Döll.

## Proceeds to the Middle District Fund: (Closing.)

On the Hermannsburg Mission: From Unnamed K2.00. H. Rrbbr at Srymour 2.00. From I. B.'s piggy bank by Prof. Wyneken 2.25. From Past. Zagels Gem. at Fort Wayne 8.00.

On the Leipzig Mission: By Unnamed 1D.00. Past. Zagels Gem. at Fort Wayne 8.00.  
For inner mission: From Karl Wcstenfeld 1.00. MissionSstunden - Collecte by Teacher Meyn 1.25. From the missionary box of the congregation in Toledo 5.00. From Mrs. Lucke in Columbia City by Past. Stubnatzy 2.00.

For poor seminarians in Addison: From some members of Past. Evers' congregation in Bingen 8.00. Past. Weyels Dreieinigkeits-Gemeinde in Darmstadt 13.70. from his St. Petri-Gem. 3.00.

For poor students in Springfield: Hoch- zcits - Collecte at H. Schwarz in Bingen 10.46. From Mrs. Schmktgen in Elyria 5.00.  
For the deaf and dumb From I. Janse in Bingen 2.00. From Unnamed 5.00. From Past. Steinbach in Fairfield 3.00.

On the orphanage near St. Louis: By Karl Westenfele 1.00. Past. Dulitz's Zions-Gcm. 2.45. I. Jansen in Bingen 2.00. From Unnamed 5.00. Mrs. N. N. by Pastor Heitmüller 5.00. Past. Steinbach in Fairfield 3.00.

To the orphanage near Boston: By Karl Wcstenfeld 1.00. Past. Cämmerer's schoolchildren 4.40. Teacher Kuchle's schoolchildren 4.05. Mrs. Träger by Past. Böse 1.00. Mrs. Sophie G. in Fort Wayne 3.00. Past. Steinbach in Fairfield 3.00.

To the orphanage in Addison: From Karl Westen- feld 1.00. Past. Heintz in Crown Point 2.25. Mrs. Steinhaur in EvanSville 1.00. ^From the singing club of Jmmanurils-Gem. in Fort Wayne 31.00. From Past. Steinbach in Fairfield 3.00. Wedding Collect at D. Mertz's there 8.81.

To the widow's fund: From Past. Niethammer's Gem. in La Porte 15.70. Past. Wunderlich in Toleston 3.00. Rev. Stubnatzy's Gcm. in Fort Wayne 33.89. By Rev. Kraft, thank offering from K. 2.00. By Rev. Gruber's St. John's Gcm. 4.20. Whose St. Thomas' Gcm. 4.89. Whose Gcm. in Van Wert 1.30. Wittwe B. by Past. Dulitz 5.00. Past. Evers' Gem. in Bingen 6.57. Wittwe Droge and I. Jansen there each 1.00. Past. Hüge in Bremen 4.00.

Dessen Gem. 7.00. Pastor Knief's Gem. in Neu-Dettelsau 7.80. From Peter Nuhl daselbst 50 Cts. Mrs. Hafendörsrr in Evansville 10.00. WeddingS coll. at E. Barthels in Bremen 5.01. From some parishioners in Neu-Dettelsan 7.35. Rev. Karrer in Bielefeld 4.00.

Fort Wayne, dcn 31: May 1876. C. G. ra h I, Kassirer.

**Changed address:** lierv. L. IUultany>vLi<i, enre ok Usv. Drok. Llornüiior, Dulüei-rui Oollergo, 8prinšüöIII,

III.

Due to lack of space, the receipts of Messrs. Eißclot, Bartlmg (2), Wunder, Gotsch, Harmening 2c., as well as those of Prof. Crämer could not be excluded.

### **Life summary**

of the Venerable, who fell asleep in the Lord on May 4 in San Francisco at the age of nearly 66 years.

#### **Late Mr. Friedrich Wyneken,**

faithful ev. - Lutheran pastor of the  
Community in Cleveland-West, Ohio.

(Conclusion.)

On Saturday, May 6, a funeral service was held in San Francisco, at which Pastor Bühler preached, but during which he almost collapsed and the audience with him, all of whom had become indescribably fond of the Blessed One. Early on May 7, the grieving widow and Pastor Bühler left with the body and, after God had mercifully saved them from falling into an abyss, arrived in St. Louis on Saturday evening, May 13, just on his birthday.

Sunday afternoon Prof. Walther preached in the Dreieinigkeitskirche on 1 Cor. 2, 2: "For I did not think that I knew anything among you, except JEsu Christum, the crucified one. He made the words of the text the theme and showed: 1) that this is really the voice of the Blessed One addressed to us from his coffin, and 2) what great exuberant consolation lies in this for all of us.

On the Sunday before, Pastor Bühler had preached a memorial sermon in the almost overcrowded Dreieinigkeitskirche (Church of the Holy Trinity) on the text that the Blessed had given him more than 20 years ago, when he had an attack of cholera, namely Rom. 7:24, 25: "I wretched man, who will deliver me from the body of this death? I thank God through Jesus Christ our Lord." The subject of the sermon was: The lamentation and rejoicing of our dear Wyneken; 1) the lamentation that he had to break out into the words: "I wretched man, who will deliver me from the body of this death? 2) the rejoicing that he could add: "I thank God through Jesus Christ, our Lord," which rejoicing he now intones for all eternity. Both pieces were used as characteristics of born-again people.

## St. Louis, Mo., 1 August 1876. No. 15.

described and evidenced from the life of Blessed Wyneken.

The disembodied body of the deceased in Christ arrived here early after 6 a.m. on May 15, accompanied by the mourning relatives, widow, son and son-in-law, who had accompanied her from St. Louis. Picked up by hearse from the station, she was taken to St. Paul's Church, accompanied by the two pastors, the teachers and pupils of the college, and many members of the congregation, and thereafter exhibited. The features had not yet decayed, and on the countenance was the deep and sweet peace of God.

At 10 o'clock the funeral service began, to which also the numerous relatives and friends of the widowed Mrs. Pastor from Adams Co., also former church children of the deceased in and out of town, who were also the bearers of the coffin in and out of the church, had come. The liturgical part of the service was conducted by Mr. Pastor Stubnatzi. The sermon was preached by the sender of this sermon on the first part of Proverbs 10:7: "The memory of the righteous is blessed.

In this sermon it was finally testified that his memory would certainly remain in blessing for the first time in all congregations and also at the former preaching places; because for almost 40 years he had preached by God's grace the word of God and especially the precious gospel in all kinds of places and as a blessed instrument of God had helped many a soul out of sin to righteousness, out of the curse to blessing, out of death to life, out of the slavery of the devil to the blessed freedom of the children of God.

On the other hand, his memory will remain in blessing also in his house and first of all to his surviving wife as an example in childlike faith, that she follows him in this; it is therefore important that she now clings all the more firmly and intimately to her lasting spiritual husband, her Savior, and clings to Him, throws all care on Him and rests quietly and happily like a child in its mother's womb in His love and care. No less will his memory remain in blessing first of all to his sons and sons-in-law, who are also in the service of the Lord and His

Church; For he has also left them an example to follow him in holy zeal for the salvation and preservation of Christ's sheep, and in fervent love for every single soul bought by Christ's blood, to give his charge in evangelical wisdom to every member of their household, as faithful and wise stewards, be it teaching or punishment or exhortation or comfort, finally in self-denial, humility and bearing patience and yet at the same time in frank confession of his Savior before his enemies outside the church and punishments of unbelief, as well as in active love and generosity, in sincerity and purity of heart. And in all these Christian virtues of his, as well as in his heart-warming kindness and courtesy in personal intercourse, his memory will surely remain in the blessing of all his children, the six sons and five daughters, to follow in his footsteps.

Thirdly, the memory of this righteous man will also remain in blessing with all servants of the church and teachers at higher and lower schools, first of all within our synod, with whom he stood in fraternal communion in earlier official intercourse and also later at synods and conferences; for there will hardly be anyone who would not like to owe him, in one way or another, a wholesome stimulation, refreshment and promotion for his spiritual life or his official activity, so that he, without seeking it, nevertheless possessed the love and trust of all.

At the same time, in this commemorative sermon, it was demonstrated where all this came from, that he made himself known everywhere as a righteous child of God, that he was a teacher who guided many to righteousness, that he also combined faithfulness and skill to a rare degree as a pastor of his individual church children, especially in consoling the sad and challenged, that in the government of his house he was a loving husband and a tender, but at the same time serious and understanding father, that at conferences and synodal meetings he had such a healthy evangelical view, deed and practical mind and contributed so much to the refreshment and revival, especially in former times. The answer was therefore: "Apart from the natural

and spiritual gifts that he possessed, the most prominent cause of this was that he, as a poor and ever poorer sinner, held steadfastly and solely to the grace of his God and Savior in faith and sat at the feet of the divine Word and became poor and weak in himself through the power of this Word and also through the interpretation of it, especially in Luther's writings, strong in the Lord and in the power of His strength against all kinds of temptation."

Since a funeral sermon should not be a whitewash and whitewash, it was finally noted in this memorial sermon that the dear deceased had also had his particular weaknesses and infirmities, as all believers have to struggle daily and hourly with the badness of their flesh in one way or another. But no one recognized this better than he himself, since he had a very tender and lively conscience with regard to his sins of weakness and rashness and certainly often cried out with the apostle: "I wretched man, who will deliver me from the body of this death? This cry for help and lamentation of his, as well as of all believers, has now found a perfect and gracious hearing in him, so that he can now say twofold: "I thank God through Jesus Christ our Lord. For he is now perfectly pure, holy and righteous, without all stain and blemish of sin, has regained the divine image according to his soul, and in the sight of God and in the most intimate communion of life and love with Him, has full possession and enjoyment of eternal life. And on the day of the joyful resurrection, his transfigured body in the kingdom of glory will not lack a special shine, for it is written in Dan. 12: "Teachers will shine like the brightness of heaven, and those who lead many to righteousness like the stars forever and ever." He was not one of those who sowed sparingly in teaching and giving, but one of those who did it abundantly; accordingly he would also reap in blessing and have abundance from the Lord, the just rewarder. It is true, then, that eternal life itself is a pure gift of God's grace, for Christ's sake alone, through faith without merit of works. Nevertheless, out of overflowing goodness, God promised His saints a different reward of grace and recompense, depending on the works of faith, the labor of love and patience under the cross.

So then - the sermon concluded - may the gracious and merciful God help us all, both the dear bereaved and us, the brothers of our beloved brother and father in Christ, to persevere, like him, in true faith and godly conduct, so that we too, when our hour comes, So that we too, when our hour comes, may have a joyful journey home from this pitiful valley, to a place where there is no more separation, no more pain, no more sighing and no more tears, but eternal joy and delight above the heads of the saints, where the Lord will make them drunk with the riches of his house and water them with lust as with a river. Then we too shall break forth with the dear departed into unceasing thanksgiving and praise to the faithful God, and with the holy angels we shall especially lift up the saying: "The Lamb that is slain is worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and praise." Amen.

Late in the evening, the earthly remains of the dear departed were brought back to the station in the same way and the corpse was brought to the station.

dukt then continued the journey with them to Cleveland. There, arrived early at 7 o'clock, they were brought to the church and in the afternoon at 2 o'clock Pastor Brohm from St. Louis, also a longtime brother in the faith and ministry of the Blessed, preached the funeral sermon on Hebr. 13, 7 in a very crowded church. Afterwards the church funeral took place in a very large congregation by Pastor Niemann with heartfelt condolences and many tears of the physical and spiritual children of their father who had passed away in Christ.

What could be said of him better than what has already been said, namely by Prof. Walther in the "Lutheraner" of May 15, in which a quite truthful picture of the Blessed One is presented in short characteristic features, as a painter could not have delivered it in colors. I take the liberty of holding this picture up to the dear readers of the same as the conclusion of this life summary. The words are thus:

"A richly and highly gifted spirit, a truly evangelical preacher, "an eloquent man and mighty in the Scriptures," a pastor highly experienced in the school of severe spiritual temptations, an unflinching witness to the pure full truth, a brave fighter for the same, a faithful guardian of the church, a man without falsity, whose whole being bore the stamp of rectitude and uprightness, an enemy of all lies and hypocrisy, a true Nathanaels soul, in short a righteous Christian and faithful servant of his Lord, but who in true humility knew only his weakness, not his strength, he has been an example to whole multitudes of

preachers and laymen, a spiritual father to thousands, their apostle to whole regions of America, but loved and honored by all who knew him, one of the most beautiful ornaments and one of the mightiest armaments of our American Lutheran Zion, whose name will never decay, but will be and remain blessed as long as our Lutheran Church here remains worthy of its name."

### **How is Christ and His Word denied ?**

(Conclusion.)

There are many who confess with their mouths that Jesus Christ is the Lord, but deny Him with their works. Of them the apostle Paul says: "They say they know God, but with their works they deny Him," Titus 1:16; "those who have the appearance of a godly being, but deny His power," 2 Timothy 3:5.

They do not say with their mouths: I do not know Christ, I am not his disciple; but by their conduct, by their works, they prove that they do not know him, that they do not acknowledge him as their Master, that they are not his disciples. "Why call ye me, Lord, Lord, and do not the things which I say unto you?" saith the Lord; for in a Christian all things should be in the service of Christ, his heart, his mouth, his works, his conduct.

The sign of a disciple of Christ is that he learns from him, that he follows in his footsteps, that he follows him even on rough paths, that he takes up the cross and denies himself. For "he has left us an example, that you should follow in his footsteps," 1 Peter 2:21. He says, "An example I have given you, that you should do as I have done to you," John 13:15. "If anyone says that he abides in him, he should also walk as he walked.

has", 1 3oh. 2, 6. "Let each one be of the same mind as Jesus Christ was", Phil. 2, 5. Whoever therefore is of a different mind than Jesus Christ, does not follow in his footsteps and does not follow him, but follows others, leaves his flesh to do his will and follows the world, declares that Christ does not have dominion over him and is not his master, he is a denier of Christ. He who does not deny himself and the world certainly denies Christ. Let us see this by some examples.

Many want to be Christ's disciples, but let unkindness rule in their hearts; they are unkind, unmerciful and hard toward their neighbor; they see his need, but close their hearts to him; they look only to their own and not to the other's; they can calmly see that the neighbor falls behind in his earthly occupation; they do not advise and help him, but think only of how they themselves can get ahead. They are harsh and hard toward the infirmities and weaknesses of their neighbor and do not help him with a gentle spirit, they judge and condemn him unkindly and break the rod over him, they are unforgiving and vindictive, they let the sun go down on their anger. Should such be true disciples of Jesus? Not at all; for Christ says: "You call me Master and Lord, and say rightly to it; for I am also. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet (to serve one another in love). An example have I given you, that ye should do as I have done unto you..... By this everyone will know that you are my disciples, if you have love for one another," John 13:13-15. 35. Such loveless people reveal by their unloving behavior that they do not know Him whose love they have not tasted, who first loved us. They deny him who is love itself, him who said, "I am meek," him who is a faithful high priest and has patience with our weakness, who does not break the bruised reed or quench the smoldering wick, who did not come to be served but to serve and give his life for the salvation of many. "If anyone does not provide for his own, especially for his own household, he has denied the faith," says the apostle 1 Tim. 5:8.

How great is the number of those who want to be Christ's disciples, yet let the love of the world rule in them. They deny the Lord, whom their mouth calls their Master. Those who are greedy for vain honor deny Him who said of Himself, "I am humble in heart," Match. 11, 29, "I do not seek my own honor", Joh. 8, 50. Whoever seeks after the earthly, perishable goods of this world and tries to get rich in every way, even if it is on the crooked way of the children of the world, by speculation with other people's property, by false goods and trade, by deceit and overcharging, denies Christ. His word: "Seek ye first the kingdom of God, and his righteousness", Matth. 6, 33; "It is a great gain to him that is godly, and let it suffice him.... For those who want to get rich fall into temptation and snares" 2c. - this word he tramples underfoot. And by his running and running after perishable good he reveals that he has not yet found Christ, the highest good, and actually does not want to know anything about him, since he considers temporal good to be the highest.

He who pulls on a yoke with the children of the world cannot carry the gentle yoke of the Lord at the same time,

which he interprets to all his disciples, cannot be his disciple either, but rather declares that he does not want to be his disciple, no matter how much his mouth talks about him.

The number of such is legion, their denial manifold. They seek and cultivate the friendship of the world, in order to gain honor and benefit, they try to make themselves popular with the world; like those colonels, John 12:43, they prefer the honor of men to the honor of God; in order not to lose their wages or to gain a higher wage, many think that they have to turn a blind eye to employers who are hostile to Christ. In their dealings with the children of the world, some even try to conceal it or do not like to be reminded that they belong to the Christians. If they are questioned about Christianity, they remain silent or answer evasively, thinking that they can still keep their religion in their hearts. They pay homage to the ungodly saying: One must howl with the wolves. Some agree with the pagan rhetor Ecebolus, who accepted Christianity under the emperor Constantine the Great, fell back into paganism under Julian the Apostate, but turned to Christianity again after Julian. Many consider such a procedure to be a wise observance of the word: Send you into time. So many seek to escape the mockery of the world at all costs and do not like to be seen as mockers and prayer brothers; which is why, for example, they refrain from praying at table in the presence of mockers or pray in such a way that they do not notice. There are many who take part in the vain pleasures of the world, in their pleasure gardens, at their balls, in their theaters, in their drinking houses; who sit in the tabernacles and can listen to the most horrible useless gossip, jokes, curses and blasphemies, and remain silent or even laugh at them. There are many who join secret societies that deny the Christian religion, or gymnastics clubs or workers' associations, in which they make common cause with the worst enemies of Jesus Christ, sit together and consult, and in which they allow themselves to be called "brothers" by the enemies of the Lord.

Those who seek to please the world cannot please Christ; those who pursue the world cannot follow Christ; those who keep such brotherly company with the worldlings, the enemies of Christ, and seek their friendship, cannot respect Christ's friendship. Their conduct gives the lie to them when they sing with their mouths, "Holy, blessed is the friendship and fellowship which we have, and in it we feast." By not wanting to renounce the world, they actually say they renounce Christ, they deny the Lord. "Do you not know," says James, "that the friendship of the world is the enmity of God? He that will be the friend of the world shall be the enemy of God," Jac. 4:4. "The firm foundation of God is established, and hath this seal: The Lord knoweth them that are his; and let him depart from unrighteousness that calleth the name of Christ," 2 Tim. 2:19. "For what enjoyment hath righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part hath the believer with the unbeliever? What likeness hath the temple of God to the idol?" 2 Cor. 6, 14-16. "No one can serve two masters," Match. 6, 24. "He who is not with me is against me," says the Lord, "and he who is not with me sam

Christians are supposed to be in the world but not of it; just as Christ was not of the world, Joh. 15, 19. Cap. 17,14-18.

These friends of the world deny the Lord, although they call him their master. They want to be Christ's followers and yet they do not follow him! They want to be called fighters of Jesus Christ and yet they do not want to fight against the world! They want to be called Christ's servants and yet they do not want to prove themselves as His servants always, in all places and in all situations! They say they rejoice in the Lord Jesus and yet they are ashamed of him!

They deny the Lord, because they do not want to know anything about the high, glorious calling that he gives to all his disciples. This calling consists in the fact that they should be in the world and yet not of the world, that they should proclaim the virtues of Him who called them from darkness to His marvelous light, 1 Peter 2:9, and that they should also walk as those who are called from darkness to light, so that the world may be made aware of the Word through their walk and be converted to Christ through the Word. Therefore it is said: "In the same way women should be subject to their husbands, so that those who do not believe in the word may be won over by the way women walk without the word, when they see your chaste walk in fear," 1 Peter 3:1. 2. "Let no one deceive you with vain words, for for these the wrath of God comes upon the children of unbelief. Therefore do not be their fellows, for you were once darkness, but now you are light in the Lord. Walk as the. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matth. 5, 16. Be blameless, pure, children of God, blameless in the midst of the unrighteous and perverse generation, among whom ye shine as lights in the world," Phil. 2, 15. 2, 15. This is the will of our Lord and Master; whoever does not live by it also declares that he does not want to know about His ways, he denies Him.

A terrible fate awaits those who deny the Lord, either in this way or in that. Just as he will confess those who have confessed him before his heavenly Father, so he will also deny all who have denied him, and all who have been ashamed of him and his words will also be ashamed when he comes in his glory and his Father and the holy angels. They may then refer to their oral confession and to some of their deeds, but the Lord will confess to them: "I have never known you. How they will then cry out for help, that they have denied Christ for the sake of temporal gain, for honor and prestige before men, out of the fear of man or the pleasing of man!

May the word of the Lord be true for each of our readers: You have not denied my name! Revelation 3:8.

Three chapters in the holy scriptures, say the ancients, are to be taken very much into account: 1) the 3rd in the first book of Moses, in which the miserable fall of the human race is described; 2) the 3rd in the gospel of John, in which the sin redeemer and savior presents himself and 3) the 3rd of the epistle to the Romans, in which the justification of the poor sinner before God is founded, which happens by pure grace, through Christ's blood and merit imputed to faith. A Christian heart cannot read the first without tears of sorrow and repentance, the other two without tears of love and joy.

(Sent in from Hanover.)

### **The "devil's renunciation" at baptism in Hanover's regional church.**

Exorcism (I adjure thee, thou unclean spirit, by the name of the Father†, and of the Son 4, and of the Holy Ghost 4, that thou depart and depart from this servant JEsu Christi; Amen!) - has long been lost in the "Lutheran" regional church of Hanover. (A letter of the Consistorii of Wolfenbüttel, concerning the *Exorcismum*, dated November 10, 1591, wants to "encounter all kinds of misunderstandings, errors and misgivings at times": "Namely, that it should not be understood as if the devil lived bodily in the children and possessed them bodily. Item, as if the child was taken from the power of the devil by the *exorcism* and not by the baptism! But that it alone is a reminder, in what great distress and misery the child is stuck because of its sins" 2c. 2c. Therefore, *exorcism* should be "kept and used with us" so that "the doctrine of the miserable inherited damage of all men, as well as of the power and efficacy of holy baptism, will be kept correct and unspotted!]

In the meantime, the following abrenunciation (renunciation) questions took place at Holy Baptism (Lünebg. Kirchen-Ordnung Cap. XVI.): The priest "shall let the child renounce the devil through its parents, and say: Do you renounce the devil? Answer: Yes! - And all his wonders? Answer: Yes! - And all his creatures? Answer: Yes!" - —

But even that was much too much for the big unbelieving, rationalistic, Protestant-united bunch, which



is in the "Evangelical-Lutheran" regional church of Hanover; a piece of the "hyperorthodox Muckerthum", which had to fall at any price. Enlightened people - especially in the 19th century - can no longer believe in any devil - such spectres belong to the "Dark Ages."

Therefore, in the "Catechism Storm" of 1862, the unbelieving mob raged especially against abrenunciation. With what success, the following shows

Tender of the Hanoverian Consistory of April 21, 1863:

"The regrettable confusion which has recently arisen in various congregations concerning the question of abrenunciation at baptism has caused Us to subject the order of this matter in Our district to careful general consideration. As a result of this, We, with the approval of the Royal Ministry of Culture, give the following notice to the Superintendents (2c.) for their own information and consideration, as well as for thoughtful communication to the clergy of their district:

"That We disapprove of the reasons for which the use of questions of abrenunciation is now objected to, namely, in so far as they amount to a rejection of the doctrine of the devil founded in the Holy Scriptures, and that We do not consider a demand based thereon to omit questions of abrenunciation to be justified in the Evangelical Lutheran Church, We hardly need to state expressly. Much rather would We have found in such a reason a motive for better avoiding also the appearance of yielding to false doctrine, in which only the

The more the use of the word, the more rigorously it is to be held to the use of the word that is offensive to erring or unbelieving people.

"We had also otherwise wished that the laudable and important old church use of the abrenunciation questions, prescribed by the church order, would be gradually reintroduced into general life with the tacit agreement of the congregations and brought to a firm legal status anew. In view of the resistance which has now arisen in the congregations and which, we fear, will become even more widespread, we have, however, had to take a closer look at the peculiar situation into which this matter has fallen as a result of the fact that during a period of more or less 50 years... the habit has been formed and established in Our entire diocese of administering Holy Baptism without the use of abrenunciation questions. As a result of this historical course, the general judgment for the ecclesiastical order in question has often become unclear and uncertain, the legal status itself uncertain, and thus the right as well as the duty of a lenient and gentle treatment.

"Accordingly, We have decided and hereby determine as the order to be observed until further notice:

1. Where the use of abrenunciation questions has ceased and has not yet been restored, to continue to administer Holy Baptism without the use of these questions.
2. Where the use of abrenunciation questions has always remained in practice, or only with a short interruption, or at least in recent years and up to the present time has been resumed without objection in the congregation, it remains the same, without prejudice, incidentally, to the authorization given to the clergy in accordance with Our notice of January 16, 1800.

"If individuals in such congregations wish to perform Holy Baptism with omission of the questions of abrenunciation, without being able to be brought back from this wish by instruction of the pastor, the latter must either perform Baptism without application of the questions of abrenunciation, or - if he has misgivings about doing so, issue a certificate about this circumstance upon request. On the basis of such a certificate, any other Evangelical Lutheran pastor in his parish, in emergency cases with Our special permission also in the parish of the pastor responsible as such, may perform the baptism without hindrance by his parochial law. In this case, the parish priest responsible in his own right does not have to claim fees.

"Finally, We point out that the less the foregoing instructions, according to what has already been said at the beginning, have and may have the meaning of yielding to false doctrine or unbelief, the more it must be recommended that, where the use of abrenunciation questions is omitted hereafter, the meaning of baptism be duly emphasized in the baptismal sermon on the side which otherwise manifests itself in the abrenunciation questions and their answers.

"If, however, it must be recognized by the clergy as their task in this matter to make the meaning of correct doctrine accessible to the congregation again, then this goal, especially under the present difficult circumstances, cannot be achieved in any other way than if the clergyman, in doing so, in word

The Church's faith and action, with all the firmness of the confession, are always guided by the sustaining and yielding love that alone wins hearts permanently and truly promotes the Church's morals.

"One copy of this advertisement is to be sent to each preacher, and the duplicate, signed by the preachers, is to be returned to Us."

"Church Law Concerning Abrenunciation Matters at Holy Baptism," January 5, 1864.

"George the Fifth, by the Grace of God King of Hanover....

"We enact the following church law for the Evangelical Lutheran Church of the Land after consultation with the presynod appointed by Our decree of April 29 of last year in execution of § 23 of the law of September 5, 1848.

"In congregations where Holy Baptism is administered with the use of abrenunciation questions, baptisms for which the omission of abrenunciation questions is desired by the father or his representative shall be administered according to the following formula.

Baptism formula.

(Starting where one enters the baptismal font, after the words: The Lord keep your entrance and exit from now on until eternity. Amen/)

"The Baptist: Dear friends, you have brought the infant to the Lord Christ and asked that he accept it, bless it and give it the kingdom of heaven and eternal life. And you have also heard that our Lord Christ is so heartily willing to do this and has promised him all these things in the Gospel. But now you should also consider: Whoever is baptized into Jesus Christ and is added to the holy church of God, must also deny the ungodly nature and the worldly lusts, to serve God alone and to put his hope in him alone.

"Do you therefore desire that this child be baptized? "Answer from the godparents: Yes.

The Baptist: "Let us therefore, instead of and on account of this child, renounce unbelief and superstition, and all sins, as works of the devil, and confess with heart and mouth our Christian faith. "I believe in God ..." (follows, after the Baptist has spoken the apostolic creed, the baptism itself).

"Given Herrenhausen January 5, 1864

George Rex."

So the devil himself is no longer to be renounced according to this formula, but "all sins as works of the devil". But this does not happen either. The Baptist only calls for this: "Let us renounce" -but it remains with this mere call.- That this is so, we recognize in the call lying in the same sentence: "Let us confess with heart and mouth our Christian faith: I believe in God...". 2c. - If here the pastor would leave it at the mere request (to confess the faith) - then all the world would rightly say: "The pastor has omitted the faith!"- Just so, however, according to this formula the pastor omits the renunciation (of the sins as works of the devil).- The unbelieving, rationalistic, Protestant-united crowd will not have missed this, will have rather aroused its pleasure. In an "Evangelical Lutheran" church, however, such a thing is decidedly conspicuous, not to say more.

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The accompanying letter to the above church law is a Consistorii - Ausschreiben dated January 18, 1864. It states, among other things:

"The pastors" in parishes in which holy baptism is performed w i t h application of abrenunciation issues "shall make appropriate opening to the church council of the content of the law.". 2c. - Furthermore: "Should individual clergymen of those congregations in which abrenunciation questions are in use, for the sake of the most desirable uniformity, deem it better to apply the new formula in their congregations for all baptisms, there is nothing to be remembered on the part of the church government, provided that no objection is raised against it from the congregations themselves. In the event of such opposition, however, We must reserve Our decision."

We "hereby expressly declare, however, that with the enactment of the law of the 5th of this month, that which is stipulated in the letter of April 21st of this year for the case in which the pastor has reservations about administering Holy Baptism without the use of abrenunciation questions, shall cease to apply, because of the obligation to issue a certificate of the facts and the admissibility of a pastor who is not competent per se to administer Holy Baptism on the basis of such a certificate!" - —

Here one can really say: "Dark is the sense of speech!" For this dark sense is translated into German: Whereas in former times a pastor who had misgivings about baptizing without questions of renunciation was allowed to issue a certificate about this fact upon request - whereupon another pastor then performed the baptism - this is dropped once and for all after such an excellent baptismal formula (in which one is merely called upon to renounce sins!) has been given. The pastor who has misgivings about baptizing without questions of abrenunciation must have no misgivings about baptizing according to the new baptismal formula - that settles the matter! - —

At last it says (in the above mentioned Consistorial- Ausschreiben of January 18, 1864):

"It need hardly be remarked that there is no need for the eventual, prescribed emphasis of the meaning of abrenunciation in the baptismal address at baptisms according to the new formula/.

In the Consistorii letter of April 21, 1863, the Consistory recommended that "where the use of the abrenunciation questions is omitted, the meaning of baptism should be **duly emphasized in the baptismal** sermon, in the direction of that which is otherwise manifested in the abrenunciation questions and their answers! The new, excellent baptismal formula, however, makes this superfluous; it is no longer necessary! - —

The members of the Lutheran Free Church, however, can and should be justly happy, because with them there is a prospect that with God's help they will keep His Word and Sacrament pure until their end!

(Delayed.)

### The Illinois Distriet

of our synod assembled in Quincy on June 7 last, in the church of the congregation of Mr. Pastor Hölter. Present were over one hundred pastors, fifty deputies, about fifty teachers, and several guests, among them Mr. Pastor Buehler from San Francisco, who, having brought the earthly body of the blessed Pastor F. Wyneken to the East, was now on his homeward journey, and for the first time in ten years was

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For the first time I had the opportunity to attend a synodal assembly.

To the great chagrin of the Synod, quite a number of congregations had once again failed to send deputies, thus depriving themselves in part of the blessing offered by the oral negotiations on the so timely "Theses on Union or Fraternal and Ecclesiastical Communion", which formed the main subject of the discussions. Due to lack of time, only five theses could be discussed; the discussion of the remaining three theses will, God willing, be excluded at next year's meeting in Chicago. - A report from the Board of Supervisors of our Springfield Seminary convinced the Synod that construction is necessary, since the building can only accommodate a maximum of 72 students, while 113 students attended classes last year. The Synod has no doubt that the other districts must also come to the same conclusion and will joyfully join hands in the work. - —

The income, according to the Cassirer's report, was \$10,091.29. Regular contributions to the synodical treasury from standing members of the synod were still \$650.00 in arrears up to the beginning of the sessions, a large portion of which had been turned over to the Cassirer during the session period. - — y —

## **To the ecclesiastical chronicle.**

### **I. America.**

**A new gymnastics effort.** The gymnasts now also want to hold Sunday schools; for thus reads one of the resolutions which the gymnastics federation recently passed at its meeting in New Ulm, Minnesota: "It is resolved to recommend to the associations that they establish Sunday schools in which the various religious systems are to be objectively explained by gymnasts qualified for this purpose or by such forces as can be won over for this purpose, and the corresponding points of the modern world view are to be compared therewith." With the establishment of Sunday schools, the gentlemen of gymnastics do not intend to turn back on their God-denying path, but rather to continue on the same path, by which they hope to achieve the undermining and eradication of Christianity all the more successfully. Naturally, the German satanic press is extremely pleased about this decision and has great expectations of its execution. The fact that the gymnasts want to "objectively (!) explain the various religious systems" to the children and girls and to instruct them to criticize them, proves what great pedagogues they are. How the poor children will yawn with boredom at the explanations and criticism of the gymnast, who is "qualified for this," and will soon look for an appropriate pastime! And will the great pedagogues themselves be able to endure this Sunday lesson for long, especially in the beautiful summer months, when the picnics and the beer gardens have such a great attraction even for non-gymnasts? For as great as the hatred of gymnasts against Christianity is, their inclination to enjoyment is known to be even a little greater, and thus Sunday school attendance will not become so much. Although it is therefore a real devil's bargain to start with the youth, there is not much to fear from the above decision. But it shows our Christians anew what a mob inflamed by satanic enmity this North American gymnastics federation is and how a Christian cannot have anything to do with it in any respect and in any way. "Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth where scoffers sit!" Ps. 1:1, F. L.

**Methodist Perfection.** At the recent meeting of the New York Synod, a pastor of the synod told the editor of the Lutheran Herald the following story from his life: "Accompanied by one of his congregation members, he met the preacher of a Methodist congregation, who was also accompanied by a member of his congregation. The Methodist preacher asked our brother minister: Do you still have sins? - Answer: Yes. M. Then I feel sorry for you. L. Don't you have any more? M. No. L. Then I pity you even more; for it is written, If we say we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1. Then the member of our brother's congregation asked the member of the Methodist congregation: Do you also have no more sins? Answer: No. - L.. Well, why did you deliver me a lot of rotten wood, since I had bought and paid for healthy wood? The Methodist and a pastor laughed quite heartily and went away."

The **dedication of a Jewish temple** in Washington was also attended by President Grant. The

"The Jewish Messenger, according to a report in the Apologist, says: "The most important affairs of state were at this time followed by a Jewish festival, in which President Grant, his son and private secretary, and other persons holding high public offices, took part and showed an interest in the cause, which was partly expressed in the contributions of money which they presented to the committee. This is the first time in the history of American Judaism that the President of the United States has attended the dedication of a synagogue."

**The Wisconsin Synod**, at its last session, voted to establish a mission among the Indians.

## II. Abroad.

**A Roman saint mistreated by his worshippers.** St. Isidorus is one of the patron saints of Madrid and at the same time the patron saint of the harvest in all Spain. The harvest was not very promising this year, the crops, which were not eaten by the locusts, threatened to wither. Rain was urgently needed. The days of May 13 and 14 are consecrated to St. Isidorus; from near and far, the country people flocked to Madrid to implore a mild rain from the saint, whose image was festively decorated on the Toledo Bridge. On the other hand, the innkeepers of Madrid, the owners of the show booths and the eating merchants asked their patron saint for sunshine during those days. Initially, the saint seemed to have taken the side of the people of Madrid against the country people; until the 13th was splendid weather, even on that day the sun rose brilliantly. The boutique owners were swimming in bliss. The peasants wailed and beat their chests in front of the image of the saints. At 10 o'clock in the morning a storm arose and in the evening it began to rain. The people of Madrid hoped that the weather would be fine again the next morning. But it rained also the next day. If only it would stop on the third day," went the murmur of the stallholders. However, it rained also the third day. The country people went home soaked, but with happy faces, praising the good Saint Isidore. Among the people of Madrid, however, a terrible bitterness arose against the patron saint of the city, which even turned into actions against the saint. An old woman who traded in peppernuts had her stand on the Toledo Bridge, opposite the image of the saint. The wind had blown over her tent, the rain had soaked her goods; full of rage, on the third day she took hold of her soaked peppernuts and, cursing terribly, threw projectiles at them.

A bullet hit the saint in the face. This was the sign that all the stallholders opened a bombardment against the saint with stones and sunny objects. The parish priest of San Isidra rushed to protect his patron. In vain! Down with the lazy man! Down with the rascal! howled the crowd. The police officers present were powerless to intervene seriously. But when the departing peasants heard how their saint was being played with, they turned around and took his side. Knives were drawn, shotguns were fired, and the final tableau of the feast was a number of dead and wounded in honor of St. Isidore.

**The Renitents in the Grand Duchy of Hesse.** Pastor Brunn reports about them in his newspaper: "Some time ago it was believed that they would now be able to constitute themselves publicly and independently in peace and freedom, for they had made a solemn declaration of renunciation of the sovereign church regime, the sumpiscopate, and it could be assumed that the Hessian state government would regard this declaration as a separation from the state church, which would have given the Renitents the legal right to form other churches. But things turned out differently. The Hessian state government is not satisfied with the above

Declaration of the renitents, i.e. their renunciation of the sovereign sumpiscopate (perhaps because this does not yet imply the renunciation of the sovereign church property?), it demands a simple clear declaration of separation and renunciation of the sovereign church. They insist on representing the old Hessian church and on being its only correct and justified continuation, therefore not a word about separation, no, for the Renitenten separation is almost equal to apostasy from church and faith. The consequence of this, however, is naturally that the Hessian state government regards the Renitents as not separated from the state church and thus does not grant their pastors the right to perform spiritual official acts, but rather punishes them for it. Thus the pilgrim from Saxony reports that Ps. Baist in Ulfa in Hesse was sentenced to 4000 Mk. fine for 40 sermons, seized and threatened with imprisonment 2c. Other of the recalcitrant pastors, against whom judicial sub-investigations are underway, the same threat looms."

**Darwinism in Decline.** Dr. Brehm, the popular writer on natural history and admirer of Darwin, complains in the "Gartenlaube": "That among the various lectures which I am giving publicly at present, the one dealing with apes (the descent of man from the ape) "is rejected nine times out of ten, or is only poorly attended, is a matter of sincere regret to me for the sake of an eager audience. Only not monkeys' is said here and there; 'only not the monkeys in our hall,' sighs a pious society; 'only not the monkeys,' lisp women, who otherwise eagerly attend all scientific lectures; 'only not the monkeys,' say even men free of prejudice." One does not want to know anything more about the ape doctrine; this is a deadly cut through Darwinism. N. Ztbl.

**Saxony.** Two facts have recently occurred here that can open the eyes of even the most simple-minded about the corruption of the Saxon state church: The notorious pastor Sulze, who denies the deity of Christ, speaks blasphemously of the mystery of the Holy Trinity, of holy baptism and of holy communion, this man has been elected in two electoral districts in the elections for the regional synod; and the faithful deacon Stöckhardt in Planitz (see previous number p. 108. 110.), this zealous fighter for true Lutheranism, has been suspended by the consistory. G.

**Bible distribution.** As is well known, England is the country in the world from which the most Bibles are distributed. The province of Wales, one of the poorest in that country, spends as much on Bible distribution alone as the whole of Germany. In England, one copy of the Holy Scriptures is sold per 40 inhabitants, in Germany, one per 80 inhabitants, and in France, one per 300 inhabitants.

Evangelical Lutheran Messenger of Peace from Els. Lothr.

### Ter professor and the cat.

A skilful physician, a renowned scholar and a great orator of the chamber has calmly pronounced the word: "I know every part and every bit of the human body, but I have found nothing of an immortal soul in it" It has happened to the famous professor, who searched for the soul in the cadaver with the lancet, like the cat, which had caught a nightingale with a skilful jump, and now searched for the beautiful song with its claws. Despite the thorough examination, she found nothing, and even when she had eaten the little bird and had assimilated the little singer, and now also wanted to sing so wonderfully, she meowed as before.

Who was wiser and more thorough, the professor or the cat? (Christophorus, the stilt.)

### Display

#### concerning the school teachers' seminar.

The new school year begins in our seminary on September 1 of this year, which is why all our students must report here the day before, Thursday, August 31, neither earlier nor later.

**Applications for new students** should be made by August 20 at the latest. Only when they have been accepted can they expect to find accommodation, food and instruction here as a student.

New students are admitted only at the beginning of the school year. The institution's structure does not permit admission at a later time.

The **conditions of admission** are as follows:

1. The person to be admitted must belong to the Lutheran Church, be already confirmed, and prove by written testimonies, especially from his previous pastor and his school teacher, that he has so far shown a pious mind and led a godly life.
2. These certificates must be enclosed with the application; only on the basis of these can a decision be made regarding admission.
3. In order to be able to take over the strenuous school office one day, he must be physically healthy and, what is even more important, possess the necessary intellectual gifts to a sufficient degree. The certificates should also provide information about this.
4. He commits himself to make the school ministry his life's vocation and to serve the Lutheran Church.
5. During his stay in the seminary, he must make a serious commitment to godliness, faithfully attend to his studies, and submit to the existing house rules.

It is self-evident that even those who have already been admitted can remain a pupil of our institution only as long as they comply with those "conditions"; and that they will be removed as soon as this is no longer the case.

The teaching in the seminary is completely free of charge, because the synod (i.e. the congregations, preachers and teachers who make up the synod) pays the professors employed and receives the buildings and the inventory at considerable cost, in order to be able to provide the church with pious and skilful youth teachers.

For board and lodging, however, each pupil without exception must pay a sum to be determined in more detail, quarterly \*) in advance. In recent school years, this sum has amounted to only 45 dollars.

\*) The school year comprises not 12 months but ten months, and a quarter therefore only about ten weeks.

Those students who, after having enjoyed the benefits of the institution, do not enter the service of the church, as well as those who are expelled from the seminary, are required to reimburse the expenses expended on them (see Synodal Manual, Supplements p. 8).

The institution provides each student with a piano and organ for the prescribed exercises; in addition, a communal work table, a bookshelf of the same kind, a bed and the necessary eating utensils. Everything else, such as violin, books, writing materials, bedding, clothes, etc., etc., must be provided and stored by the individual. The institution has no obligation or responsibility with regard to such items.

Up to now, the members of the local Lutheran congregation and some in the neighboring congregations have taken care of keeping the laundry clean out of their own free love. They will continue to do so for the sake of Christ, but no one has assumed an obligation to perform this important service. It will depend primarily on the behavior of the students themselves whether they will continue to enjoy this great benefit in the future.

Up to now, the course of instruction comprised five years, of which three years were spent at the Preparatory School and two years at the Main Seminary. It is possible that the honorable General Synod will make a change in this and extend the course in the main seminary. It goes without saying that every student must comply with this order as soon as it should occur.

The decision as to whether a pupil may be transferred to a higher class and whether he or she may finally be dismissed from the school is left to the conscientious discretion of the college of teachers. However, pupils, or their parents and guardians, if they are not satisfied with the decision of the college, have the right to appeal to the superior authorities. - —

All postal money orders coming here should always be made out to the Chicago post office, never to the Napierville or Wheaton post office.

In the course of the school year, I am often asked to issue certificates about individual students. I would be happy to do so, and I also write to the parents of our students without urgent need. Lack of time, however, forces me to limit myself to the most necessary. As soon as something special happens with one of our pupils that the parents need to know soon, I write immediately; but as long as everything takes the usual course, I do not write, because then it is really not necessary. At the end of each school year, however, each pupil, whether he is a student or a seminarian, is given a report ("Censur"), which gives sufficient information about his progress, his diligence and his conduct; and everyone is obliged to present this report to his parents, guardians 2c.. It is of great importance that they also see this censorship and thereby gain the necessary insight into the institutional life of their child or foster child. The "leaving certificates" have a completely different purpose, which only those seminarians receive who leave the institution in order to take over a school office, and who are therefore attested that they are capable of doing so.

None of our students who have not yet reached the age of 18 is permitted to keep any money given or sent to him himself; instead, he must hand it over in the prescribed order to one of the teachers, who will keep it and to whom the student will be accountable for any expenditure. As soon as it seems necessary with older pupils, this order is also applied to them. Should parents be so foolish as to knowingly circumvent this salutary institution and provide their children with money of which they should give no account, they would have only themselves to blame if their sons became liars and spendthrifts. In general, it is necessary to monitor the children's expenditures and to demand from them an account of what they spent it on; for experience has unfortunately taught that here and there an undue amount of money was spent. Today, lamentable largesse seduces many a boy and young man to play the rich man at the expense of his parents; and false friends are found everywhere who favor such a character because they have their advantage in doing so. The devil is angry with our institutions; he would like to spoil them. Praise God, Jesus is still our King;

He will preserve them as long as we faithfully watch, warn and defend.  
Addison, III, on July 17, 1876.

J. C. W. Lindemann.



## Death notice.

Ernst Theodor Bünge, for many years a faithful teacher and cantor at the Jm- Manuelsgemeinde in Chicago, passed away blessedly in the Lord on the 10th of June, the first Sunday after Trinity, after a long and severe illness. He leaves behind his grieving widow, 7 children and 1 son-in-law.

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## Inauguration.

After the St. John's congregation near Waukegan, La Porte County, Ind., had given up their previous unite stand and had placed themselves on the confession of our church, the pastor H. Katt, who had been appointed by them, was introduced into his office by me on the 4th Sunday after Trinity with the assistance of Pastor Lange from Valparaiso. I. F. Niethammer.

Address: Rsv. H. Latt,

H Rort-s 60., luä.

## Church consecration.

On the second Sunday after Trinity, the Lutheran congregation of St. Peter's in Waverly, Bremer County, Iowa, had the great joy of consecrating their new church to the Triune God. Sermons were preached in German and English by Pastor Spiegel, Student Rabe and the undersigned. I. H. F. W. Kanning.

## Mission Festivals.

On June 25, the St. John's Lutheran congregation in Danville, Minn. celebrated its first mission festival in a grove. Festive sermons were preached by Pastors I. v. Brandt and H. Kretschmar. Mr. Rev. Müller gave a lecture on the history of the mission. The collection amounted to P32.86. Of this, P16.00 was earmarked for the inner mission, H8.86 for Hermannsburg, and W.86 for the East Indian missionaries. C. Börneke.

The second mission festival of the evangelical Lutheran congregations of orthodox faith in Niagara County, New York, took place on the feast day of St. Peter and St. Paul in 1876 at Johannesburg, where Pastors Dahlke (of the venerable Illinois Synod), Frese, Groß, Kanold, Ostermeyer, Weinbach and the undersigned preached and gave speeches, and the congregation raised the sum of P46.00, of which a third each was earmarked for Hermannsburg, for the East Indian missionaries and for internal missions.

F. W. Schmitt.

## The Eastern District

of the Synod of Missouri, Ohio, &c. St. will meet, s. G. w., from the third Wednesday in August (16th) to the 22nd at the congregation of the Rev. H. Hanser in Baltimore, Md. The subject of the meeting will be the doctrine "Of Eternal Life." Each pastor of the district is to submit a complete parochial report. The minutes of the district conventions are also to be submitted to the synod for evaluation.

F. Dreyer.

All who intend to attend the meetings are asked to register with the local pastor by postcard 14 days in advance, unless someone wants to arrange for his own lodging. Where possible, we will then indicate the relevant house number to each registered person by postcard beforehand.

Baltimore, July 13, 1876. Hugo Hanser, Dastor loci.

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## Notice to admit new students to Concordia - College at Fort Wayne, Indiana.

Friday, September 1, God willing, the new school year will begin. Parents and pastors who intend to send boys to the institution are asked to notify the undersigned as soon as possible.

Conditions for admission are as follows:

1. A written certificate about the moral character and school knowledge of the person to be admitted, which is to be sent in at the same time as the application.
2. For the exception in Sexta the elementary knowledge of a good parochial school is necessary; for Quinta in Latin a secure knowledge of all regular declensions and conjugations, as well as some practice in translating simple sentences into Latin; in German and English security in reading and spelling the most common words.
3. Always student must be equipped with a suitcase, with necessary body and bed linen, pillow, quilt and woollen blanket and towels.

be provided (everything, where possible, marked with the name). Mattress (H2.75), chair (75 Cts.), lamp, sink are best bought here.

4. The annual cost to the student, is as follows:

Kof and apartment per quarter of 10 weeks	K15.00
Heating and lighting per year	\$10.00
Doctor and medicines (allopathic or homeo	

pathic)

P 2.50

Pupil library

P 1.00

The boarding fee is paid quarterly, all other fees are paid in advance at the beginning of the school year for the entire year and are to be sent directly to Dr. H. Dümmling. Pupils whose parents are not members of the Synod pay a quarterly fee of K20.00. All pupils who are not studying theology have to pay an annual fee of \$100.00; however, the Synod has allowed a reduction of this fee in certain cases. The students of the lower three classes shall not administer their funds themselves, but shall have them administered by one of the professors.

On behalf of the Supervisory Board and the College of Teachers C. I. Otto Hanser, Director.

## Ads.

### Twentieth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio and other States. St. Louis, Mo. 1876.

We have a rich treasure in our annual "Synodal Reports" because of the doctrinal discussions they contain, for which we cannot thank God enough. They should therefore be widely distributed in our congregations, read and studied by individuals, discussed in private circles and congregational meetings. And not only the report of one district should be spread in the district concerned, but also to you of the other districts, not only because we belong to one synodal body and the weal and woe of our brethren must not remain indifferent to us, but also because the other districts negotiate other doctrines, which are also important for us, and thus we can share in their blessing and in this way also show the honeycombs, which the Lord gives, for the common benefit. Let us be thankful so that God will not withdraw this blessing from us.

So now goes out the first of our synodal reports of this year, that of the Western District. Important doctrines were discussed in the sessions of this district, that of the foundation, validity, power and immutability of the means of grace, and that of conversion; and it was shown that through the Lutheran doctrine of this all glory is given to God alone, that it is therefore true to you alone.

The report contains 80 pages and, sent postage paid, costs 25 cents.

G.

**Two sermons by Prof. A. Crämer**, delivered in the German Lutheran Trinity Church at Springfield, Ill, and submitted to print at the express request of the congregation:

1. Sermon on the 17th Sunday after Trinity 1875 on the epistle Ephesians 4:1-6.
2. Sermon on Michaelmas 1875 on the epistle Revelation Joh. 12, 7-12.

Both sermons were preached by Prof. Crämer during the time when he held the position of a vacant preacher at the local congregation in addition to his professorship until the appointment of the undersigned. The first sermon deals with: "The apostle's urgent admonition to all of you to walk worthily in your profession, especially by diligently keeping unity in the spirit" and considers 1) the admonition according to its content and its right understanding and 2) the moving reasons that should drive all of us to now also faithfully comply with it in deed. The second sermon deals with the controversy and victory of Christ, the right Michael, and his angels against the dragon and his angels and shows 1) where and how this controversy took place and 2) with what glorious victory the conquerors were crowned in this controversy.

If the local congregation expressly requested the printing of these two sermons and organized it at its own expense, it hoped to do a small material service to the local practical preacher's seminary at the same time by determining the net profit for it and therefore also setting the price somewhat above the usual one.

Therefore, may these two testimonies find a desirable reception, not only for their delicious content, but also for the laudable secondary purpose of their printing.

The same find at the agent of our synod, Lli-. A. 6. Iartüal, (lor. ot' Hurni 8t. L Inärrrna, ^v "r., 8t. Douis, Llo. the piece at 10 Cts. to be obtained; also the undersigned will accept orders.

Springfield, Ill

F. Lochner.

119 V^Si-t "iLtkLNSOII 8t.

## Confession. Two conversations between a confessor and his child.

These talks are especially important for those who want to go to Holy Communion. They "expose the hypocrisy of so many who consider themselves Christians in an excellent way and show what true conversion consists of. The author is the godly theologian vr. Caspar Calvör, who lived at the beginning of the last century. The pamphlet is 32 pages long and costs 15 cents when sent postage free.

Available from our agent, Hm. M. C. Barthel.

## Lift up your heads! Songs of comfort and revival for Christians in these last sorrowful times. By Hermann Fick.

"This gives this collection of songs a special value, that they form a whole, in that they all aim to put Christians in the right mood in this last sorrowful time, and also those who are now in danger of falling into spiritual sleep, with a blaring trumpet sound, as well as to refresh those who are now seized with fear and trembling by the sweet sounds of heavenly voices of consolation, to raise them above the misery of this time and to fill them with the most blessed hope of the approaching perfect redemption."

The booklet contains 22 songs on 64 pages. Bound in canvas, with gilt edges, the same costs 25 cents, sent postage free.

## The portrait of the blessed pastor F. Wyneken.

It gives us pleasure to be able to draw the attention of the many friends of the dear man to this beautiful picture, a well-done photograph (8 x 10 inches large). Although a picture of the deceased can be found in the homes of most, many will gladly replace theirs with a more beautiful one.

Available from our agent, Mr. M. C. Barthel.

Price: with postage 60 Cts.

## Conference - Displays.

The mixed conference of the Northwestern District of the State of Wisconsin will commence at Bloomfield on Tuesday, August 22, in the afternoon, at the residence of Rev. Damm.

Carts will be available in Weyauwega and Fremont to pick up guests.

Anyone planning to attend the conference is asked to contact the local pastor. G. Nosenwinkel.

The Grand Rapids Specialconference assemblies, s. G. w" on August 22 in Big Rapids. Wuggazer.

The Central- Illinois Pastoral Conference will meet, s. G. w" August 22nd to 24th at the Rev. E. L. Mangelsdorf in Bloomington.

Any pastor who intends to attend the conference is kindly requested to notify the local pastor at least 8 days in advance. W. Krebs.

The Leavenworth District Pastoral Conference will meet, s. G. w. August 17-21, at Atchison, Kansas, in Pastor Zschoche's congregation.

An expected price reduction on railroads will be communicated to the members by postcard. F. I. Biltz.

The Nebraska Districts - Pastoral Conference meetings will be held Aug. 30-Sept. 4 at the Rev. E. A. Frise's church near Columbus, Platte County, Nebr.

E. 3. Frese, Secr.

## Income to you cashier of the Western District:

To the synod treasury: Collecte of the congregation of the Past. Schrips in Algona, Iowa, 47.10. From Jmmanuels District in St. Louis, 416.60. Mission Festival Collecte in Past. John's Ge- moinde in Tecumseh, Nebr. 49.45. From Past. Lenks congregation in North St. Louis 410.00. From the Women's Association of the same congregation 410.00. From Past. Lehmann's congregation in New Wells, Mo. 44.20. Past. Grabner's parish in St. Charles, Mo. 420.85. From St. Paul's parish in New Orleans, La. by I. Brodus 427.75. From Past. Zimmermann's in Rose Hill, Texas, 42.00. From Diercinity District in St. Louis 423.35. Collecte of Past. Willie's congregation at Brownsville, Mo., 411.50. From Past. Bartels and congregation at Minertown, Mo., 410.50.

For inner mission: mission festival collecte at Pastor John's church in Tecumseh, Nebr. 49.45.

To the building fund: from Past. Brand's congregation in Washington, D. C., 425.00. From Past. Lehmann's congregation at New Wells, Mo. 3rd consignment, 413.00. Collecte from Past. Zimmermann's congregation at Rose Hill, Texas, 49.50. From Mr. H. Hampd there, 42.00. From Mr. Karl Moyer at Luzerne, Iowa, 45.00. From Trinity's District at St. Louis, 410.00.

For Past. Brunn's institution: From Past. Köstering's congregation in Frohna, Mo., 419.25. L. W. Becker in Lancaster, Pa., 41.00.

For the osli earthly missionaries: Mission Festival Collecte from Past. John's congregation in Tecumseh, Nebr. 49.45.

For Rev. Kuis: From the Virgins - Association in Rev. Grabner's congregation at St. Charles, Mo., 48.00. From some members of this congregation 47.00.

For the Deaf and Dumb Institution: From Mr. Karl Meyer in Luzerne, Iowa, 45.00.

St. Louis, July 25, 1876. E. Roschke, Cassirer.

## Revenue to the Northwest District's coffers:

For the Hermannsburg Mission: From the Dreiermkeits - congregation in Sheboygan 44.00. A third part of the mission festival collection in Sheboygan Falls 430.92.

For poor students in Addison: From the Trinity Church in Town Herman 417.34. Through Pastor Schumann, wedding collrcte at Joh. Schössow, 412.00.

For poor students in St. Louis: From Past. 3. J. Hoffmann's congregation at Plymouth 44.13. Past. Landeck's congregation in Norwood 410.00.

For the Emigrants' Mission in New York: From Joachim Piepkorn in Freistadt 41.00. Mission Hours- Collecte in Freistadt 42.50. From Trinity's Parish in Sheboygan 44.00.

For the Baltimore Migrant Mission: From the Trinity Church in Sheboygan 44.00.

For musical materials to be purchased in Addison: from Past. Wambsgans' congregation 48.03.

For dir Grmeinde in Am her st. O. From Mrs. A. K. in Sheboygan 43.00. Miss I. K. 42.00. Past. E. G. C. Markworth's Gem. to Wolf River 42.00. to Fremont Road 42.04. in Fremont 80 Cts. to Schröders Corner 41.05.

For Geo. Häfner in St. Louis: Taus- Collecte at Hackbarth 42.25.

For the Stud. Trust in Springfield: baptisml collecte of E. Krull 42.35. Confirmations collecte, by Past. Keller, 44.05.

For the East Ind. (Missionaries: Missionstundm- Collecte by Past. Penalties in Watertown 41.52.

For the Heathen Mission: Wedding Collecte at C. Fredup and B. Strelow 42.00.

For the Deaf and Dumb Institution: Hockreits- Coll. at Karl Dobbritz in Watertown 46.00.

For poor students in Springfield: Baptisml Collecte at A. Krup by Past. Seuel 44.86.

For within mission: From Jmmanuels congred. in Milwaukee 41.74. Two thirdthile of mission festival collecte in Sheboygan Falls 461.80.

To the widow's fund: from Past. Kasselitz' parish in Town Wilson 46.00.

For the construction fund: From Past. I. v. Brandt's congregation in Blue Earth City 45.50.

For Rev. Ruff: By Mrs. A. K. in Sheboygan 41.00. By Rev. Wambsgans' congregation 413.60. By Rev. C. Seuel, wedding collecte at I. I. Schleu, 413.03. By N. N. in Forestville, Wis. 25 Cts.

To the synod treasury: From Past. Daib 42.00, whose congregation in Oshkosh 412.00. Past. Schaaf's congred. in Lewiston 416.00. teacher W. Luther 42.00. past. Prager 41.00. whose St. Peter's congred. in Granville 45.77. from whose St. John's congred. in Town Milwaukee 42.50. past. C. Strascn's congregation in Watertown 426.10. Past. Lobers St. Stephen's parish in Milwaukee 427.15. Past. Werfelmann 42.14. Past. Kuchle's Jmmanuels-Gem. 414.49. Past. Schumann's Gem. in Freistadt 415.54. Past. Wambsgans's Gem. 417.40. whose Filialgemeinde 42.00. Of Past. C. Seuel's upper Jmmanuels Gem. 411.86. from the lower 46.06. Past. Keller's Trinity Gem. 43.33. whose St. Johannis Gem. 41.95. past. I. H. Wittc's Gem. in Maple Works, -otter- u. Pfingst-Collecte, 44.80. Past. Aulich's congred. in Ellisville, 43.00. Von der Kreuz congred. in Milwaukee, 45.50. Trinity congred. there, 431.31.

Milwaukee, July 1, 1876. C. Eilße 1 dt. Kassirer.

## Revenue to the Northern District coffers:

To the synodal treasury: From the teachers Kuch and Walt 42.00 each. From the congregation in Adrian 414.85. From the women's association there 412.15. From the Jungfr. Gem. in Port. Trautmann and teacher v. Renher each 42.00. Teacher Nüchtern 43.00. From the congregation in Frankenmuth 429.67. Wedding Collecte at A. Nickel 45.58. From I. M. Hubinger 410.00. Teacher Riedel 42.00. teacher Himmler 42.00. by the same from N. N. 45.00. from teacher Winterstein 42.00. from the congregation in Ludington 45.00. congregation in Montague 45.00. from teacher Beyer 42.00. past. Bcrnthals' congregation 46.55. from himself 42.00. from Amelith congregation 412.40. from Teacher Hilpert 42.00. from Past. Hahn's congregation 410.00. Collecte on Palm Sunday 415.51. By I. I. F. Also 45.00. Past. Hahn, Past. Mueller each 42.00. Past. Lemke's congregation 410.00. from himself 42.00. Rev. Ahner for 1875 and 1876 44.00. Past. Hoyer, teacher Zacharias, Past. Henkel each 42.00. from Wyahvott congregation 44.65. from Past. H. O. Schmidt's congregation 49.30. teacher Selle, Past. List each 42.00. A. Weiß 43.00. Past. Jos. Schmidt 42.00. from d. congregation in Saginaw 435.00. from teachers Simon, Magester, Dcn- ninger each 42.00. from congregation in St. Clair 44.25. from Rev. Franke 42.00. From Past. Buhdenthals' congregation at Good Harbor 42.25. at Port Oneida 42.10. at Leland 44.25. from himself 43.00. From d. congregation at Waldenburg 413.39. Pentecost- Collecte 420.64. congregation at Frankenmuth 49.00. From Past. Lohmann 42.00. Past. H. Bauer's congregation in Lutherburg 45.00. from himself 42.00. Past. Karrr's congregation 80 cts. Past. Spockbard, teacher I. H. Mueller 42.00 each. from Grand Rapids congregation 417.46. from Past. Lemke's congregation 44.50. From congregation in Adrian 410.00 and 46.00. congregation in Big Rapids 42.85. congregation in Bay City 421.00. congregation in Cold Mater 43.08. congregation in Hillsdale 42.75 and 41.50. Pentecostal Collecte in Frankenlust 421.25.

To the college - budget in Fort Wayne: From Past. Trautmann's parish 47.00. From parish m Amelith 45.00.

To the seminary household in Springfield: from Past. Trautmann's congregation 47.00.

To the seminary household in Addison: from Past. Lemke's congregation 45.00.

## 120

For the emigrant mission in New York: From the congregation in Amelith 45.35, From Past. Hahn's congregation 43.50, Past. Lemke's congregation 45.00, From Frankentrost's congregation 43.66, Kindtauf-Collecte at F. Poillion 41.00, From Sandy Creek's congregation 42.28, From Past. Partenfriders parish 47.00.

For the emigrant Mission in Baltimore r From the congregation in Amelith 45.40, From Past. Partenfriders congregation 43.50, For the deaf and dumb: By C. Bach, I. C. Liken, W. Bugde 45.00 each, M. Grmel 43.00, I. F. Auch, F. Schmidt, G. Beck Sr. 42.00 each, H. Vahle 41.50, Hertwig, I. Gruenbeck, Trautmann, Spiels, Rockstroh, G. Wejdner, Mam-mrl, Werschkie, I. Strikter, I. Brck, Zobel, G. Neumann, I. Beck, Göbel, M. Krauß, Bolz, Deeg, Wittwe Kumisch, W. Em-mcrt 41.00 each, Korb, Haag, Menzel, H. Neumann, A. Beck, F. Leyrer, Gutekunst, Uhl, C. v. Brack, Leirer, Krause 50 Cts. each, G. Grmel 25 Cts. From Mrs. Partenfelder, Mrs. Lahn 41.00 each, Past. Schwarz's parish 43.00, From parish to Sandy Creek 46.27.

For poor students in Fort Wayne: From Jonia community 42.50, Blue Bush community 41.05, For poor students in Springfield: baptismal collecte at G. Grmel 41.66, From drr parish to Swan Creek 41.04 and 42.99, On the widow's fund: From Teacher v. Renner 41.00, Teacher Sobriety 42.00, M. Bielein 42.00, Teacher Rieder 44.00, Teacher Himmler 42.00, Teacher Winterstein 41.00, Past. Torncy 44.00, from the Montague congregation 43.10, from Teacher Beyrr 43.00, Teacher Hilpert 44.00, Past. Müller, Past. Lemke each 44.00, From the congregation in Frankmtröst 43.68, From Past. Ahner and Lehrrr Zacharias jr 43.00, Past. Henkel, Past. H. O. Schmidt each 44.00, Collected at H. Lampe's wedding 43.70, From teacher Selle 42.00, Past. List 44.00, Lehrrr Wagester 42.00, Mrs. Begenkolb 25 Cts. Thank offering collected by Mrs. Pastor Bundenenthal for happy delivery 45.00, By Lehrrr Maurrr 42.00, Past. Lohrmann 44.00, Past. Schwarz 41.00, Past. H. Bauer, Past. Bernthal, Past. Speckhard 44.00 each, past. C. Bauer for 1875 and 1876 48.00, Proceeds from Past. Lemke's wedding sermon 42.50, From Past. Bauer 12 Cts, Past. Wua-gazer 44.00, To the building fund: From Past. Trautmann's congregation 41.50, From Benona congregation 46.70, Amelith congregation 45.60, From Past. Hahn's congregation 41.51, Pentecost Collecte 41.05, On K. Bach's infant baptism collected 43.72, From A. Kesemryer 43.00, 410.00 Teachers' salaries: From Past. Lemke's congregation

For the Hridmission: From Past. Trautmann's congregation, 415.00, From Past. Jskr's congregation, from their mission book, 416.00, For internal mission: From the community in Amelith 41.25, To the orphanage at St. Louis, On G. A. Bickl's wedding collected 45.58, For Pastor Ruff, From Past. Trautmann's congregation 418.00, From the congregation at Frankenmuth 415.48, From Past. BrnthalS congregation 44.45, Past. Spindler 43.00, From Frankentrost parish 43.66, From A. Weiß 41.00, Klemm 50 Cts, Wrblingen 41.00, Past. I. Schmidt 50 Cts, Past. Schwarz congregation 43.00, Past. H. Bauer, Past. Schieferdecker 41.00 each, For the parish in Aburst: From the parish in Frankenmuth 418.23, From A. Weiß 41.00, Monroe, July 13, 1876, S. Simon, Cassirer.

### Entered the caste of the Eastern District:

To Synodalkasser Bon of congregation in Wolcottville 45.00, congregation in Bergholz 46.83, congregation in Johannis- burg 48.50, congregation in Allegheny, Pa., 49.06, congregation in Martinsville 48.35, congregation in Paterson 413.68, congregation in Olean 45.14, congregation in Allegheny, N. I., 44.33, congregation in East Boston 47.55, congregation in Washington 420.38 and 412.93, by Past. Kolbe 41.00, past. Hoyer 42.00, To the building fund: From the parish in Oberhofen 410.00, Parish in Ashford 411.00, Parish in Wclsville 48.50, St. Paul's parish in Baltimore, subsequently, 410.00.

To the orphanage near Boston: From Karoline Lüders 41.00, Louise Volte 41.00, Helene Körber 25 Cts, From L. Parish at Olean 43.36, From Mrs. Gorseger 41.00, To the Parish at Amherst, O.: From Trinity Parish at Buffalo 441.00, To the widow's fund: From Past. Hoyer 42.00, For Pastor Ruff: From Past. Fick 41.00, For poor students in St. Louis: From Mrs. Barbara Zuber 50 Cts, Mrs. Marie Engchardt 41.00, For iLud. Pechthold: Wedding Collecte at W. Scholz 412.50, from the community in Port Richmond 422.50, For poor students in Fort Wayne: For Rehwald, collected by Past. Weinbach collected, 44.40, Thank offering by Mrs. Schulz 41.00, Collected in Wolcottville, 43.45, To the college maintenance fund: From Rev. Engelder's congregation 46.00, From Burmann 41.00, Stockingrr 41.00, From Cohocton congregation, for Springfield, 44.00, For the community in Braver Dam, Wis.: By Julius Schmidt 41.00, New York, July 13, 1876, I. Birkner, Cassirer.

### Proceeds to the Illinois - District treasury:

To the synod treasury: By Past. Reisinger from his congregation at Danville 417.30, By H. Neuhaus at Addison 41.00, By Past. Siek from s. congregation near Champaign 41.40, By Past. Roder of s. parish at Arlington Heights 414.16, by "-r parish at Palatine 41.70, From Chicago: By Past. Sucops congregation 435.66, from Past. Doderlein's congregation 414.00, From Teacher F. Fathauer 42.00, By Ch. G. Hartmann, Pentecost - Collecte of Estingham congregation, 44.15, (Summa 491.37.) To the Synodal Building Fund: From Past. Doderlein's congregation in Chicago 411.50, By G. W. Diersen: from Past. Traub's congregation in Crete, 2nd mission, 465.85 and, half of the collecte at the mission feast, 447.00, (Summa 4124.35.) For the inner mission: Through Past. A. Wagner from Mrs. K. in Chicago 50 Cts, For the Hermannsburg Mission: By 447.00 half of the Collecte at the Mission Fest in Crete, For musical instruments in Addison: From Wittwe Heuer in Addison 42.00, For poor students in Addison: by the Addison congregation for C. Appel 412.00, For Th. Baumgart; by the Virgin Vrrein in Past. Lange's congregation in Chicago 45.00, By Past. Wagner daselbst from Fraulein N. N. 42.00, From Wittwe Heuer in Addison 45.00, (Summa 424.00.) For the congregation in Amhrst, O.: Through Past. A. Wagner in Chicago by Mrs. K. 41.00, For Beaver Dam, Wis. congregation: from Past. Neinke's congregation in Chicago 48.00, For Pastor Ruff: Dnrch Past. Multanowski of the church at Wolcottsburg, N. I., 45.00, By Past. Love of Sasse, Sr. in Wine Hill 41.00, Addison, Ill., July 5, 1876, H. Bartling, Cassirer.

### For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois District)

have been received

#### 1. Contributions:

Of the professors: K. Brauer 45.00, A. Crämer, A. Selle, H. Wyneken 44.00 each, Of the pastors: W. Hallrberg 48.00, I. Strietcr, H. Schmidt, H. Lohrnr, H. Ernst, L. Holter 45.00 each, Th. Pissel, G. Th. Gotsch, P. Heid, A. Wagner, G. W. Brügmänn, I. M. Hahn, G. Streckfus, F. W. Prnekamp, F. O. Lehman, H. Sieving, F. Ottmann, H. Wehrs, W. Vomhof, C. Wunsch, G. H. Hörnicke, Th. Buszin, E. Girske, Th. Schöch, C. A. Mennicke, F. Löhner, J. H. Dormann, G. Landgraf, W. Dorn 44.00 each, I. C. H. Sterge 43.00, Of the teachers: A. Albers 45.00, L. Steinbach, Eh. H. Brase, I. G. Röcker, Phil. Müller, F. Möller, G. C. Bernthal 44.00 each, L. Jung 43.00, I. L. Backhaus, W. Fock jr 42.00, W. Klünder 41.00.

#### 2. Gifts:

From H. Ningwaldt through Past. Oetting 41.25, Past. HieberS congregation in Town Rich 48.75, Past. Bergen's congregation in Jacksonville 47.50, Thank offering from an unnamed person by Past. Ramelow 45.00, by N. N. 42.00, by C. Häschen by Past. Mennicke's congregation 410.00, From St. Bürger by Past. Wunsch 45.00.

Chicago, Ill. June 27, 1876, H. Wunder, Cassirer.

For poor students received: By Mr. Pastor Laurrycn baptismal collecte from Pastor I. KarrerS congregation 41.15, from himself 41.35 for Kaiser, Through Hrn. Past. M. Hahn from some members of his. Gemeinde 45.00 for Wilder. By Mr. Past. M. Meyer of the women's association sr. Gemeinde \$10.00 for A. Schwankovsky, also 9 buses. By Mr. Pastor Mangelsdorf from some women srr. Parish 13 shirts. By Prof. Wyneken from Mrs. Benhoff in Cleveland 42.00, By Rev. Hirschmann from his congregation and himself Parish and himself 410.00 for Lahn. By Mr. Past. Hallerberg from the missionary treasury of his congregation. Parish 410.00 for Mertner. By Mr. Pastor Bornckc, Confirmations-Collecte sr. Gemeinde 44.35 for Oerding. By Mr. Past. Norden 42.40, By Mr. Past. H. H. Hol-termann 44.25, By Mr. Past. M. Hahn from sr. Parish 414.50 for Wilder. By Mr. Past. Wrliner 44.50 for Schröder. By Mr. Past. Ramelow from sr. Gemeinde 417.10 for Schröder and Wilder. By Mr. Past. Schulerburg, Pentecost Collecte sr. Gemeinde 45.75, from himself 44.25 for Grabarke-witz, By Mr. Past. Hertrich, Pfingst-Collecte sr. Gemeinde, 46.00, for Grabarkewitz, By Mr. Past. Schaaf, collected on Mr. Sanders infant baptism, 45.00, on Mr. L. Gensmers Kindtaufe 41.85, otherwise collected and by himself 41.15 for Schatz. By Mr. Past. Stürken from the Jünglingsverrin sr. Parish 410.00 and from the Young Women's Association 410.00 for Father Schwankovsky. Through Mr. Past. Duensing, Confirmations-Collecte sr. Gemeinde, 41.35 for Ehrlrs. By H. Zeige of Mr. Past. Mödigers congregation 420.00 for Häntel, By Mr. Niemann from Mr. Past. BeyrrS parish 415.00 for A. Schwankovsky. By Mr. Teacher Körner in St. Louis 45.00 for Blanken. By Mr. Past. M. Wyneken from Heim. Herzog 45.00, By Mr. Past. J. F. Mütter, collected at Mr. Lehrer Onasch's wedding, 48.00, for Daschein. From the Jirnglingsverrem of the Immanuel's congregation in Chicago 410.00 for Wüte, By J. W. Diersen, collected at Mr. I. Rohé's wedding, 48.97, on Mr. J. Claus's wedding 47.25, by Mr. Past. Traub's congregation 439.00 for Niemeycr, By Hrn. Past. G. Horn, Collecte sr. St. Stephen's parish, 410.25 and from Christ parish 43.00 for Paul Schwankovsky. Through Mr. Past. König from the Women's Association of sr. Parish 410.00 for Lahn.

For the seminary budget: By Mr. Past. Ledrbur, Easter Collecte sr. By Mr. Pastor Knies, Kindtauf Collecte at I. Rausch 43.00, at L. Rausch 42.80.

#### Correction.

In No. 12, p. 96, sp. 2 read instead of "From the congregation in Havannah (Jünoissynode) 418.53 for I. Mütter" : H. Müller.

To have received from Pastor F. Schumann in Freistadt, Wis., as well as from individual members of his congregation in November, 1875 and January, 1876 a total of 46.00 as a contribution to the establishment of a cabinet in kind at the local teachers' seminary, certifies with heartfelt thanks to the kind donors

Addison, July 4, 1876

C. Häntzschel.

To have received 46.00 for our church building in Kilmanagh, Huron County, Michigan, from the congregation at Frankenlust , certifies with thanksAd. Haag.

## For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of May:

### 1. Contributions:

From the gentlemen: Past. E. Lehmann and teacher F. Leeser each \$1.00, teacher Günther L1.75; the gentlemen pastors and teachers" Michels, Th. Gruber, Jungk, Barthel, Sauer each V2.00; pastor Herrmann and teacher Deffler each P3.00; pastors Oetjen, Bergt, Mertens, Nützel, Mathias, B. Miesler, Bock, Weseloh, Brohm, Baumhofener, A. B. Kramer, Arendt and teacher Ham each O4.00; pastors Grabner and I. Horn P5.00 each; Pastor F. Sievers O6.00; Pastors Schürmann and Scholz P8.00 each.

### 2. Gifts:

Thanksgiving offering by Mr. I. Sommer by Mr. Past. Cousin i" Cole County, Mo., H5.00, by Mr. Jakob Urban in Serbin, Teras, \$1.50, by Mr. Göttlich Eckhardt in Mr. Past. Delet's congregation in Iowa County, Iowa, H5.00, by Mr. Immanuel Guenther in St. Louis \$1.00, by Mr. Rebe through Mr. Pres. Blitz in Cordcordia, Mo., P2.00, by Mr. Past. H. Bremer's comm. in Benton County, Mo., \$10.20, Hrn. Past. M. Meyer's congregation in Leavenworth, Kansas, H6.40, Mr. Past. Bergt's congregation at Paltzdorf, Mo., H5.50. Whose branch congregation there \$3.30. Communion collecte of Mr. Rev. Jungk's congregation in Jackson, Mo., L2.95.

St. Louis, June 13, 1876. Oskar E. Gotsch, Cassirer.

## For the orphanage in Addison

of love gifts received: From children: Through Past. Uffmbeck in Lemont, Ill. \$1.00. By Teacher Buuk in Milwaukee rj "2.00. By Teacher Rocker in Trete, Ill. \$1.00. By Past. Wunsch in Dwight, Ill. H5.00. From Chicago: by Teacher Kopitke \$1.75, by Teacher Nützel \$2.50. (Summa M3.25.)

From municipalities :c. in Illinois: From Addison: by? Balaemann P18.00, by D. Lührs \$2.55 and, wedding collecte at L. Kruse, O10.21. By G. W. Diersen, wedding collecte at John Rohe in Trete, P8.87. By Past. Pissel's parish in Rich chl 68. By Past. Hansen in Geneseo, Collecte at Erd-mann's wedding, P3.10. By Past. Detzer in Des Plaines, Collecte at Scnne's wedding, \$13.50. By Past. Gotsch' Pentecost collecte sr. York Centre congregation \$12.30. By Past. Trarltmann's Young Man's Society in Lyonsville P5.00. (Summa

From municipalities etc. outside Illinois: By Kassirer Grahl in Fort Wayne \$10.00.

Addison, Ill, June 20, 1876. h. bartling, cassirer.

## For the orphanage in Addison

Received since January: From Rodenberg, Ill: from Wittwe Heine 8 pieces of wool yarn. From Addison: from F. Mesenbrink 2 pieces of wool yarn; Mrs. Krägn 5 pairs of stockings; Wittwe Weber 9 pst>. Butter and 43 ad. Klirderzeug; H. Marquardt and Wm. Firne 1 p. wheat each. From Detroit, Mich.: from N. N. 1 jacket, 2 caps, 1 shawl, 4 pr. stockings, 1 pr. pants, 16 pc. woolen yarn. From Chicago: from H. Breimann and Aug. Schnacke 1) Past. Succop's Gemeinde 1 barrel of plums; from Past. Wagner's parish: from Dr. Meier 1 pc. black cloth; from Mrs. B. 6 dresses, 6 shirts; from Wm. Kirknapp 30 ply. Mische. Through Past. I. Schmidt at Elyria, O.: from Mrs. Sophie Hayer 6 pr. stockings, 4 pants, 4 gifts, 3 boys' shirts. From the community in Elk Grove, Ill. 4 sack of wheat, 1 p. flour, 1 bush. Beans, 8 lbs. of pearl barley, 6 lbs. of butter, 7 shoulders, 3 sides of bacon, 1 p. red and 1 p. yellow turnips, 1 p. apple 1 Bush. Onions. From H. Mertens cn Bay City, Mich, 5 M. woolen dressrrzug, 1 Pr. stockings.

Addison, June 20, 1876. i. Harmening, orphan father.

Since April 24 until today I have received the following gifts for poor students: From Mr. Kassirer Bartling K2.00, P2.00, H2.00 and H5.00. From Mr. Lehrer Enmann H1.00. From his school children O3.00. From Mrs. Schöbe in Town Abbott, Wis. H2.00. From Mr. Hilger there 50 Cts. By Past. Schumann, collected on Fr. Schössow's wedding, O5.52, on Fr. Na- due S baptism of children, \$2.00. By Mr. Christ. Råasch in Milwaukee H9.58. Through teacher Krenning: from Past. Bremer's congregation H9.30, by school children P1.35, by Mr. Pastor Jäcker P5.00, by Rev. Knies, collected at G. Schönip's wedding, P2.90. By the women's club in Past. Wagner's Gemeinde \$10.00. By teacher Dielsner O2.00. By the Jung- frauen-Vereiu-in Past. Bevers Gemeinde O15.00. By Mr. Lichthardt in "chaumburg H5.00.

In addition, the Women's Association in Mr. Past. Wagner's parish window curtains for the new teaching room and a music room.

With heartfelt thanks

Addison, July 11, 1876. i. C. W. Lindemann.

Received for the orphanage at Boston, Mass. by Mr. C. F. Arndt, of Mayville, Wis . Fick.

## Changed address:

**Roy. 0, 8elnvanlvrov8k)' Isorris, 60., lyloli.**

This "Lithent" is published each month for the actual price of one dollar and five and twenty lent for out-of-town signers, who must pre-pay the same and send in the postage, which amounts to one dollar and twenty. It is sent to all subscribers by mail, and all contributions should be sent to the address - L. I. 0. For the orphanage in Addison, Wis. or to the office of the Synod of Missouri, Ohio, et al. states, at St. Louis, Mo.

**Printing Office of the Synod of Missouri, Ohio, et al. states.**

## Rest for my soul.

### I. Where can I find rest?

I didn't know,  
That I am full of blindness,  
Full of evil desire, corrupted;  
That by nature there is only evil in me.  
Inherited from Adam;  
I did not ask: How can I find  
Grace and forgiveness for my sins?  
I was completely dead.

Such sure sense  
My God would take me;  
He brought to light  
By His law the great abomination in me;  
Since I did not want him  
Confess, even still wanted to decorate. So God now had to press me more with a heavy hand.

He prodded me  
And sent large cross  
And manifold hardships.  
Now I woke up from the sleep of sins;  
Jehovah's wrath, death,  
Hell terrified me; with trepidation  
And fear of heart I now learn to ask:  
Where can I find rest?

Yes, God's wrath  
Seemed awfully big to me;  
Quite gruesome and blood red!)  
Seemed my fault when I considered  
The Savior's agony and death.  
Must God's Son turn pale for this, How much must God punish you for sin!  
That scared me.

There I seek rest  
In the work of the law;  
For nothing! Because I didn't hold it;  
I kept it out of compulsion and not with pleasure, I did not keep it as God commanded;  
I was an enemy to him, it was lost  
My best work; born of God  
I was not.

Now I'm torturing myself,  
As a self-righteous Thor, to earn my grace and bliss through great penitence, through great remorse and suffering.  
In Christ I did not seek to find my salvation. No, fearfully I sought it in the fear of sins, and found it not.

## St. Louis, Mon., August 15, 1876. No. 16

God demands a heart all broken, A heart full of remorse and sorrow. A safe heart does not seek forgiveness and does not cry out for mercy. But the sinner can find forgiveness of his sins only through faith. Not through repentance.

Towards JEsu

I did not want to be as I was. I wanted to become pure and beautiful on my own and then go to the Savior. But since I could not find purification from sins by my own strength, I did not find rest.

After anguish and toil, After sorrow day and night: Learn at last my guilt And impotence I confess badly and rightly. When God, in great mercy, let forgiveness of my sins be proclaimed to me in his Son, Now I found peace.

Scared me

Only Christ's death and chastisement, So now it became to me A gospel, a sweet sound. What could I do but take grace for nothing, And sink all my sorrows in Jesus' blood?

(Submitted.)

### **The comfort of baptism - also a reason against the Union.**

(Conclusion.)

True comfort for a human heart that is troubled and otherwise challenged because of its sins can only be found in pure doctrine. False doctrine can only give false comfort. Because the right pure doctrine of the divine word is always a rich source of comfort for those in need of consolation, this is why we are such resolute opponents of the union, so that this comfort, which we draw from the pure doctrine, may be preserved for us.

It is not necessary now - although it could be done - to prove by all the individual teachings how pure teaching alone gives true consolation, while false teaching robs it of the same; but it is sufficient if it is shown by means of an example. In the following, therefore, we will try to demonstrate this by means of the doctrine of baptism.

The question with which we are concerned, especially in the case of baptism, is this: Is baptism a mere sign of regeneration and a picture of the washing away of sins, as the Reformed confession would have it, or is it, as we Lutherans believe, teach and confess, the bath of regeneration, which effects regeneration itself and thus also forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to those who believe it? This question is of great importance not only because it is a matter of confessing and not confessing the divine truth itself; but also because, depending on the answer, the consideration of the value of baptism must also be different. If baptism were really only a symbolic (allegorical) act, which is intended to illustrate the rebirth and purification of the soul that has taken place (or is to take place) inwardly through the blood of Christ and the Holy Spirit \*), then it would be foolishness to take comfort in one's baptism, and we Lutherans would rightly be pitied, because the consolation we draw from baptism would then lack a firm and certain foundation. For it is obvious that a merely symbolic act cannot be a reason of comfort for us. But our baptism is more than a mere indication of the indispensable cleansing of the soul from sins and its rebirth to a new life. In it and through it we are really and truly granted forgiveness of sins, redemption from death and the devil, life and blessedness, as we confess in our catechism in answer to the question: "What does baptism give or profit? Answer: It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, as the words and promise of God read." And this power and effect, teaches the catechism according to God's word, has baptism

Cf. Catech. of Geneva, in Xic-ias\*ors OollseUo ota. Pg. 162; further, Heidelberg Catech. Fr. 69. and 72. in Xiom. P. 407.408.; and the Second Helvetic Confession, XX, in Xi \*m. p. 517. Citirt in Popular Symbolism, p. 213.

The word of God, which is with the water, namely the word of appointment and promise, and man becomes a partaker of this effect of grace through faith, which trusts in such a word of God in the water.

It is, of course, a sad fact that many so-called Lutherans have absolutely no idea of the high and glorious value of baptism, even if the words of the catechism are still so familiar to them, and this is one reason why they easily allow themselves to be caught in the Union net or in the net of other sects. That the right understanding of baptism is lacking in many is evident from the fact that not a few parents let their children grow months and years old before they bring them to baptism. Would this be possible if one considered baptism in truth to be the bath of rebirth, if one believed that through it we attain forgiveness of sins and a righteousness valid before God, that through it we become God's children and heirs of eternal blessedness? Surely not. Would to God that the right understanding of baptism would one day awaken again! For where this right understanding of baptism is lacking, one cannot really take comfort in it. The more it is to be deplored that many do not even know what a glorious consolation baptism contains, the more we must hold this consolation up to the hearts seeking consolation. Proof that the holy course is a rich source of consolation for us can therefore only be desired. At the same time, however, it will also be evident from this proof that we cannot in any way enter into an ecclesiastical union with those who teach falsely about Holy Baptism, because - apart from other reasons - otherwise the consolation which we rightly derive from our Baptism would also be given up. For even if the Union does not demand in words the renunciation of our confession, in fact it absolutely includes such a "renunciation". For if we cannot, as the Union demands, reject the contrary doctrine, then we cannot confess our doctrine as the only correct one; but with that it is already given up, and with it also the consolation which we have from the pure doctrine. Or, at least, both are made very uncertain; but something that can be one way or the other is not to be relied upon with certainty.

It now depends on showing that our doctrine of baptism is right; if this is proven, it then follows of itself that we may also take comfort in our baptism.

Our confession of baptism, that it is the bath of regeneration (Tit. 3, 5., Joh. 3, 5.), that through it we are washed from sins and cleansed (Ephes. 5, 26.) and have forgiveness of sins through it (Apost. Gesch. 2, 38.), that the water of baptism makes us blessed (1 Pet. 3, 20.), that in it we put on Christ, attain faith and become children of God (Gal. 3, 26. 27.) and that through it we are made partakers of Christ's death and His merit (Rom. 6, 3. ff.) is of course something that our reason cannot comprehend, but it is according to Scripture and therefore right. We wholeheartedly confess what Luther writes in the Large Catechism (Müller 486.): "For there lies the highest power, that one can

We most often argue and fight about baptism, because the world is now so full of people who cry out that baptism is an outward thing, but an outward thing is not useful. But let it be an outward thing, as it always can be; but there is God's word and commandment, which institutes, establishes, and confirms baptism. But what God establishes and gives must not be in vain, but a precious thing, though in appearance it be less than a straw. If up to now we could consider it great when the pope, with his letters and seals, granted indulgences, confirmed altars and churches, just for the sake of the letters and seals, then we should consider baptism much higher and more precious, because God has commanded it to be done in his name; for thus the words read: Go, baptize - but not in your name, but in God's name. For to be baptized in God's name is not to be baptized by men, but by God himself. Therefore, though it be done by man's hand, yet it is truly God's own work; from which every man may well conclude that it is far greater than any work done by man or by saints. For what greater work can any man do than the work of God?"

Whoever despises baptism because it seems too simple and worthless to him and because he does not believe that it can accomplish such great things, falls into the same mistake as Naaman (2 Kings 5:11, 12) and deprives himself of the comfort of holy baptism.

We have already briefly referred above to a number of sayings in Scripture that demonstrate the correctness of our doctrine of baptism. But in order to take away from our opponents all pretext to present our doctrine as lacking the foundation of Scripture and to present to our readers the fullness of consolation, we want to go into some of the scriptural passages a little further.

Since we are by nature children of wrath and dead in trespasses and sins (Eph. 2.1.3.), we are thereby also excluded from the kingdom of Christ and God. But we do not gain entrance into God's kingdom by



any work of our own, even if it were such a work that all the world would marvel at, but only by a new spiritual birth, as the Lord says John 3:3: "Verily, verily, I say unto thee, Except a man be born again, he cannot enter into the kingdom of God." Cause: "That which is born of the flesh is flesh" (v. 6.), and "flesh and blood cannot inherit the kingdom of God", (1 Cor. 15, 50.). But how are we born again? By the Holy Spirit creating a new life in us. As we have this earthly, natural life through our bodily birth, so we have spiritual life through the spiritual or new birth. However, the Holy Spirit does not work this new or spiritual birth directly, but indirectly through the means of grace, namely through the Gospel and Holy Baptism. That the gospel is a means of regeneration is taught e.g. Jac. 1,18., 1 Petri 1,23., 1 Cor. 4,15., Rom. 10,17. and in other places of holy scripture. However, we will refrain from going into this further, so as not to deviate unnecessarily from the actual subject matter.

Our opponents, the reformers and all their fellow thinkers, claim that baptism is only a sign of rebirth and a picture of the washing away of sins. But is this assertion consistent with the Holy Scriptures? Let us see.

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To the question of Nicodemus (Joh. 3.), how the new birth is possible, the Lord answers: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Tit. 3, 5. Baptism, the bath of regeneration, is called that by which we are made blessed. Eph. 5:26 says: "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it by the bath of water in the word." If the baptism enthusiasts are so foolish as to claim that these sayings are not about baptism at all, nothing has been proven by such a claim. That these sayings, which deal with the power and effect of baptism, do not speak for them at all and are therefore not according to their meaning, we know very well, but for their sake we cannot delete these sayings from the Bible. It is true that the word "baptism" is not expressly mentioned, but whoever does not close his eyes wilfully sees that nothing else but baptism can be spoken of. In any case, they will not be able to deny that baptism is to be understood in a very similar saying, namely 1 Peter 3:21: "Which (water) therefore also makes us blessed in baptism, etc.", because there both are written together, water and baptism - the water in baptism makes us blessed.

From these sayings it follows irrefutably that we are born again in baptism and through baptism, cleansed from sin (cf. Acts 2:38) and made blessed. Our doctrine must therefore be right and the doctrine of our opponents must be wrong. But not only this follows from it, but also the glorious consolation that we do not need to fight for our rebirth by our own work, by our prayers and struggles, but that God Himself has already reborn us in baptism, this bath of rebirth, made us His children and excepted us into His kingdom.

A saying that illustrates the blessed effect of baptism in a lovely picture and shows us that we can take comfort in our baptism with full rights is Gal. 3:27: "For as many of you as were baptized have put on Christ." 7 What does that mean, put on Christ? A garment is put on to cover one's nakedness and to adorn oneself. For the same purpose we should also put on Christ. Just as Adam and Eve had to be ashamed of their nakedness after the fall and tried to cover it with fig leaves, so we also have to be ashamed of our nakedness before the face of the all-seeing God, the righteous judge, and our poor, supposed good works cannot hide it. As God himself made skirts of skins for Adam and Eve, so we too must be clothed and adorned with the garment of the wool of God's lamb, namely with Christ's righteousness, in order to stand before God. But how and where are we clothed with Christ's righteousness? This also happens in holy baptism, "for as many of you as have been baptized have put on Christ." The connection of this saying with the preceding (26th) verse: "Ye are all the children of God through faith in Christ Jesus," shows us at the same time that through baptism we attain to the faith and sonship of God; for this, that we have put on Christ in baptism, is cited as the reason why we are the children of God through faith in Christ Jesus. Therefore, whoever has been baptized and has become a child of God,

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The heavenly Father no longer regards him as a sinner worthy of cursing, but as one who has also become his child in Christ through faith, even as holy and righteous as his dear Son; for since a baptized person has put on Christ in baptism and is now clothed with Christ's righteousness and is in Christ, there is nothing more damnable about him (Rom. 8:1). If this is true - of which there can be no doubt, since the Holy Spirit testifies to it so clearly and distinctly through Paul - should you, O dear Christian, not be able to take comfort in your baptism? No matter how great the distress and affliction that befalls you, you have no cause to despair; for as little as God can abandon His only begotten Son, so little will He abandon you, since in Christ you have become His dear child. No matter how hard the temptation and how much the devil fears you because of your sin, especially in the time of death, be undaunted, for you are safe in Christ, your Savior, whom you put on in baptism.

You believe, dear reader, according to the word of God, that Christ, your Savior, has completely redeemed you from the power of the devil, death and condemnation through his death and bloodshed and thereby reconciled you again with the heavenly Father; see, you have already been made a part of this redemption and reconciliation in your baptism, for you were baptized into this atoning death of Christ, as St. Paul writes Romans 6:3. Paul writes Rom. 6, 3: "Do you not know that all who have been baptized into the body of Christ have been baptized into his death? But what else does the apostle mean by these words than: through baptism you have become partakers of Christ's death and all that he has earned and deserved for us through his death? Christ's entire merit is thus communicated to us in holy baptism.

Everything that is contained in the whole gospel is also found in baptism. What is offered and given to us through the preaching of the gospel, the same is also offered and communicated to us in holy baptism. What the gospel does, baptism also does. The gospel works regeneration, baptism also; the gospel works forgiveness of sins, faith, gives peace to the heart, life, full sufficiency and eternal blessedness, baptism also. Or rather, it is the Holy Spirit who works and gives all this, but through the means, gospel and baptism.

Of course, holy baptism does not have its effect *opere operato*, i.e. by the mere fact of being baptized, like a magic remedy or a medicine, but faith is necessary on our part, so that through it we may accept the goods of grace given to us by God in baptism, just as we must also accept the gospel in faith if it is not to be preached to us in vain and to all the greater condemnation. It is true that faith does not belong to the essence and completeness of baptism, but baptism is a true baptism, even if the person baptized does not believe; but faith is necessary for the wholesome use of baptism. \*)

\*) Because Baptists and others do not believe that infants can believe, they reject infant baptism. The fact that children can believe and really do believe is evident from Christ's statement, *Matth. 18, 6*, where he says of the least or little ones (namely children according to the context, and not of those who are little in faith, as the Baptists want) that they believe in him; further from the fact that he says that theirs is the kingdom of heaven.

God always bestows His graces through baptism, but man does not have them unless he accepts them, and this acceptance is through faith.

No one will be able to deny the high divine power and effect of baptism who lets God's word alone apply and decide. This effect of holy baptism will always remain incomprehensible to us, not unbelievable. Every article of faith is much, much

too high for our reason, therefore also what God's word teaches us about the power and effect of baptism. It will and must retain its divine majesty and dignity, despite all attempts to rob it of this.

But you, dear fellow Christian, recognize and see what a precious good holy baptism is. How foolishly do those act who despise holy baptism as something trivial, and what a terrible sin do those commit who deprive Christians of the consolation of their baptism! To degrade a divine means of grace to a mere symbolic act is a work worthy of Satan, the arch-enemy of God and man, the evil spirit from hell. May God grant us enlightened eyes of understanding, so that we do not let this jewel of holy baptism be obscured or even stolen from us!

But how? Can baptism still be comforting to me even if I have broken the baptismal covenant? God has also promised you this in baptism. Even if a man breaks his baptismal covenant, on God's side it remains firm for all eternity; "for mountains may depart and hills fall away, but my grace shall not depart from you, nor the covenant of my peace fall away, says the LORD your Beneficent." (Isa. 54:10.) "Do we not believe,

he remains faithful; he cannot deny himself." (2 Tim. 2:13.) "May God's gifts and calling not cause him to repent." (Rom. 11:29.) Therefore God calls every apostate Christian just like the apostate Israel, Jer. 3, 12. 13.: "Return, you apostate Israel, says the Lord, and I will not hide my face from you. For I am Merciful, says the Lord, and will not be angry forever. Only recognize your iniquity, that you have sinned against the Lord your God," and thus calls him to return through heartfelt repentance. And as God speaks full of love Jer. 31, 20:

"Is not Ephraim my dear son and my dear child? For I still remember what I said to him; my heart is broken for him, that I must have mercy on him, says the Lord," see, God still speaks to the apostate Christians. O what a precious gift is holy baptism, that God, in consequence of the covenant made in baptism, still pursues with mercy the apostate and covenant-breaking sinner! Where do we get the words to praise this love of God? If we could speak with the tongues of angels, we would still not be able to praise and extol this love properly. But see, dear

(Marc. 10, 14, 15.). Without faith it is impossible to please God (Ebr. 11, 6.). The dear reader, however, will find further instruction on infant baptism in particular in our Dietrich Catechism, question 500-504, as well as in the booklet by Past. I. P. Beyer: Die Kindertaufe (available from M. C. Barthel, St. Louis, Mo., price 10 cents) and elsewhere. - If, by the way, one is clear about what baptism does, then the question of who should be baptized is easy to decide, namely, all who need that effect, rebirth, faith, sonship of God, righteousness, forgiveness of sins, and so on.

Fellow Christians, God shows you this love because he still remembers what he said to you in baptism.

Therefore, all of you who have broken the pledge of allegiance to the Triune God, come with repentant hearts; God's Father's arms are open to you. So whoever comes to him, he will not cast out.

Hear this, you afflicted sinners: the covenant established between you and your God in baptism stands and will stand firm on God's side forever and ever. If you have departed from God, and Satan frightens you and seeks to plunge you into despair, remember your baptism and the covenant established with God in baptism, by virtue of which God will accept and welcome you back into grace as often as you return to him in repentance.

Therefore, dear fellow Christian, hold fast to your baptism and do not let any concessions to false believers or anything else rob you of the comfort you get from it. Base yourself on God's eternal and unbreakable truth and you will remain well.

God grant his grace to this!

B.

(Sent in by Past. Brewer.)

### **He who lies once is not believed, even if he speaks the truth.**

Prof. S. Fritschel, president of the Western District of the Iowa Synod, said in his presidential report:

"In the case of the withdrawal of congregations, I have acted according to the principle that where a congregation decides in an ordinary congregational meeting by a majority of its members capable of voting to leave us, the requested dismissal may not be refused to it, and that in this case a minority, which

would gladly remain with our synod, should be urged not to separate from the withdrawing congregation for this reason, as long as the latter remains Lutheran and does not expect anything contrary to its conscience. According to this principle, I granted the above-mentioned congregations the requested dismissal from the synodal association. On the other hand, other pastors who resigned did not succeed in tearing their congregations away from the synod. However, since they did not share the above principle, unfortunate divisions have occurred in several places through their fault. Thus in the congregation in Freeborn County, Minnesota, where Pastor Kretzschmar, and in Wilton, where Pastor Strobel won a minority for himself and tore them away from the congregation that remained with the Synod and organized them into opposition congregations." - —

So much for the words of the professor. They are an impudent lie. How the truth-loving (!) President Fritschel in Wilton, Iowa, did it, of it the dear pastor Strobel, to whom the wolf in the sheep's clothing broke into the herd, has told us in his time. But what about the report about the congregation in Freeborn County?

The truth is this: A few years ago, Pastor H. Kretzschmar was called to Freeborn County, Minnesota. At that time he was considered a faithful and devout pastor by the general presiding officer. (Maybe not anymore!) When he was there for a longer time, he found out that the majority of that congregation were Grangers. In addition, these Grangers in particular had moved out of the worship local into the

dance house, as happened on Pentecost 1874. When the pastor punished such world and secret societies, the majority, which consisted of Grangers and Springers, separated from the Iowa congregation, which Pastor Kretzschmar served, and seized the parish property. There remained with the Iowa congregation at 18 members, whom Pastor Kretzschmar still serves except for those who were stolen from him. The group, which separated from the congregation at Pentecost 1874, repeatedly asked the venerable Synod of Missouri for supplies. The synod, however, disregarded the requests because it did not want to host an opposition congregation, and secondly, because it cannot give a pastor to a bunch to whom our symbolic books are useless books. So the apostate part remained without a pastor for over a year, and so there was no other congregation besides the Iowa congregation. This purified small congregation recognized that the congregational order, as it had been until then, offered the ungodly part enough hiding places for their evil doings. Therefore, it adopted a new and better order and unanimously decided to join the venerable Missouri Synod. This happened around Pentecost 1875, but where was now the Iowa congregation against which Pastor Kretzschmar is supposed to have set up an opposition congregation? There was none; the apostate part was not, because it did not want to know anything about Iowa during the whole year, the Iowa congregation joined Missouri - therefore Iowa had lost a little congregation there, but had nothing more to look for. But what can not be put right. A student was sent to the congregation of Pastor Kretzschmar. The young man, who was about to become a Methodist preacher, had been excluded from the Iowa seminary a few months earlier. Now he was to begin his missionary work. Sneaking into the houses, he made a move against Pastor Kretzschmar. When things did not go well there, he went to the apostates. There he found open ears; it was a matter of working together against the hated pastor. In this devil's work, the green missionary was helped by Iowa pastors. It was especially a certain Zeilinger who used the absence of Pastor Kretzschmar to preach and baptize as if he were the appointed pastor in that area. The devil also blessed their activities in that they succeeded in snatching some weak members of the existing congregation and adding them to the heap of apostates. Among them was a man who had given land to the congregation to build a church, but took it back, so that the congregation, which was already building, had to stop its work. - After all this, the people who had already fallen away from the Iowa congregation for over a year were persuaded to send for a pastor from Iowa. Such a pastor appeared, his name is Tiede, who faithfully follows the footsteps of his predecessors. He creeps around in the houses of our members, he asks the school children on the way, who go to pastor Kretzschmar, to come to him, there they could learn more - and what else of the thieves' pranks and wolf pieces still more are! But, you ask, didn't Iowa demand repentance from that bunch, didn't it demand that those people leave the Granger Lodge? Beware, no! The end justifies the means, and here the people. There must be no talk of repentance for their separation (which was ungodly enough); on the contrary, they must be praised for their wicked prank, for in this way it is Iowa succeeded in establishing an opposition congregation out of the apostate bunch within a year. Who has established a new congregation in Freeborn County, Minnesota, if it is already an organized congregation, who has now opposed the first Lutheran congregation there, which is now Missourian, with an opposition congregation? Is it not honest Iowa?

So, beloved reader, there you have the pure and full truth of how it happened in Freeborn County, Minnesota. And now read again what the Iowa Governing Spirit says above. You find that his words are vain lies. He who speaks such impudent lies is dishonest. But where such liars (loose people) rule, it becomes full of ungodly people everywhere. Where one may lie like that without being punished, everything must be rotten. Where such lies are tolerated, there is no peace, even if Mr. Berthold assures one over the other time that there is peace now. Where there is a lie, there is no peace. The lie is an ugly stain and is mean with undrawn people. Who can lie like this gentleman, he is no longer to be believed, if even among a hundred lies once would be true. Therefore, it remains: "He who lies once is not believed, even if he speaks the truth."

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(Submitted.)

**All kinds of unhealthy and un-Lutheran things in the "Lutheran Magazine" of the Rev. S. K. Brobst.**

1. Something Unionist. In an article: "The Lutheran Church in Paris," it says: "An old tried and tested man of God asked the other day: 'Shall the Lutheran Church find its grave in the Lutheran Free Church?< And this anxious question does not seem unfounded when one sees how the principle of the Augsburg Confession, taken from the marrow of the apostolic church: It is enough for the true unity of the Christian church that the gospel is preached with one accord according to pure understanding and that the sacraments are administered according to the divine word^, is misunderstood by the children of the Lutheran Reformation and what unjustified separations come into being among them. Separations are instigated because of different views on the concept of church, on the office of preaching, on church government, on church order, on constitutional questions, on the millennial kingdom, on the taking of interest, yes, even on marriage forms." - Do the Romanizing church regiment people and the proclaimers that the One, Holy Church is visible, and the millennial kingdom enthusiasts also "preach the gospel according to pure understanding"? And does Pastor Brobst want his readers to learn that it is right for the children of the Lutheran Reformation to stand patiently in the Union Hall with all kinds of swarming spirits, and that it is un-Lutheran and against the Augsburg Confession for the Lutherans to start from such spirits or to put them out? And is Pastor Brobst also of the fanatically national church opinion that the Lutheran Church finds its grave in the Free Church?

2. Something mendacious. That the professors S. and G. Fritschel have committed immoderate and most impudent doctrinal fraud is publicly proven by documents. Nevertheless, the poor readers of the journal have to hear the opposite in a report about the negotiations of the Iowa Synod: The professors are "the

holy truth, which they have always held". Pastor Brobst knows that even the friends and fathers of the lowans in Germany have accused and convicted the two professors of deviating from their earlier standpoint, and yet he includes such lowan lying material in his paper.

3. Something frightening. It is reported of the same Fritschel: "They have borne hardship and privation, renounced positions of honor and a carefree life, and used their mental and physical powers in the service of the synod in a way that gave rise to fears of the most detrimental consequences for their health, and still gives rise to fears." - There is something frightening about long apprehension continuations. And it does not testify to any tender and caring consideration of the editor of the journal for his readers that he gives them such frightening notices, especially in the month of July, when catching one's breath is already difficult enough because of the heat.

4. Something startling. It is reported that the Iowa Synod has decided that in its synodal constitution a passage will be excluded that a congregation will not be given a "proper dismissal" from the synodal association if the congregation does not allow a representative of the synod to explain the facts in the congregation when leaving the synod because of alleged sin on the part of the synod and because of alleged false teaching on the part of the synod. - But if a congregation has known the facts for a long time, e.g. if Fritschel's swindle has become obvious to them by listening to the synodal meetings and reading their writings, should they expose themselves to the danger of being completely drowned and suffocated again by the skillful spiritual windings and the endless verbal outpouring of Mr. President Fritschel, or at least be destroyed by divisions? But if she now does not allow to be explained in the congregation, because she smells this roast, then she must experience the unheard-of, terrible misfortune to have to go her way without "proper dismissal". How will she and her children's children be able to bear this? Let there still be Lutheran congregations in Germany who cannot console themselves about the fact that their ancestors left the Catholic Church without first having received "a proper dismissal" from the Pope.

5. Something quite wrong. It is reported about the blasphemer Heinrich Heine: "The man has converted to God, even if we do not know that he has penetrated to the faith in a Savior." The Holy Scripture says: "He who denies the Son does not have the Father either," and: "He who does not honor the Son does not honor the Father who sent Him," and Christ says: "No one comes to the Father except through Me." Therefore, no one converts to God, comes to God, has God, honors God, unless he has converted to JEsu Christ, has come to Him, has Him, honors Him. Whoever converts to God without Christ has not come to God by his conversion, but to the devil. And such a thing is written in a "Lutheran magazine"! Cz.

Gregory of Nazianzus, who died in 390, wrote: "As he who professes the right faith, but lives evil, by his actions disproves his profession of faith, so also he who endeavors to do good, but is not sound in the faith, makes his actions reprehensible". (Orat. I, p. 200.)

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The **German Methodists** have a monthly paper devoted to instruction and entertainment, "Haus und Herd, ein Familien-Magazin für Jung und Alt. Despite the solemn declaration that the magazine "shall not carry a sectarian label," it is also used to spread the teachings of the Methodist sect. Those, therefore, who think that "Haus und Herd" is not really a Methodist paper, but a general Christian entertainment paper, are very much deceived. The editor, recently re-elected by the Methodist Conference, must himself admit "that the German religious press of this country not infrequently drew attention to the fact that one could see at first glance that this journal was edited by a Methodist. But a Methodist, fanatical as he is, can't help but spread his Methodist venom everywhere he has the opportunity. The editor proves this also in the August number. In this issue, he not only takes credit for the fact that it is obvious at first glance that his paper is edited by a Methodist, but also publishes an article that takes the disgraceful false doctrine of the Methodists, which was condemned in the "Lutheran" of July 1, that man can cooperate in his conversion. And not only this, but also the pure doctrine of the divine word, as professed by our Lutheran church, is attacked and rejected.

In the Formula of Concord, our Lutheran Church confesses: "Therefore the Holy Scripture does not compare the heart of an unborn man to a hard stone, which does not soften but resists the one who touches it, and to an unruly block and wild unruly animal, that man after the fall is no longer a rational creature, or is converted to God without hearing and contemplating the divine word, or can understand nothing good or evil in external worldly matters, or can do or refrain from doing anything voluntarily. For as Dr. Luther says in the 90. Psalm: "In worldly and external affairs, as far as food and bodily necessities are concerned, man is witty, sensible and almost busy, but in spiritual and divine affairs, as far as the salvation of souls is concerned, man is like a pillar of salt, like Lot's wife, even like a block and stone, like a dead image that needs neither eyes nor mouth, neither mind nor heart: because man neither sees nor recognizes the cruel, fierce wrath of God against sin and death, but continues in his security, even knowingly and willingly, and thereby comes into a thousand dangers, finally into eternal death and damnation, And no pleading, no entreaty, no admonition, no rebuke, no reproach, no teaching and preaching will help him until he is enlightened by the Holy Spirit, converted and born again, for which no stone or block but man alone was created. And since God, after his just and severe judgment, has completely rejected the fallen evil spirits for eternity, he has nevertheless wanted, out of special mercy, that the poor fallen human nature should again be subject to conversion, of God's graces and of eternal life, not by its own natural real skill, efficiency or ability (for it is a rebellious enmity against God), but by pure grace, through the gracious, powerful action of the Holy Spirit... But before and before man is enlightened, converted, restored by the Holy Spirit.

If a man is born, neglected, and drawn, he can, for himself and by his own natural powers, begin, work, or cooperate in spiritual things and his own conversion or rebirth, no more than a stone or block or clay. For though he may rule the outward members, and hear the gospel, and in some measure consider it, and even speak of it, as is seen in the Pharisees and hypocrites, yet he thinks it foolishness, and cannot believe it, and thinks himself worse than a block, in that he is contrary to God's will, and is not, unless the Holy Spirit be strong in him, and kindle and work in him faith, and other virtues and obedience pleasing to God." (veel. II. of Free Will. Lä. Müller p. 593. f.)

With reference to this doctrine of the divine word, it now says in "Haus und Herd": "We do not make of man a Lutheran pillar of salt, nor a Lutheran block, but we let him be fundamentally corrupt (?), but place him under the economy of divine grace. If man were out of all relation to grace, the old Lutheran view would be right; but now a certain measure of grace is given to every man so that he may use it. If he now brings his will into harmony with grace, i.e., if he takes grace into his heart, it continues to work for the new birth.... We can therefore come to no other conclusion than that man has a personally free will toward divine grace, and that this will must work together with grace in the conversion and the creation of the soul's blessedness." (S. 401.)

Behold, dear reader, thus do the Methodists know how to apply their venom under the shield of general Christian instruction! The Methodist evitor promises to deliver a paper which "shall not wear a sectarian garment," and yet it brings quite abominable heresies, long since rejected by the orthodox church. So beware of the dishonest Methodists, even if they recommend their "Home and Hearth" as a general Christian paper. They know how to smuggle in their poison everywhere.

If you want to have a paper for instruction and entertainment in addition to your church paper, let the honest "Abendschule" be recommended to you, which has never lost sight of its task. It is edited and published by resolute Lutherans, but Lutheranism is taken into account only to the extent that nothing occurs in it that could be offensive to a Lutheran. But the defense of the pure Lutheran doctrine and the fight against the doctrines contrary to the Lutheran doctrine is left to the "Lutheraner" and other Lutheran papers. Thus, for example, in the preface to the 7th year of the evening school it says: "Herewith, at the same time, the explanation is given why the evening school has no confessional character. It leaves it to other means and publications to show which is the pure doctrine founded in the Word of God and thereby to lead the minds to peace in the eternal truth. It does not take sides with this or that Protestant denomination, but wants to serve all Germans of this country by seeking to promote Christian education in general, standing on the basis of faith." This tendency has been expressed in almost every preface and has always been strictly adhered to. The dishonest Methodists, however

They speak a Christian paper for instruction and entertainment, but dishonestly smuggle in their Methodist poison. Therefore you, dear reader, should show the dishonest Methodist "Haus und Herd" the door, if it were offered to you, and stay with the honest "Abendschule".

G.

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## Memories

for those who emigrated for the sake of religion.

We find such reminders in the "Lutheran Church Messenger for Australia" of July 3 of last year. These reminders are first of all addressed to those Lutherans who emigrated from Prussia to Australia 36 years ago for the sake of the Union to which they were to be forced; however, they are also excellently suited for such Lutherans who emigrated from Germany to America some time ago, indeed, they should serve every Lutheran who has emigrated for salutary revival. We therefore share these memories here as well. They read as follows:

It was on June 8, 1838, when the first emigrants from Prussia, in order to escape the pressure that the Prussian government was putting on the faithful confessors of the Lutheran truth at that time, boarded the Oder barges at Tschicherzig to begin their journey to faraway Australia. Here they hoped to be able to serve their God in the manner of their fathers without persecution. The memory of this fact should move us to heartfelt thanksgiving to the Lord that He made our brothers strong in the battle that was prescribed for them and made them worthy to suffer for the sake of the confession of the full Lutheran truth. But what these have won and brought over with them is also to be preserved and preserved, therefore the following lines may call to the heart and conscience not only of those who still walk among us from those first pioneers, but of all who call themselves members of the Lutheran Church, the words which St. John wrote to the congregation in Philadelphia: "Hold fast what you have, that no one may take your crown" (Revelation 3:11). The church in Philadelphia was praised for not denying the name of the Lord and for keeping the word of God. Now, however, she was to keep what she had, so that her crown would not be taken from her. The main ornament of the Lutheran church is pure doctrine and unadulterated sacrament. This is the crown we are called to keep and preserve. If it is not the secular authorities here

in Australia who want to take away our crown, it is other enemies who want to rob us of it.

November 27, 1838 was the day on which the first Lutheran service was celebrated on South Australian soil. So it will soon be 36 years that there is a Lutheran church in this country, and whoever knows its history will have to admit that the preservation of its crown has already cost many struggles and disputes. We are accused of being intolerant, quarrelsome, hard and narrow-minded, but we should bear this insult and mockery patiently as Christ's yoke and cross, and not let it stop us from fighting through with all loyalty, for it is a fight for the truth and honor of the Lord. The evil enemy has also moved to Australia and knows how to awaken his tools here as well; therefore it is necessary to resist him with vigilance, prayer and persevering struggle.

Keep what you have, Lutheran Zion, so that no one takes your crown. You, too, are in danger of losing it.

What those emigrants sought, they found, and we all still enjoy to this hour, viz.

religious freedom; but even this, great as it is, brings with it great dangers. How easy it is to lose what we have fought for and held on to under the pressure of persecution when such pressure ceases. It is in the nature of the human heart to respect what little we can enjoy unchallenged. Challenge teaches one to pay attention to the word, and where challenge is lacking, man easily becomes indifferent. How else could it be possible that there are those who once staked all their possessions on the crown of pure doctrine, and now let themselves be embraced by the poor of the union, without thinking of the grave word of the Lord: "Whoever denies me before men, will deny him again before my heavenly Father."

What many of those first emigrants did not seek, they found in Australia, namely external prosperity and some even wealth. However, new dangers have arisen that have pleased many. Where mammon has become the idol of the heart, spiritual goods are disregarded. Prosperity creates a taste for well-being, and where the flesh and its lusts have first come to dominate, the desire for spiritual goods has become a reality.

The truth of the matter is that the crown is gone, and even if one would like to boast of it, it would only be a sham and hypocrisy. Therefore, dear Lutheran Christian, if you want to preserve the crown of pure doctrine, beware of said danger and listen to what you have to do further.

First of all, you must pray that the Lord will not overturn the lampstand of the Gospel for the sake of our many sins; then you must prove that you are serious about such prayer by being willing to sacrifice for the preservation of the church and of a school that may freely and openly be a planting garden of the church. Furthermore, you must profess with heart and mouth the full, pure truth of the Scriptures. And what is in the heart and the mouth speaks must also be proven by deed, so that you adhere to a church community that has made the Lutheran confession exclusively its own without "ifs and buts. If a congregation or synod also professes the Lutheran faith, but cultivates pulpit and communion fellowship with false-believing congregations or churches, then it rejects in deed what it professes in words, and to adhere to such a fellowship means to actually endorse the principle that truth and lies are equally valid. This, however, is the pernicious principle of the union, and if even those who have made a good confession of their faith in Germany become indifferent in their confession here, one might rightly ask whether they are thereby repeating their former actions. not have to condemn and say to themselves: that you left the Union in Germany was wrong, and that you allowed yourself to be persecuted about it was foolishness! May the mention of June 8, 1838, be a serious reminder for their conscience, so that they ask themselves: who and what am I now? Faithful and alive in faith or unfaithful and indifferent?

But one more thing! If we want to keep the crown of pure scriptural truth and not lose this glorious ornament, we must keep ourselves worthy of it. A crown is the ornament of kings. And as a golden crown would look on the head of a soiled and ragged beggar, so it looks when someone boasts of pure doctrine and his Lutheranism, and yet does not lead a Christian life. God's name is not only desecrated by impure doctrine, but also by an unholy life. Especially for the Lutherans the saying applies: To whom much is given, of him the Lord will also require much.

Let us then hold fast to the confession of the Lutheran truth, but also remain in constant repentance and world-conquering faith, so that the crown of the

Let us not lack righteousness on our way out of this miserable life, and let us arrive at the port of the heavenly Fatherland and be adorned there with the crown given to those who have kept faith and loyalty to the end. - Amen.

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### Synodical Conference.

Dear readers of the "Lutheran" already know that the Synodical Conference wanted to meet this time high in the north, namely in St. Paul, Minn. This was done in the days from July 19 to 25. Although it was feared that the conference would be unusually poorly attended because of the remote location, only 13 of the elected delegates were absent. At present there were a total of 92 members, namely 49 delegates and 43 advisory members.

This time 7 synods were represented in the Conference, as the venerable Concordia Synod of Virginia has now also become a member of the Conference.

The delegates shall be distributed among the Synods concerned as follows:

From the Concordia Synod of Virginia 2 delegates;

1 delegate was missing.

From the Illinois--Synod 2 delegates.

From the Minnesota Synod 4 delegates.

From Missouri Synod 26; missing 3 delegates.

From the Norwegian Synod 12; absent 3 delegates. From the Ohio Synod 10; absent 5 delegates.

From Wisconsin Synod 6; missing 1 delegate.

The meetings were held in the church of the Trinity congregation of Pastor O. Spehr. Only 4 sessions could be used for doctrinal negotiations, which this year were again based on the **theses on church fellowship**. The 2 theses discussed are as follows:

**Thesis 10.** "No less is this contradiction" (namely: between the prevailing practice of a synod calling itself Lutheran and the confession of the Lutheran Church) "present when a Lutheran synod or a composite synodical body tolerates that some of its pastors, who also call themselves Lutheran, serve congregations that are in fact unchurched."

**Thesis 11.** "It is further contrary to the confession if the church body puts up with its pastors not having a regular but only a temporary calling from its congregations, or even if it itself strengthens this disorder by licensing."

Both theses, provided with clear proofs from the Holy Scriptures and splendid testimonies of our old Lutheran church teachers, are so extremely important especially for our present time, also the negotiations about them were so interesting that all dear readers of the "Lutheran" should buy the report, which, God willing, will appear quite soon.

In the other 6 meetings, matters of such unusual importance were discussed that I am sure I am doing the readers a service by reproducing verbatim the resolutions passed unanimously.

First, this concerns the **establishment of state synods**. The result is:

"Resolved, That we are convinced that now already and finally this so important matter is to be attacked with all seriousness and zeal, that we therefore advise all our synods to take steps now so that state synods come into being, if not immediately everywhere, at least where it can happen without other great difficulties, without particular harm and disadvantage. This should and

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want to represent all delegates at their synods.

This decision, of course, initially concerns only the Germans in the conference. The Conference also stated that it neither desires nor strives for a general synod of all state synods with ecclesiastical jurisdiction, that therefore the existing general synods do not necessarily have to be abolished, indeed, 3 or 4 German general synods could be established in the United States, to which a number of state synods would belong as districts in the appropriate order. But all state synods can also remain independent. (See below the 3rd decision.) The above decision does not mean that with the establishment of state synods the territorial delimitation of the individual congregations should be carried out at the same time. Once the former has happened, the latter will follow of its own accord.

The second concerns the **institutions**. The result is provided by the following 6 resolutions:

1. . The Synodal Conference gives its present synods the advice to dissolve the institutions for the education of preachers located in their territories, to establish a collective seminary and to place it under the control of the Synodal Conference;
2. To place the already existing school teachers' seminar under the same control;
3. Until the dissolution of the larger synodal bodies has occurred, to leave it to the state synods concerned whether they wish to affiliate with any and which of the existing general synods;
4. To leave the care of high school education to the state synods;
5. To combine with the German Gesamt - Predigerseminar one for the English speakers;
6. To invite the Norwegian Synod to connect its seminary with the said seminaries, or to use them as needed."

The following were later added to these resolutions after lengthy deliberation:

"Resolved, That we are of the opinion that the common seminary for preachers projected in point 1 should be established **as soon as possible**, even in the event that state synods could not come into being so soon.

Resolved that we will advocate this at our synods.

The third concerns a doctrinal watch and inspection of all synodal reports appearing in the individual district and general synods on the part of the synodal conference.

Fourthly, the celebration of a 300-year anniversary was finally commemorated in memory of the signing of the Concordia Formula. All congregations are asked to hold a service on May 29, 1877, to commemorate this great event. All editors of the various synodal organs are requested to encourage this matter in the journals and to make announcements from the history of the Concordia Formula. And since this last glorious confession of the Lutheran Church is so extremely important, especially for our present time, Prof. Walther has been commissioned by the Conference to write the first, concise part of this confession, the so-called Epitome (the second part is only the further execution of the Epitome and is therefore called Declaratio - Declaration), with a historical introduction.

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The aim of the project is to publish in print the guide and explanatory remarks for the people on the future anniversary date.

Now, dear readers, you can see from the first two points what important changes are in store, changes that will help to control many sad evils, changes that, with God's help, will bring salvation and blessing to our dear Lutheran Church in this West.

Some of you will still have great misgivings and fears and will not like to leave the old familiar way; but therefore I advise you to buy this year's report, study the reasons given in it, consider everything well in the fear of God and with heartfelt prayer, and come to your next year's synods well prepared, where reasons and counter-reasons can be weighed. For the Synodal Conference cannot and will not order the above things to the synods, it only advises them to do so. Now it is up to the individual synods whether they want to and are able to accept the advice of the conference and then put it into practice freshly and cheerfully.

CHristuS, the King and Head of His dear Church, govern all our hearts and minds also in this matter, keep us from misconduct, and give us for the cause of His Kingdom a great wide heart full of ardent love and firm faith.

T. John Great.

## **To the ecclesiastical chronicle.**

### **i. America.**

**How the Methodists pervert God's word.** God's word says: "If you comfort my heart, I will walk in the way of your commandments", Ps. 119, 32. According to this, the new obedience or sanctification is a consequence of the comfort of the forgiveness of sins. The Methodists, however, reverse it. They say that the consolation is a fruit of sanctification and indeed of perfect sanctification! Thus it is written in the "Christian Messenger" of July 19: "A strong, firm and lasting consolation is far rather the result than the precursor of sanctification. Seek the possession of entire sanctification ... the consolation will come." - This is a terrible perversion of the divine word!  
G.

**Inner Mission.** The following confession by a Methodist preacher in the Apologist of August 7 shows how important it is that we enable our pastors who are engaged in inner mission to be able to visit their preaching places regularly: "I now also preach regularly at S. , but the prospects are weak since a Lutheran pastor now comes regularly."

**A Lutheran church reduced to ashes.** The Lutheran congregation at Town Maine, Marathon County, Wisconsin, has been dealt a hard blow by an ungodly wicked man destroying by fire on Saturday, June 17, evening between 10 and 11 o'clock their church built only last year.

### **II. foreign countries.**

**"Do not be mistaken, God is not mocked.** A local political newspaper brings the following news under the above heading: A distinguished gentleman of Raab in Hungary had invited the most distinguished people of the town to his carnival festivities to be held in the County House on February 19, and among them also the War Commissar Joseph Treithofer, who had converted from the Protestant Church to the Roman Church some time before, and proved himself to be a mocker of the Protestant truth here and there and tried to ridicule it at every opportunity. After the meal was finished, a ball was given, and until the

continued through the night. To increase this merrymaking, the commissary of war disguised himself in a garment that was supposed to represent Luther, and a young nobleman had to disguise himself as Luther's wife, Katharina von Bora. In this suit both came into the house where the ball was held. The curiosity had attracted a lot of people. Luther in disguise, carrying a large book under his arm, announced upon his arrival that he had come to hear confessions, and the bishop present was the first to confess to him; his example was followed by others present. Then the disguised man made a speech and absolution, which made the whole crowd of listeners laugh, and finally he ended his mockery with the Lord's Prayer. But when he came to the words: "For thine is the kingdom and the power," he was suddenly moved by the blow, fell to the ground as if dead, rolled around, and foamed like a mad dog, to the horror of all present. They were barely able to pull his clothes off his body and bring him home in a carriage at 12 o'clock at night. They called all the doctors and barbers, opened a but, tried all the means to help him, but it was in vain. After he had spent eleven days with great roaring, he gave up the 2nd of March in his horrible condition. Soon after, the young gentleman who had disguised himself as Katharina von Bora also fell ill and died on March 16.

The **congregation of Großinden-Allendorf** near Giessen, which is constituted on Missourian principles, has, after declaring its withdrawal from the state church, found state recognition with its pastor Wagner. Allg. Ev.-Luth. Kz.

### Explanation.

R. Neumann has recently shown again in the "Weltbote" that he goes to school with the father of lies. Although his name has long since become stinky in and outside the church (inquire about him in Castle Garden, at the German Society of the City of New York, among the pastors of the New York Ministry, etc.), he seeks with unheard-of impudence in articles that he writes for the "Father of Lies. In articles he writes for the "Weltbote" he tries to present himself as the true savior of the foreigners, while he continuously throws muck in the vilest manner at all other honest men who are faithful in their work in the field of the emigrant mission, but who have nothing to do with him, but must warn against him. Therefore, whoever has seen or heard his recently published statements in the "Weltbote" about our missionary S. Keyl, about the German emigrant house recommended by us, as well as about Keyl's faithful co-workers Sitzmann and Zieger in Germany, should know that they are nothing but a tissue of lies and slander. So much for now.

The Missouri Synod's Committee on Emigrant-.

Mission:

Pastor F. König, presider, Pastor G. C. Holls, Pastor C. Frincke, secretair, Joachim Birkner, Jacob Morch.

### Explanation.

A notice which appeared some time ago in the "Lutheran Observer" reads in translation: "Still more ecclesiastical embarrassment. There is a movement afoot to replace the old Illinois Synod, the Synodal-Conference, to merge with the Missouri Synod. However, many of the older members are opposed to this and would rather go back to the General Synod than to

take this step," the Synod of Illinois, &c. St., at its last session, believed it could not be disregarded, and the less so because it would place this in a very ambiguous and false light before the Church, and especially before the Synodical Conference. The Synod, after detailed inquiry among the older members, declared as follows:

"The announcement from the 'Lutheran Observer', which has also been published in several ecclesiastical papers of false-believing synods, contains not only an untruth, but also a shameful slander of the older members of our synod and thus also of the entire synod. It is not known to the Synod to this day that any attempt has been made to dissolve the Synod and merge it with another, and even if this should happen, no older member of it would ever return to the General Synod."

That the above statement was made unanimously by the Synod of Illinois and others at its last meeting is testified to by Mr. Erdmann,

d. Z. President of the Synod.

### Announcement.

On behalf of the Synod of the Middle District, I have to inform the readers of The Lutheran and the parents of our students at Fort Wayne Institution in particular that this time, exceptionally, classes will not begin until October 2.

The reason is the following: After several years of undeniable and significant improvement in the state of health at the Gymnasium, the last school year, as is generally known, was unfortunately another unhealthy one. The changeable fever has prevented a not insignificant number of our students from studying in a sad way, and some of them even had to be dismissed from the institution completely with pain. The good hopes for continued improvement have thus been dampened in wide circles and the prospects for the future have become quite bleak. The longer the talk continues, the more talk there is of taking the college away from Fort Wayne altogether.

The Fort Wayne physicians, on the basis of many years of observation, declare almost unanimously that most cases of fever occur in the months of August and September; those who are not attacked in these months are usually completely spared, and where fever occurs in later months, it is usually due to the evil influences of these two months. There is therefore a high probability, almost a certainty, that one will either escape the fever altogether or will not suffer from it any more than in other healthy places, if teaching does not begin until October, when the fever miasmas are destroyed by the night frosts that have already set in.

The Board of Supervisors and the Teachers' College, in agreement with the General Praeses, considered it their duty to try this means - perhaps the last means - to see if God would provide help in this way and give them the opportunity to leave the institution in the midst of the dear congregations in Fort Wayne, which have cared for it so long and so faithfully.

The assembled synod to which this matter was referred also unanimously urged the Board of Supervisors to make this perhaps decisive attempt in God's name."

Thus, this time, classes will not begin until October 2, but will continue until the end of July, so that the full school year is achieved.

Now may the gracious and merciful God grant that the attempt may succeed; but let all godly hearts call upon Him with one accord.

Indianapolis, August 9, 1876.

H. C. Swan.



### Warning

before Heinrich Helfrich, Jr., of Galion, Ohio, about 25 years old. He is of medium height, strong build and feminine appetite, thirst and appearance. Having become quite insane about 6 years ago as a result of violent illness, he was placed in the lunatic asylum at Dayton, O., and subsequently released on supposed cure. Sometimes he behaves properly, works diligently on the shoe bench, and is then mostly quite quiet and taciturn; then he storms through the world without a word. The state of Ohio is then too small for him as a bnmmlplatz. He makes forays abroad, to the West, and, according to his own statement, he has just returned from a hike through Canada, New York, Philadelphia, and so on. He calls on preachers, "Lutherans", acquaintances and their relatives everywhere and pumps money with a smooth, hypocritical tongue, which he knows how to use in German and English and to tell adventurous stories about being robbed and hurried business affairs, etc. If he is a little drunk, he is always on the go. When a little drunk, he is great at mustciren and bragging. He has caused many a heartache to his deeply grieved parents and relatives, whose name and reputation he exploits for his own ends. Do not sin by supporting his boondoggles from afar.

Delaware, O., July 24, 1876, E. Cronenwett.

### Death notice.

Once again the Lord of the Church has taken a faithful servant from our midst by blessed death, namely the teacher I. N. Ha äse here. He had been trained for the teaching profession at our seminary, and served the congregation of the undersigned for ten years as organist and teacher, finally as head teacher at a branch school. By great fidelity in his office, as well as by a godly walk, he had won the hearts of all, and his early death is deeply mourned. He died on July 26, after a sick bed of only a few days, at the age of 30 years, 5 months and 3 days, leaving behind his widow and two children. His body was buried the following day with great participation of the local congregations and the general teachers' conference currently assembled here on the old Lutheran graveyard, where it rests next to the bones of the blessed Cantor Th. Bünger until the joyful resurrection.

Chicago, Ill, August 3, 1876.

H. Miracle, Pastor.

### Inaugurations.

Pastor O. F. Voigt was introduced to his new congregation at Dissen on the 4th Sunday after Trin. by

C. H. Demetro.

Address: Rcv. o. 1? Voigt,  
^nsder^, 6 "p" Oirmclonu 6c", 2lo.

On the 4th Sunday after Trin. the Rev. E. Schwankes Sky, of Norris Station, Wayne County, Michigan, was solemnly installed in his new office by the undersigned, on behalf of the Reverend Prue'seS. E. Dankworth, Rev.

The Rev. R. H. Biedermann has been introduced by the undersigned in deputation from the honorable Presidency of Western District, July 23, in drre congregation near Hebron, Thayer County, Nebraska. G. F. Citizen.

On the 7th Sunday after Trinity, June 30 of this year, the former missionary, Mr. C. M. Zorn, was solemnly installed as pastor of the Lutheran congregation at Sheboygan, Wis. after having received a vocation from the undersigned with the assistance of Pastor Wambgsanß in the presidency of the Northwestern District. G. Kuchle.

Address: Rov. 6. 2l. 2oin,

Llwb^n^rrn, 'VVis.

Mr. Heinrich Sprengel er jun., hitherto pastor of the Lutheran congregation at Elystan, Minnesota, and now called by the Lutheran Trinity congregation at Milwaukee, Wis. was installed in his new office by order of the honorable Presidium of the Northwestern District by me, assisted by Mr. Pastor H. Löber, on the 7th Sunday after Trinity.

F. Lochner.

Address: Rov. H. Lpreigoler, 315

8t., Llil^vaulcev,

### Warning.

No more support should be sent to the Odessa community in the Dakota Territory. I. I. Döschel.

### Mission Feast.

On the third Sunday after Trinity, my congregation celebrated its mission festival with that of Pastor Zschoche. Director Hanser preached the sermon in the morning, and in the afternoon Pastors H. Sauer and H. Zschoche gave lectures on inner and outer missions. The collection amounted to A75.50. A. Zagel.

### Book Display.

**Curriculum vitae of the Honorable Ernst Dietrich Conrad Böse,** because. Pastor of the Lutheran Zion Parish in St. Louis, Mo. by J. F. Köstering. St. Louis, Mo. 1876.

This document is intended as a memorial to a zealous servant of our church, who passed away in the prime of his life. After a preface, the reader will find interesting information about the deceased's origin, childhood and youth, about his years of study, his call to the ministry and his 13 years of activity in it, about his illness and resignation, his last days and hours. Included is a sermon on Revelation 3, 14-19, which the deceased preached on a day of repentance at the time of the civil war. - This book is available from Mr. M. C. Barthel in St. Louis. Price: 15 Cts, free of postage.

### Conference - Displays.

The Northern - Illinois Pastoral Conference will meet, s. G. w., September 26th to 28th at Pastor Traub's church in Trete. C. H. Rohe.

The Minnesota General Pastoral Conference will gather Sept. 29-Oct. 3 in Stillwater.

The subject of the discussions are: 1) Theses on the certainty of the state of grace; 2) § 48 of Walther's Pastorale. Registrations are to be made with Pastor Siegrist.

I. Kvgl er.

The pastoral conference of the South Jllin ois District will be held, s. G. w., at Red Bud from August 31 to September 4. All participantsrr are requested to contact Rev. Schaller. - Trains on the Cairo <L St. Louis Nail Noad (nnrro^v 8 "uö), the only railroad going to Red Bud, leave East St. Louis at 8:45 a.m. and 5:25 p.m. The trains will leave at 8:45 a.m. and 5:25 p.m., respectively. At Red Bud reduction in fare. W. Achenbach.

### The Higher Citizen School

of the Lutheran congregations in St. Louis, Mo., will begin a new school year on September 1. The reader will find more detailed information about the purpose and establishment of the institution, school and board fees in the "Lutheraner" of July 15. Advertisements of students to be admitted should be addressed to

A. C. Burgdorf, Director.  
1921 8. 9:5 8t., 8t. Louis, blo.

### Revenue to the Middle District's coffers:

To the synodal treasury: From Mrs. Trimpe in Waymans-villr Al.OO. H. Voß, there 50 Cts. Past. Cämmerrrs congregation at Decatur A10.50. Past. Husmanns' congregation in Euclid A10.OO. Past. Horst's branch congregation A3.05. Dr. Sihier's congregation at Fort Wayne A71.65. Past.

Stubnatzy's congregation there A68.00. Conr. Lunz in Wapakonetta A5.00. Rev. Knirfs Gmeinde in Neu - Dettelsau A15.00. Rev. Heitmüller's congregation at Clifty A8.30. Rev. Fleischmann's congregation at Kendallville A10.00. Past. Jor' congregation at Logansport A16.00. Past. Hieber's congregation in Defiance County A3.50. Ch. Neid- hart dasrlbst A1.00. Past. Schoeneberg's congregation in La Fayette A33.20. Or Past. Wyneken's congregation at Cincinnati A23.11. Past. Bosc's congregation at South Ridge A6.20. Past. Zager's Gmeinde at Fort Wayne A10.78. Past. Sauport's congregation at Evansville A19.05. N. N. at Zanesville A20.00. Past. Jor' Parish in Logansport A6.00. Past. Nupprecht's congregation in North Dover A13.50. Past. Sieger's congregation in Huntington A31.35. Past. Brackhage's congregation in Switzerland County A16.30. By Past. (Stubnatzy, surplus from remuneration of his trips to Columbia City, A4.00.

To the building fund: from Past. Bode's community near Fort Wayne A70.00. Past. Hieber's Zion's - congregation in Defiance County A19.00. Past. Heintz's congregation at Crown Point A7.00. V. Saueremann there A2.00. N. N. dasrlbst A1.00. Rev. Horst's branch congregation A2.00. I. Lunz at Wapakonetta, 3rd mission, A10.00. C. E. dasrlbst A3.00. P. Lunz dasrlbst A2.00. L. Sammtingcr dasrlbst A5.00. From Past. Stubnatzy's parish at Fort Wayne A19.00. From Toledo: from parish A17.04, from their missionary box A5.98, from I. Peters A1.00, Kindtauf-Collecte at H. Smith A4.08, from N. N. A2.00.

For Pastor Ruff: From Past. Horst in Hilliard A1.00. Past. Kühn's congregation in Minden A3.93. Past. Böse to South Ridge A1.00. From Past. Bode's congregation at Fort Wayne A5.78.

For the Gmeinde in Amherst: From Past. Stubnatzy's congregation in Fort Wayne A60.35. From Past. Kühn's congregation in Minden A3.93. Past. Fischer's congregation in Seymour A15.35.

For the East Ind. Missionaries: Wedding Collect at Mr. Consecration in Columbia City A9.85.

For the emigrant mission in New York: From G. Scits in Akron A1.00.

For arine college students in Fort Wayne: Wedding - Collecte bri H. Buettner in Decatur A6.00. From dcr

Missionfest - Collecte in Kendallville for Brunnische 422.18. From N. N. in Zanesville 45.00. From the Missionsfest - Collecte in Past. Zagels parish, for Brunnische, 450.00.  
 To the seminary household in Addison: By Past. Kunz's congregation in Julietta 410.00.  
 To the College - Household in Fort Wayne: From Past. Dulitz's congregation in Napoleon 43.65, in Lunenburg 43.65. Whose St. Paul's congregation in Hanover 42.15, in Flat Nock 42.00. From the Women's Association in Evansville 410.00.  
 To the Hospital in St. Louis: From Past. Kunz' parish in Julietta 48.00.  
 For the Heathen Mission: from the Mission Festival Collecte in Kendallville 422.17, in Past. Zagel's congregation 425.50.  
 For the inner mission: From Past. Wyneken's congregation in Cincinnati 43.89.  
 For poor students in St. Louis: From N. N. in Zanesville 45.00.  
 For poor seminarians in Addison: from N. N. in Zanesville 45.00.  
 For poor seminarians in Springfield: from N. N. in Zanesville 45.00.  
 To the Orphanage at St. Louis: From Pastor Schiefelmann's Parish in Reynolds 47.90.  
 To the orphanage in Addison: From Mrs. Alms in Evansville 42.00. Mrs. Seip there 41.00.  
 To the widow's fund: From C. C. Scheiderer in Neu- DettelSau 42.00. N. N. in Zanesville 410.00.  
 Fort Wayne, July 31, 1876, C. Grahl, Kassirer.

### Revenue to the Eastern District's coffers:

To the synod treasury: From Past. Weisel's congregation 49.50, from Washington congregation 410.00, from Nichmond congregation 45.00, from Past. Brömer 42.00, from College Point congregation 47.17, from Tonawanda congregation and pastor 46.00, from Norbury congregation 414.00.  
 To the building fund: From Karl Kromhardt 50 Cts. From the community in Allegany, N. I., 2te Sendung, 413.38.  
 To college maintenance fund: from New York township, 47.75 and 48.70. Olean township, 44.95. Allegany township, N. I., 44.49.  
 For the immigrant mission in Baltimore: From the mission fund of the congregation of the Past. Weisel 410.00. By Kassirer Grahl 433.00.  
 For inner mission: One third of the mission festival collection in Johannesburg 415.33.  
 For the heathen mission: One third of the mission festival collection in Johannesburg, for Hermannsburg, 415.33.  
 To the widow's fund: From Past. Brömer 43.00. Fr. Jahnke 41.00.  
 To the orphanage in Boston: Through Kassirer C. Grahl 419.70.  
 To the orphanage at Mount Vernon: By Kassirer Grahl 43.25.  
 For the deaf and dumb: By Mrs. Bertina Grube 41.00.  
 For the municipalities in Hesse: From the municipality in Nichmond 45.40.  
 For Pastor Ruff: Bon of the congregation in Olean 43.79. congregation in Allegany 43.00.  
 For poor students: From the Women's Club in Port Nichmond, for Rosener, 45.00.  
 New York, August 1, 1876, I. Birkner, Kassirer.

### Received for Castle Garden Mission:

By Karolinr Lüders 41.00. By Past. Vogelfang, Christenlehr-Collecte, 410.13. By Past. Holtermann's congregation 45.90. H. H. Kuhlmann 46.66. Past. Hunziker's congregation 45.00. Jul. Kohler 45.00. H. Grauhncr 41.00. Kassirer Simon 422.12. By congregation at Paterson 411.05. Bethlehem's congregation in St. Louis 410.00. By Kassirer Simon 436.69. By Kassirer Grahl 43.75. By Past. Weiders Gemeinde 410.00. by Joh. Lemann 42.00. by Mina Niels 43.50. by a sailor 42.00. by Past. I. F. Bötticher 430.00. By Past. Sievers' congregation 45.00. by Past. B. Lange 41.00. By Kassirer Meyer 479.31.  
 New York, Aug. 1, 1876, I. Birkner, Kassirer.

422.00 from Pastor Meyer and 16 of his parishioners in Leavenworth, Kansas, as support toward our church building, hereby certifies with heartfelt thanksgiving to God and the givers  
 of the community at Topeka, Kansas, Alex. Bird.

For poor students received through Past. Kleist from the worthy women's association of his church in Washington, Mo., 410.00.  
 For the dismissed often Indian missionaries received through Pastor Borneke in Danville, Minn. a part of the mission coUecte of his congregation in the amount of 48.00. From Mr. Pritzlaff in Milwaukee 410.00 C. F. W. Walther.

### Changed addresses:

liov. II. vottor, pairllvck, 8vvlit 6o., envelope,

liov. H.. Lippl, LlZ-siüüi, Do 8uvur Oo., Lünll.

Rov. II. (IIa.ot.2ol, OaräonvUIo, Ualtimoro 6o., Hlä. Hov. D. Iraub, Onoicku, K. 55.

Kov. II. camolo^v, ^i-lln^ton IlcÜFlits, 6oolc 6o., III. Hov. I?. VV. Hluollor, LloärOo, üarcison Ov., lovü. II. O. D. I'aul, 316 5Vest Taylor 8t-., Oliioago, III.

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Hov. 0. ckoll. Orn. so,

6liolnliitx, Oartollstra-so 17. 8aoli8on, Ooiinav)'.  
 1876

Printing Office of the Synod of Missouri, Ohio, et al. states.

## Rest for my soul.

### II. Now I have peace.

Now I have peace, Because I can believe, That for the whole world the Son of God has fulfilled the law, And that as ransom  
He let His blood flow in agony on the cross to atone for my guilt as well;  
Now I have peace.

Now I have peace,  
Because I can also believe: My guarantor did not remain dead, My curse did not always lie on Him; By God's resurrection, freed from it, He now lets  
say That my guilt is paid off;  
Now I have peace.

Now I have peace;  
He died, I died in Him;  
He is alive, so am I, for sure!  
If He was free from my sin and punishment, When He left the grave, So am I, I am absolved, I am His bride, beautifully adorned, And have rest.

Now I have peace,  
Yes, yes, I evil worm, I sinful man am pure In Him, His suffering, death and resurrection) I call in faith mine;  
His Holy Spirit teaches me to grasp His word, I can rely on it, That's why I have peace.

Not my feeling, nor my good work makes me certain and firm. That I am in God's grace. No, that. On which my heart relies, Are God's word and  
sacraments.  
That, that - God grant me to the end - makes me certain.

Now I have peace;  
I know He loves me;  
Impossible though it seems, I wonder that He can love me; And yet, praise God, it is true;  
True, that the Bavarian looks upon me And patiently presses me to His heart.  
Now I have peace.

## St. Louis, Mo, Sept. 1, 1876. No. 17.

Although struggle and pain  
Still exists; for when my heart  
Also gram to the evil is,  
It remains in me, if I want the good,  
So the flesh resists; with cunning  
The devil also throws me down. If I am not awake; but God gives victory and rest again.

I am ashamed,  
When more and more  
Through the word's splendor and light  
The original sin will be revealed to me;  
But I'm not afraid;  
I am driven to hold on to what I have found. To hold fast the grace and rest in Jesus' wounds.

I am left with peace,  
Even if Satan plagues me  
And shoots his arrows  
Quickly into my heart, even if his poison from hell  
He suddenly pours into me;  
With JEsu victory is overcome  
The power of hell: in such hours Jesus gives rest.

I am at peace, even if everyone thinks I am a fool, because I confess and live as a Christian; why do I ask about the world?  
Even though she may attack and persecute me, she must leave me in Jesus' peace.

In JEsu rest  
I also have when God is angry,  
When He Threatens Punishment  
The evil world, out of love also comes to me  
With Ruthen, Kreuz und Noth;  
When it comes to an end, when horror will cover the world more and more,  
Gives JEsus rest.

So I have peace;  
Mine is the highest good,  
Mine is the Father's heart,  
Mine is His Son, mine is His Spirit; with delight I now look heavenward. I do not fear death, now I want to die;  
Hear it, Satan, world! I will inherit  
Eternal rest there.

B.

### Second sermon

to the opening of the sessions of our District Synods in 1876.

Lord Jesus, once again we have come together from near and far to discuss the affairs of your kingdom. Oh, that this meeting of ours would not be in vain! But where shall we turn for help than to Thee, Thou of all blessings, some source and some giver? - We ask You, then, to make the days ahead of us days of blessing; and help that not only we ourselves, when we return home, may have become richer in wholesome knowledge, stronger in faith, more ardent in love, more cheerful in Your service, more fierce in the fight prescribed for us, and more willing to suffer for Your name's sake, but also help that from this gathering of ours blessings may flow out also over our dear congregations, to the salvation and blessedness of many souls and to the glory and honor of Your holy name. Hear us, Lord Jesus, Savior and friend of sinners, for the sake of Your eternal love for sinners. Amen!

### Text: Mark. 16, 14-16.

Venerable and beloved fathers and brothers in the Lord!

It is well known that in our days and especially in this country there are many Christians, even righteous ones, who have a certain shyness before every synod. They think that a synod is an association of preachers, which, either obviously or secretly, has the purpose of elevating itself to the spiritual authority of the congregations, to rule them, at least to restrict their freedom, to give them laws, to impose taxes on them, to force preachers on them, yes, even to play into the hands of the congregations' property, their churches, schools and parsonages.

Unfortunately, it cannot be denied that there really are synods, even in this country, which pursue such anti-Christian, fraudulent purposes. Therefore, it is not only not to be surprised, but also quite right, when Christian

## 130

Some congregations do not know anything about such synods and do not want to submit to their arrogant rule. For it is written: "You were bought with great price, do not become servants of men. One is your Master, Christ; but you are all brothers. Stand therefore in liberty, that Christ may set us free; and be not entangled again in the bondage of the yoke."

But righteous Christian preachers do not want to know anything about such domineering synods, just like their congregations. Rather, righteous preachers speak with the holy apostle: "Who is Paul? Who is Apollo? - They are servants through whom you have believed. - Not that we are lords over your faith, but we are helpers of your joy. - We preach not ourselves, but Jesus Christ; that He is the Lord, but we your servants for Jesus' sake. - I do not say that I command anything. - All things are yours" (that is, you dear believing Christians), "whether Paul or Apollo, whether Cephas or the world, whether life or death, whether things present or things to come; all things are yours. But ye are Christ's, but Christ is God's." Righteous preachers, far from wanting to deprive their congregations of the freedom that Christ has set them free, or even to diminish it, fight for the freedom of their congregations with holy earnestness rather than for their own.

A true synod is therefore something quite different than many think. It is not an association of preachers, but rather a free union of Christian congregations, which has no other purpose than to carry out Christ's work with united forces and, as one man, to take care of the planting and spreading of His kingdom. Since Christ does not want to build and propagate his church directly, but indirectly through his dear Christians, but individual Christians and even individual congregations cannot carry out this great work, the congregations in the various countries of Christendom already united in so-called synods or similar larger ecclesiastical bodies of their own free will immediately after the death of the apostles, in order to do together what individual Christians and even individual whole congregations would not be able to do. A true synod is therefore nothing other than a holy workers' association, which does not want to work in the kingdom of this world, but in the vineyard of Christ, and at the same time a small spiritual army, which is at war against the enemies of Christ and His kingdom, whose invisible commander is Christ Himself and whose invisible standard is the cross of Golgotha; or, to speak in the language of our time, a true synod is nothing other than a so-called missionary society consisting of whole congregations, whose representatives, chosen by them, meet from time to time to discuss what serves to further the cause of Christ.

But what will it be after this, for which a right synod has to take care first of all? - The answer to this question is given by our text, according to which the Lord once sent out his disciples shortly before his ascension with the words: "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved, but he who does not believe will be condemned."

On the basis of these words let me then in this hour in preparation for our synodal hearings this year to speak to you of it:

**That a synod does Christ's work and builds His kingdom only when it makes the preaching of the Gospel its highest concern,**

and that is because

1. Christ commanded those who would do his work and build his kingdom to preach the gospel first of all, and because also
2. Through the preaching of this gospel alone, the purpose of Christ's coming into the world is fulfilled.

### 1.

What the doctrine of Christ actually is, that is, what the essence of it actually consists in, has been much disputed and is still much disputed today. What some call the core of Christ's teaching, others call the shell of it; what some regard as the eternal true content of it, subject to no change, others regard as the mere temporal, changeable form and covering of it. While some say, for example, that Christ's actual teaching is the interpretation of the law given in his Sermon on the Mount or his pure moral teaching,

others say that the true heart of Christ's teaching lies rather in his presentation of God as an all-loving Father. While some say that the doctrine of what man should do, or in a word the doctrine of the sanctification of man, is the great main thing in Christ's religion, others say that the doctrine of what God has done for man, or of the blessedness of sinful man by grace through faith alone, is the main thing.

If, my listeners, it is still possible to argue about the actual essence of Christ's teaching in some of his sayings, the speech of Christ in our text puts a quick and complete end to any argument about this. For consider the circumstances in which Christ found himself at that time. About to leave the world again, he had gathered around him once more the holy apostles whom he had chosen to carry on his work after his departure and to build his kingdom on earth. The disciples stood around him expectantly, waiting for the commission which their departing Lord and Master would now give them. If ever, then now the hour had come, in which Christ finally had to tell the disciples "without a proverb in clear, distinct words, what his teaching actually was, which they were to proclaim to the world. Whether what Christ commanded the disciples to preach to the whole world at that time was the actual teaching of Christ, the real essence, the great main thing, the true core and content and the heart of it, there can therefore be no dispute at all.

But what is it that Christ called out to the disciples at that great, decisive moment? - "Go ye into all the world," saith he, "and preach the **gospel to** every creature." Behold, the gospel, and the gospel alone, was what the disciples were to preach above all things to the whole world, and through the preaching of which they were to do Christ's work and build His kingdom on earth. But what is gospel? As we know, gospel is a Greek word that means good news. It is not a doctrine that, like the

The apostles were to preach to the world not a doctrine which, like the law, lays down burdens for the world, but which relieves it of burdens; not a doctrine which, like the law, makes heavy demands on it, but which only brings it gifts; not a doctrine which, like the law, strikes it down and fills it with fear and sadness, but which straightens it out and is full of comfort and joy for the whole world. Since the apostles knew that the world to which they were to preach was a world full of unrighteousness, sin and abomination, and God's enemy, they could easily think that they were to bring her the frightening message of God's wrath and judgment. But no, says Christ, "go ye into all the world, and preach the gospel," preach the good news, "to every creature." Christ not only tells the disciples vaguely that they should bring some gospel, some good news, to the world, but at the same time specifies in detail what their good news should consist of, not only saying not one, but "the gospel," but also immediately adding by way of explanation: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Behold, this was to be the gospel or glad tidings of the holy apostles! They should call out to the whole world: O sinners, whoever you are, all of you who know that in spite of your sins you still belong to God's creatures, rejoice, O rejoice! You have indeed earned damnation with your sins, but - oh joy! - you shall be saved: and you shall not first work out and earn this blessedness for yourselves, no, it has already been worked out for you, it has already been earned for you, you shall therefore only "believe" in this great grace, that is, accept it with joy as a free gift of grace. No matter how many and how great your sins may be, no sin shall condemn you any longer; only one thing can condemn you: unbelief. Believe, therefore, and be baptized into this faith and have it sealed, and you will be saved forever and ever. Fear no more the wrath of God: God is reconciled. Fear no more sin, death, the devil and hell: you are redeemed, completely redeemed! God the Father's heart, all the gates of heaven are open to you; so do not doubt, but enter through the gates of grace that are wide open to you, enter with joy, in firm faith.

If Christ once commanded the disciples, who were first to carry out his work and first to build his kingdom on earth and lay the foundation for it, to preach this gospel first and foremost in order to achieve this purpose, there is no doubt that even now a synod only carries out Christ's work and builds his kingdom if it also makes the preaching of the gospel its highest concern.

It is true that the apostles, in preparation for the comforting gospel, always preached the terrible law first; therefore, a righteous synod must also see to it that the terrible law is also preached to the world; but this preaching, as with the apostles, must only be preparatory to their actual preaching, the preaching of the gospel. The thunderous voice of the law must resound in it only so that the proud world, which is sunk in self-righteousness, may recognize from it that it needs the gospel of a Savior of sinners.



The only reason for this is that the world, which feels so comfortable with earthly goods, pleasures and honors, may feel its misery and become hungry and thirsty for the bread and water of life, which has come from heaven and gives life to the world. Furthermore, the apostles always preached sanctification according to the gospel; therefore, a righteous synod must also see to it that the necessity of a new holy life in Christ is preached to the Christians; But just as the preaching of the terrible law should be only a preparation for the gospel, so the preaching of sanctification should be only an addition to the gospel, so that believing Christians, who are already willing and eager to do all good, do not fall into works of their own choosing, and the hypocrites do not deceive themselves of their salvation with a dead, unfruitful pretense of faith. But the highest concern, the main concern of a righteous synod must be and remain: that from it and among it the sweet gospel, the good news of the salvation already worked out for the whole world, already earned by it and to be accepted only by faith, be preached with burning hearts and fervent lips before all.

If a synod does not do this, woe to it! Then it is disobedient to the last will and command of Jesus Christ, its one Lord and Head: "Go ye into all the world, and preach the gospel to every creature. Then she does not do Christ's work, but her own chosen work; then she does not build Christ's kingdom, but her own; and so all her labor and toil is an utterly wasted labor and toil, all her struggle and strife an utterly fruitless struggle and strife, and all that she thinks to deny and endure for Christ's sake an utterly futile suffering, a self-made and indeed damnable martyrdom.

## 2.

But, my brethren, a synod does Christ's work and builds His kingdom only when it makes the preaching of the gospel its highest concern: because, secondly, it is only through the preaching of this gospel that the purpose of Christ's coming into the world is fulfilled.

Many preachers, some of them quite well-meaning, and even whole ecclesiastical communities are of the opinion that they best promote the purpose of Christ's coming into the world if they preach more law than gospel, indeed, if they do not let the gospel be both a message of the reconciliation and redemption that has taken place, but rather make it an instruction and teaching on how both are to be attained; if they do not present Christianity and beatification as something easy and joyful, but rather as something exceedingly difficult and sour; when they speak more of the necessity of good works than of the riches of grace; when they almost always preach only of a thorough repentance and conversion of heart, of regeneration, sanctification and renewal, but seldom and then only a little of justification by faith alone; and when, finally, they not only bring souls into fear and distress for their blessedness in preparation for the gospel, but also maintain them in this fear and distress to the end.

seek. Their pulpits therefore resemble more dark seats of judgment than light seats of grace, more the smoking and quivering Mount Sinai, flashed by lightning and rolled by thunder, than the grace-preaching hill of Golgotha, reddened by the blood of reconciliation. But only in this way do they think they can work a true, living, serious, active Christianity, at least only in this way can they be sure of the guidance of souls.

But this is a great and dangerous error. In such a way, the purpose of Christ's coming into the world is by no means fulfilled. For why did Christ come into the world? He himself indicates this in our text with bright and clear words, namely, so that sinners who could not enter heaven through their own actions might be saved through faith in him. For to be saved by faith means nothing else than to be saved not by one's own doing, but by accepting what another has done for us. Christ also expresses this purpose of his coming into the world in other passages, for example, when he says: "The Son of Man came to seek and to save that which was lost," which St. Paul interprets as follows: "This is certainly true and a precious word, that Christ Jesus came into the world to save sinners, among whom I am the foremost. But for this reason mercy was shown to me, so that Christ Jesus might show all patience in me, as an example to those who would believe in him for eternal life."

Behold, my brethren, Christ did not come into the world as a moralist to select the best among men and to gather them into a church resplendent in its own righteousness and holiness. Rather, in coming into the world, he has set his sights above all on poor sinners, and he is not ashamed to call even those kindly to himself of whom even the respectable world is ashamed, who are wholly depraved in sins. And what will he do with such lost, degenerate, truly poor sinners? He does not want to throw them into despair over the amount and greatness of their sins, but rather to make them joyfully certain of their and the world's reconciliation with God. He does not want to tell them what they have to do themselves to earn grace and blessedness, to fight for it, to win it, to earn it themselves; but he says to them: Believe in me and be baptized into me, and you will be saved. In short, Christ did not come to give new laws, but to free from the curse and constraint of the old law; not to put into trouble, but to bring out of it; not to afflict, but to comfort; not to make becoming blessed impossible or difficult, but not only possible, but also easy. Oh, the purpose of Christ's coming is so gracious that when Christ came, all the angels of heaven rejoiced and will rejoice forever; that when he went triumphantly to hell after reconciliation, hell and the whole choir of the damned were terrified; and that the whole world, if it would only recognize the purpose of Christ's coming, would have cause to weep for joy, to rejoice, and to break forth into songs of exultation; for those who are not worthy of mercy Christ will pardon; those who are worthy of all condemnation he will make blessed; those who belong in hell he will take to heaven; even a robber and a murderer who is already hanging on the gallows of the cross, he will make them blessed.

The one who just suffers what his deeds are worth, he opens the gates of paradise.

Now answer me, my brethren, when alone will a synod truly do Christ's work and truly build his kingdom? - There is no doubt about it: only if it lets the preaching of the gospel be its highest concern; for by this alone, as much as there is in it, it fulfills the blessed purpose of Christ's coming into the world.

In a righteous synod, therefore, every preacher should stand on his pulpit every Sunday, first of all, as a friendly herald of the gospel, bringing to his congregation the glad tidings that they have a Savior and should rejoice; as a servant of the heavenly King, inviting the whole world to the wedding, and saying, "Come, ye sinners; come, as ye are; for all is ready; come to the wedding!"

In every church of a righteous synod, all listeners should therefore learn every Sunday how unspeakably God has loved them from eternity and how much and how great God has already done for them. Even the most miserable sinner, when he comes to church frightened and distressed about his sins, should always receive the blessed message in his heart: "What shall I do that I may be saved? No one who is sad about his misery because of sin should have to leave such a church just as sadly, and no one who doubts his blessedness should have to return home from such a church still in doubt. Above all, therefore, the listeners should rush every Sunday in bright crowds with joy to their church so dear to them, because they know and have already experienced so often that there they will find the peace and tranquility of the soul which the whole world with all its wisdom and glory cannot give them, and that there, too, against all the misery of this life, the consolation flows in streams which they otherwise seek in vain in the whole wide circle of the earth."

However, my brethren, in every church of a righteous synod it should not only be testified according to Paul's process over and over again: Thus we hold that a man is justified without works of the law, by faith alone," but also to show on what this justifying faith is based; namely, not at all on the change that has occurred or even on the changing feeling of one's own heart, but only on the never wavering foundation of the means of grace, that is, on the Word and the holy Sacraments. In the congregation of a righteous synod, no member should ever have to lament disconsolately: Oh, I would like to believe, but how can I, since my heart is still so sinful, impure, dark and dead? Rather, everyone should be witnessed to always and forever: Oh, of course you may and should believe, whoever you are: the word not only proclaims, but also truly brings grace to all sinners, you may and should therefore hold to this word; in holy baptism God has also already accepted you, and his gifts and calling may not repent him, you may and should therefore hold to this your baptism; in every absolution the forgiveness of all your sins is really and truly promised to you, you may and should therefore hold to this forgiveness; at every communion Christ himself also speaks to you: "Given for you, poured out for you", to this "for you" you may and should therefore adhere; see thus, thus and on no

God's grace becomes your own, so that no sin, no world and no devil can rob you of it or dispute it. Therefore it is said in one of our beautiful songs:

*Thy word, thy baptism, and thy supper, Comfort me in this valley of tears, There lies buried my treasure.*

It is true, however, that when this gospel resounds in all its fullness and sweetness every Sunday in the church of a righteous synod, there will always be those who draw grace on their own will. After all, some once said in response to Paul's sermon that where sin has become powerful, grace has become much more powerful: Well then, let us do evil, that good may come of it. Now Paul says of such, "What condemnation is altogether right"; but has he for this reason ceased to preach the sweet gospel? Far be it from him! And why not? Because one must not take the bread from the hungry, even if the strings trample it under the feet. And far from those who really accept the gospel with joy then persisting in sin or becoming sluggish in sanctification, they become true saints by this alone. First of all, they become truly humble Christians who no longer boast about anything before God, who give all glory to God alone, who return to the first commandment and make God their God again; secondly, they are filled with a fire of love for God and the brethren, which burns in them day and night and bursts forth again and again in bright flames of words of love and works pleasing to God.

Well then, venerable and beloved fathers and brothers in the Lord, as a truly evangelical Lutheran synod, let us renew our old covenant again today: Cursed be all church politics! Let the preaching of the gospel be our highest concern. Even the infirmities of our congregations should not keep us from this. Of course, other synods will then look down on us with contempt, because they think that we are making the way too wide and too easy for sinners. But we know that they are wrong in this. Therefore, let us not be ashamed of the gospel of Christ, for it is the power of God that makes all who believe in it blessed and therefore holy. Even Christ himself had to tolerate that people mockingly said of him: "This one accepts sinners."

And finally, my brethren, do we not all need the gospel so much that we cannot do without it for one day, or even for one hour. Without it, we would soon wither, wither, and sink down without strength. Therefore, let us not withhold from others what we ourselves need and desire so much, but rather let us eagerly distribute it with full hands.

May Jesus Christ, without whom all our planting and watering is nothing, give us his divine prosperity from heaven, and help us that through our small service more and more poor sinners will be drawn to him and kept with him, but will one day praise his free mercy with us as the perfectly blessed from eternity to eternity. Amen.

"Summa: we are nothing, Christ alone is everything; where He removes His hand and turns His face from us, we are lost, Satan keeps the field and triumphs, even if we were St. Peter or Paul." (Luther's Preface to his Sentences Against Indulgences, published 1537. XVI-, 475.)

### **May a Christian join a secular workers' support association?**

Albert, an enthusiastic supporter of a sick support association in the community, was not pleased that the community did not want to hear about the formation of one. With the words, "Well, then, I'll join any workers' support association in town!" - he had walked out of the community meeting. It left Christian, his friend and neighbor, no peace; he still had to go over to him that evening to try to bring him back from the error of his ways. After they had greeted each other, he said

Christian: But, dear Albert, how could you have done that, that you ran out of the meeting like that? You have once again let yourself be carried away by your anger. And what a terrible decision you have pronounced. You have greatly saddened the Christian community!

Albert. I was immediately sorry that I ran out of the meeting in such a rage. But I stand by my decision. If you don't want to have a sick support association in the community, then I will join a workers' association. I want to belong to an association that provides proper support in cases of illness and death.

Surely you have not thought this through. You cannot do that as a Christian. Such associations usually consist of enemies of Christ and the church. They are connected with the general workers' association; and this, as you know, makes no secret of its enmity against Christianity and pays homage to socialist and communist, as well as revolutionary principles; and the whole workers' association system goes hand in hand with the secret society system. How disgraceful is the federal song of the "Workers," composed by Georg Herwegh, which begins:

"Pray and work! cries the world.  
Pray briefly! Because time is money.  
Necessity throbs at the door - pray briefly! For time is bread.

Alb. I cannot deny that; but the enmity against Christianity has nothing to do with what I am looking for in the association. I conclude a contract with them, as it were, for their support; otherwise, I do not need to worry about their other matters. And Christians also belong to it.

Christians who make common cause with the enemies of Christ? And if you allow yourself to get involved with them, your Christianity will soon be over.

Alb. As I said, I'm just looking for support from the association. If one of us falls ill, I get money, night watch is provided. In case of death, the funeral is taken care of, the association goes to the grave with us, and when I die, my family also receives a considerable sum.

Oh, how your speeches hurt me. So, you seek support from the enemies of the church!

Alb. Are you not allowed to accept anything from them?

It may well happen that a Christian who does not have the opportunity to join a Christian congregation. If a member of a Christian congregation, which does not ignore the physical needs of its members, joins the unbelievers and seeks support from them, I know that he will do so only in cases of extreme necessity. But if a member of a Christian congregation, which does not ignore the physical needs of its members, joins the unbelievers and seeks support from them, I do not know what he will do.

You know what the holy apostle Paul says in 1 Thess. 4:11, 12: "Strive to be quiet and to do your own work, working with your own hands, as we commanded you, so that you may walk honorably toward those who are outside and have no need of them." And what shame you bring upon our church. It will be universally reviled as one that does not provide for its members, so that they will have to take refuge in non-Christians.

Alb. I don't think of that at all; I don't want to give the community a bad name. But I want to have something more than what the community offers for future cases.

Chr. But the good Lord has blessed you in the temporal.

Alb. I do not deny that. But if I were to be incapacitated for a longer period of time without being in dire need, the municipality would not give me anything, but the association would. And it is nice if the income continues uninterrupted. And the municipality would not pay for the funeral costs; my family would not be paid a certain sum even if I died.

Where necessary, the community will also provide a Christian burial and will not abandon the bereaved. And even if the community were negligent, this would not justify your step, but you would then have to try to improve where and how you could. But your speech frightens me. Your heart has completely fallen away from God, it is completely taken over by unbelief, avarice and care of food. You want to see money or certain promise of money before your eyes. You would rather live well with the world than suffer hardship with God's people. You no longer trust in the dear God who said: "I will not leave you nor forsake you", Hebr. 13:5. You do not trust him to guide hearts to take care of you and yours.

Alb. Surely it is not against God to insist on orderly love activity? If that were not lacking, I would not have thought of joining a workers' association.

Chr. I do not know how it should be held differently in the community. Voluntary contributions are collected regularly. I believe that none of those who are able to give will withdraw. And where there is a need, it will be distributed. What you want is that the community members pay in certain sums, so that they can claim certain sums under certain circumstances. But that is not the task of a Christian congregation. This is also not an orderly activity of love.

Alb. I call it so.

This is indeed a beautiful love that only gives where it is contractually obligated to do so, that only gives in order to be able to take again. Love is free, it does not seek its own.

Alb. So the work of the workers' associations is not supposed to be a labor of love?

Chr. Where are you thinking?

A l b. But why not?

Firstly, not because love gives, not where it hopes so and so much again, but where it sees need and can help. Secondly, because love can only be among Christians. Love is a fruit of faith. Where there is no faith, there is no love. - Dear Albert, think about what you are doing. Your

You withdraw love from the church and give it to those against whom you have no obligation, except in special cases.

Alb. We are supposed to love our neighbor, and therefore also the non-Christians.

Certainly. It does not occur to me to prevent you from helping the enemies of Christ and the church in times of need. But don't you know the word of the apostle, Gal. 6, 10: "Let us do good to everyone, but most of all to our comrades in faith"?

Alb. I do not want to withdraw my gifts of love from the community.

Your greatest, richest gifts belong to the brothers in faith, according to the word of the apostle. You are actually turning this word around. You will have to pay more to the association than you have given to the church for the poor fund. Thus, more will flow out of your purse to the enemies of the faith than to the comrades of the faith. Consider also: Your contribution to the poor fund was voluntary, by joining the workers' association you commit yourself to a certain not insignificant amount. So you commit yourself more strictly to the support of enemies of Christ than to the support of fellow believers. This is frightening. And even more: If you do not let yourself be brought to a different conviction, you will soon not ask anything more about the church.

Alb. God be foremost.

Oh, God forbid. You have often spoken heartfelt words of admonition and warning in church meetings to those who wanted to turn their backs on the church. Now consider for yourself what you have said to others. Oh, let go of your greedy, selfish thoughts! - But I have other reasons that make your decision reprehensible in the eyes of God and the Christian community. Will you listen to me?

Alb. Gladly.

You put so much emphasis on the vigil. Do you think that our community, if it were necessary, would not do its duty?

Alb. I have no reason to believe that.

And what have you gained in this respect by joining the association? You have pushed away your brothers, whom you need most of all at the bedside, and enemies and scoffers, in accordance with the statutes of the association, are standing around the same. If you then still let the voice of conscience stir, call the pastor, he stands at your bedside, laughed at and mocked by your nurses, whom your association sends to you. And what if, in your last hour of death, in this decisive hour, only such unbelievers were standing at your bedside? They will certainly not point you to the rod and staff of the divine Word, with which alone one can walk through the dark valley of death! Do you not shudder at the thought?

Alb. I also have to stand guard. I can also put in a few good words.

Chr. That's what you're telling yourself now. If you really go to this association and stay with it, your conscience will become more and more numb until it finally keeps silent about everything. Remember: as a member of the congregation, you voluntarily took over night watches where they were necessary. Love drives Christians to help where help is needed. By joining the association

ou are bound to take over such night watches, perhaps just when your fellow believers, on whom you are supposed to do good most of the time, are in need of your service.

Alb. Yes, if you want to take everything as precisely as you do.

Chr. See how far you have already strayed from the right path, that you make a boron throw for me what you yourself used to diligently hold on to.

Alb. The arrangement of the funeral and the accompaniment of the club members is something very nice after all.

Then you must also accompany every member of the association who dies to the grave. And you know that not everyone can be escorted, e.g. not those who have died under the ban of the Christian church or blasphemers. Jer. 22, 18. 19. it says: "Therefore the Lord says of Jehoiakim, the son of Josiah, the king of Judah: One will not lament him: Oh brother, oh sister! They shall not lament him: Alas, Lord, alas, noble one. He shall be buried like an ass, dragged in pieces, and cast out at the gates of Jerusalem."

A l b. If necessary, I can stay away and pay a fine.

Chr. That doesn't make things any better. You must make yourself obligated to accompany the corpses. Now you know in advance that scoffers and blasphemers belong to the club, and that you cannot go to the grave with such. And yet you promise

it. That is wrong. - Dear Albert, can you be comfortable among such people? If you love the Lord Jesus, how can you make common cause with those who are so bitter to him? You know what God's Word says about intimate intercourse with the enemies of the Lord. James writes: "Do you not know that the friendship of the world is the enmity of God? He who wants to be the friend of the world will be the enemy of God", Jac. 4, 4. The apostle Paul says: "Do not pull on the strange yoke with the unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ fellowship with Belial? Or what part has the believer with the unbeliever? What kind of equality has the temple of God with the idols? ..... Therefore come out from among them and separate yourselves, says the Lord, and do not touch anything unclean, and I will give you a new life.

and be your father, and you shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:14-18. St. David says, "Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers," Ps. 1:1. And, "I sit not with vain men, neither have I fellowship with falsities. I hate the assembly of the wicked, and sit not with the wicked," Ps. 26:4, 5. And from the enemies of the LORD JEsu will you "brother".

Let them call you! Through fellowship with them, you make yourself partaker of all their abominations, all their enmity against Christ.

Alb. But if I now refrain from their enmity against Christ and the church and do not stand with them in this, but only look at the support?

Chr. That's not possible. Along with them went, along with them went, along with them went. He who does not want to share in their sins must not go with them or, if he has kept company with them, must go out from them. See in what great danger you stand!

Alb. You make me apprehensive.

Chr. Would God! I will tell you how it will come, if you do not let yourself be brought to other thoughts. Now you still want to be a member of the church, now you still hold on to God's word, now you are still shocked when you hear a blasphemy of the Lord JEsu. Soon it will be different. Through continued contact with the enemies of the Lord, you will gradually lose your timidity. Your heart becomes colder and colder against the Lord and his word. For a while you think that the two can be combined, that you can be a member of the association and a member of the church. You limp on both sides. You do not want to spoil it with God and with the world. But soon you will prefer the club to the church. The congregation cannot let this go on, it will admonish you. Then it becomes obvious that your heart has fallen away from God's word. You do not want to leave the association. You exclude yourself from the church. You have grieved your former brothers, the holy angels and God in heaven. But in return you have now won the friendship and support of your association! Poor Albert! And -



Alb. Hold on, Christian, I've heard enough, I'm throwing all that stuff overboard. I thank you for coming to me today before my decision has really taken root.

Chr. How happy I am!

Alb. I was immediately sorry that I ran out of the meeting. I will explain it in the next meeting; and thank God that I can also add the explanation that I am sorry for having spoken the words about joining the workers' association. That will be enough.

Chr. Certainly.

Alb. How ashamed I am now that I have allowed my heart to be so deceived. Oh, what a deep abyss I have stood on! Henceforth, by the grace of God, you will have a faithful comrade-in-arms in me. I would rather suffer adversity with God's people than enjoy the temporal pleasures of the world.

## **To the ecclesiastical chronicle.**

### **I. America.**

**Methodist Unity and Love.** The "Family Friend", a southern Methodist paper, writes: "We also believe that this (a Methodist general council) would prevent further fragmentation. The fact is that the spirit of fragmentation is becoming more and more widespread. There are now 23 different Methodist church denominations; in addition, there are many hundreds of independent Methodist congregations. At the proposed council, some of the existing difficulties could be discussed and a mutually satisfactory solution could be found and recommended to those concerned. . The advocates of the doctrine of entire sanctification often pass highly 'unholy' judgments on dissenters."

**For a Methodist preacher of** Brooklyn who is absent, a young lady now vicars, "to the great satisfaction of all concerned," as the apologist says.

### **II. foreign countries.**

**Planitz in Saxony.** Deacon Lic. Stöckhardt left the regional church and joined the separate Lutheran church. S. K. u. Schulblatt.

The **Jesuits** are to be expelled from France. Petitions to the National Assembly are circulating in all parts of the country demanding the expulsion of the Jesuits, which would be all the easier to accomplish since they have not yet been legally readmitted after an earlier expulsion.

**Community schools.** In Germany, as in America, truly Lutheran parochial schools are proving to be a beneficial means of spreading the pure doctrine. The "Pilgrim from Saxony" tells of a conference held in Saxony, at which, according to an available paper, "the task of the church vis-à-vis the onslaught of sects" was discussed. From the debate, the "Pilgrim from Saxony" particularly emphasizes the statement of Pastor Winkler in Planitz, who counts Lutheran separation among the sects, "according to which the actual pulling power, at least of Lutheran separation, is the school. In the school of the separated, people said, children learn something, especially from God's Word; if they are not drawn to separation by other reasons, this reason usually prevails. The "Pilgrim" adds: "In view of the effusive praise that the modern school system often receives in public, it is worth the effort to consider this reason for separation a little more closely, even though it comes from only a few (!) people. " G.

(Submitted.)

### The middle district

of the Lutheran Synod of Missouri 2c. - gathered at Trinity Church in Indianapolis from August 2 to 8 - has, by God's grace, experienced quite blessed days. We had special reason to conclude the proceedings with the hymn: "Honour be thy Father and the Son" (No. 11 in the hymnal), not only with regard to the doctrinal discussions held, but also with regard to the pleasing course taken by the discussion of a complaint which had been submitted to the synod by some members of a congregation in connection with a visitation held at the end of last year, in that the complaints made were readily withdrawn as unfounded and to the general joy.

The discussions on the doctrine of sin had to be cut short, but they were so fruitful that it was decided to submit this important doctrinal article for further discussion at next year's meeting, which, God willing, will be held in Cleveland (West Side). In order to give the dear readers at least a small insight into the negotiations that took place, it should be mentioned that, following the first two theses, the following points in particular were raised, namely: What sin is; who can determine what sin is, i.e. who can and who cannot give laws, the transgression of which is sin? Furthermore, why some things were sin in the Old Testament that are not sin in the New Testament; what conscience is, and why even what is not sin in itself is sin to him who does it against his conscience. - It will be evident to every Christian that instruction on these points, taken from God's Word, is of marvelous benefit. For first of all it has the benefit "that we may learn to be afraid of our sins and to esteem them great. Then it also serves to make us appreciate with a thankful heart the freedom that Christ has set us free for, and to preserve it against all the commandments and statutes of men, so that we do not let the pope, the hawks and sects, a synod or pastor or congregation make something sinful for us that is not sin. Thirdly, such teaching powerfully opposes the unholy delusion, as well as frivolity, as if for the sake of particular The fact that God's commandment can be revoked for the sake of circumstances or at certain times, or that what He has forbidden in His law can be released, thus actually granting permission to sin. And finally, such instruction cannot fail to have a salutary effect on the conscience.

The Synod listened with great interest to a message from the Reverend General Praeses about the East Indian missionaries who had to dissolve their connection with the Leipzig Mission Society for the sake of the Confession, and approved with joy the assistance that was given to these brothers in their distress from our missionary treasury. - Two pastoral conferences were held (in the evening).

After the settlement of several business matters, the synod adjourned. Present this time were: 83 pastors (71 voting and 12 advisory; 4 voting and 5 advisory were absent), 69 deputies, 7 professors and 50 school teachers, so that with the guests the total number amounted to at least 230. —G . R.

### Announcement.

Mr. R. Köhler, formerly pastor at Union Hill, Ills. has told me that he no longer wishes to be considered a member of the Illinois District of our Synod.

To whom I bring this to general knowledge, I immediately indicate that Mr. Köhler has revealed himself to be an incorrigible slanderer. Although everything has been tried to set him right, and he has been convicted of his wrongdoing in every investigation granted to him, as he himself has confessed each time, either orally or in writing, he has always fallen back into his old sin. He has also long since recanted the confession he made to the ministry of the Illinois District on the occasion of the Synodal Assembly in Quincy. Therefore, by his declaration of resignation, he has only forestalled his suspension from membership in our Synod.

Chicago, Ills, August 23, 1876.

H. Miracle,

President of the Illinois District of the Synod of Missouri, Ohio et al. St.

### Death notice.

Teacher Heinrich Leeser died here in the faith and confession of his Savior, on August 2 of this year, at the age of 33 years, 9 months. He leaves behind a widow and two children.

Fort Wayne, Ind, August 15, 1876.

W. S. Stubnatzy.

### Ordinations and introductions.

On the 4th Sunday after Trinity, Mr. St. Hassold, a candidate for the priesthood, was ordained and inducted by the undersigned as assistant preacher in Columbia City, Ind.

W. S. Stubnatzy.

Address: ksv. 8t. Hassolck,

Golumdiu Oitzf, Inä.

On the 9th Sunday after Trinity, I ordained the candidate for the office of preacher KarlMendr by order of the President Strafen and inducted him into his office. I. Cousin.

Address: Ksv. L. Lissväs,  
**8t. Olouä, 8t6 "rn8 6o., Llivn.**

By order of the honorable Mr. President Biltz, the undersigned has installed on the "Ren Sunday after Trin. Mr. Pastor L. Stiegemeier in the midst of St. Paul's Lutheran congregation at Dubuque, Iowa. F. C. Besel.

**Address: Rvv. D. 8ti6§6rll6iLr,**

**2015 llæksori 8t. Dubuizus, Iova.**

By order of Mr. Praeses Strafen, Rev. C. L. Janzow, formerly of Farley, Missouri, was introduced to his new congregation at Dryden, Minnesota, on the 7th Sunday a. Trin. in his new congregation at Dryden, Minnesota, introduced by Th. Krumsieg.

**Address: Itev. 0. D.**

**Llouvtvillo, 8iblk^ 6c>., 21inn.**

Candidate L. Pohlmann from our seminary in St. Louis was ordained and inducted by me in the midst of his congregation in Auburn on the first Sunday after Trinity with the assistance of Pastor G. Reichhardt.

C. F. Steinbach.

Address: **Rev. D. Kohlmann,**

**^ubur", Ds Xall> 60th, Inä.**

On the 4th Sunday after Trin. Pastor Aug. Hosius was introduced to his new congregation at Little CypreSs.

**Rsv. Lollus,'**

**6)prss Dop, Harris Oo., Isxas.**

By order of Mr. President Wunder, Rev. H. Ramelow, formerly of Prairie Town, Ill, was installed in his new congregation at Elk Grove, Look County, Ills. on the 9th Sunday after Trin. by the undersigned, assisted by Prof. Selle and Rev. T. I. Great.

Address: liov. H. üanolov,

**^rlin\$ton lloirzlits, Ooolc Oo., Ill'**

On the 9th Sunday after Trinity, Pastor Chr. Hoyer, until now assistant preacher to Pastor Jske in Jda, was installed by the undersigned on behalf of the Reverend President of the Northern District in Petersburg, Monroe County, Mich. - On the same day the foundation stone of a church was laid there.

Address: **Rsv. 6lir. Lo^or,**

**Lox 180. dotorsburxü, llonroo 60.,**

On the 10th Sunday after Trinit. I introduced Rev. Chr. Hoyer at Lake Ridge, Lenawee Co, Michigan, his branch. I. Trautmann.

After the congregation of Grant City, Sac County, Iowa, which hitherto belonged to my Missionssrld, had appointed the Rev. F. Schug (of the honorable Wisconsin Synod), he was installed in his congregation on the third Sunday after Trinity, at the invitation of Praeses Bading. G. Haar.

Address: Rsv. l'. 8oüu\$,

**Orarct 8ae (lo., Iova.**

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## Church dedications.

On the 8th Sunday n. Trinity, the Lutheran congregation of St. John's, Elizabethtown, Ottertail County, Minn. had the joy of dedicating their newly built church, a frame building 36 feet long and 20 feet wide, to the service of the Triune God. Rev. Kollmorgen preached the festive sermon on the gospel of the day, the undersigned in the afternoon on Rev. John 14:6. 7. R. Winkler, Pastor.

The Lutheran congregation of Trinity, Town Berlin, Richland County, Dakota Terr. had the great joy of dedicating their newly built church to the service of the Triune God on the 9th Sunday after Trinity, Aug. 13.

The church is a frame building 24 feet long & 16feet wide.  
Fergus Falls, d. Aug. 16, 1876, R. Winkler, Rev.

On the 8th Sunday after Trinity, Aug. 6, the Lutheran Jmmanuels congregation at West Point, Randolph County, Ills. had the joy of dedicating their newly built little church to the service of the Triune God. The church is a frame building 32 feet long by 26 feet wide, with a steeple on top. Past. Br. Erdmann, President of the Honorable Synod of Illinois and others, and the undersigned preached the sermons.

H. Weisbrodt.

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## Mission Festivals.

On the 4th Sunday after Trinity, the congregation at Fort Dodge, Iowa, celebrated its mission festival. Sermons and lectures were held by Pastors Wiegner, Döscher and Ortjru. The joy of the celebration was increased by the participation of the conference guests, as well as many guests from the surrounding rural communities. The collection amounted to P51.75, of which K10.00 was earmarked for heathen mission, the rest for our native mission in Iowa.

1. L. Crämer.

On August 7, the Jmmanuels Lutheran congregation in Osage County, Missouri, celebrated its first mission festival. Festive sermons were preached by Pastors Matuschka and Sandvoß. The collection amounted to P21.26, half of which was earmarked for the Synodal Missionskaffe and half for Past. A. W. Müller.

On the first Sunday after Trin. the Lutheran congregation in Staunt on, Illinois, celebrated their mission feast with the neighboring congregations of Pastors Heinemann and Namelow. Pastor Bünger of St. Louis preached in the morning on Luc. 14, 16 - 24, Pastor Th. Mießler in the afternoon on Marc. 7, 31 - 37. The Collecte for Mission amounted to P76.00.

Rooster, Pastor.

On the Feast of Trinity a mission feast was celebrated in the church at Altenburg, Perry County, Missouri, at which Prof. Günther and Rev. Kretzmann of Cape Girardeau were the festival preachers. The collection amounted to \$82.00.

On the first Sunday after Trin, the congregations of Pastors Winter and Claus and the undersigned celebrated their first mission festival. The festival preachers were Pastors Allwardt, Dage- förde and Claus. The total cost (after deduction of expenses) was \$48.00, of which \$30.00 was for the "inne" mission and \$18.00 for the Gentile mission. A. Rohrlack.

On the 8th Sunday after Trin. the Lutheran Immanuel congregation of Pastor Th. Buszin in Indian Creek Precinct, CaSS County, Ill. and the Lutheran St. Paul's congregation of Pastor I. L. Hirschmann in Arenzville, Lass County, Ill. celebrated their first mission feast together. Pastors L. Höltz of Quincy and I. M. John of Pekin were present as frst preachers. The collecte was \$95.50, which was distributed according to the purpose.

R. Knoll.

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## **To the students of Concordia - College at Fort Wayne, Ind,**

is hereby communicated:

1. that their so-called Lxcursiou tickets are extended by the railroads concerned until October 4 and are therefore valid for their return journey;
2. that the lessons begin on Monday morning, October 2, and therefore all students, without exception, must be at the institution on Sunday evening at 8 o'clock for devotions;
3. that in cases of illness all those pupils are treated allopathically whose parents do not request homeopathic treatment for their children by written declaration.

August 22, 1876.

L. I. Otto Hanser.

## **Assembly of books - Commission.**

The Book Commission of the German Evangelical Lutheran Synod of Missouri, Ohio and other states will meet, God willing, on Thursday, November 2, in the school seminary at Addison, Du Page Co, Ill, which is hereby brought to the attention of the members of said Commission. The main subject of this meeting will be the third German reading book for parochial schools.

All major teacher conferences of the Synod are entitled by Synodal resolution and are hereby requested to delegate one delegate each from among their number to participate as an advisory member in the proceedings of said assembly.

Addison, in July, 1876. c. A. T. Selle,

Chair of the previous year's meeting.

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## **Friendly request.**

Professor W. F. Lehmann would like to thank my 75 years of age for the fact that I forgot to report in the biography of our dear Wyneken that he also held a memorial sermon in English in the name of the faculty after the funeral sermon of Pastor Brohm, in which he also painted the picture of the blessed man before the eyes of the congregation . W. Sihler.

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## **Books - Display.**

**Genuine Lutheran interpretation of the Sunday and feast day Gospels of the church year,** translated and extracted from the Gospel Harmony of the Lutheran theologians M. Chemnitz, Polyk. Leyser and Joh. Gerhard. Fifth volume.

We are pleased to announce that the fifth volume of this precious work has appeared in its second edition and is now available again in its entirety. For those who do not know the work, it should be noted that the Gospel Harmony, from which this interpretation is taken, has been "considered the highest flowering of Lutheran scriptural interpretation after Luther" since its publication. A preacher has here a treasure trove of material for his sermons on the Lutheran pericopes, in which in no year will he exploit all the thoughts flashing before him therein, and every year he will discover ever new ones." As firmly as we are convinced that, before all other human books, Luther's postils and other striking writings of his should be thoroughly studied and faithfully used by every preacher in preparation for his proclamation of the Word of God for the blessedness of man, so firmly are we at the same time convinced that the secondary use of this "genuinely evangelical interpretation" will make Luther's study all the more fruitful and prosperous. Whoever, therefore, is serious about giving his congregation the best possible; whoever is not satisfied with only having something edifying to say to his listeners every Sunday; whoever is not satisfied with having something edifying to say to his listeners every Sunday; whoever is not satisfied with having something edifying to say to his listeners every Sunday; whoever is not satisfied with having something edifying to say to his listeners every Sunday.

rather, is anxious to buy out the few precious hours given to him for preaching with the utmost fidelity and to establish those entrusted to him as deeply as he can only by God's grace; who therefore also knows how the main thing is that the listener recognizes every thought expressed by the preacher as a thought of God opened up to him from the text and therefore receives it with full confidence as God's incontrovertible word: Such a preacher will find what he is looking for in the "genuinely evangelical interpretation" that is offered to him here; such a preacher should take it up in haste; he will certainly not regret the sacrifice of money that he has to make for it. Laymen, too, who belong to the "Beroenser" who daily search the Scriptures, are urgently recommended to this work as a treasury of deep understanding of the Scriptures." Cf. "Lehre und Wehre," I, 208 f. IV, 94 f.

Price of this 5th volume: 41.50.

Price of the whole work, comprising 7 volumes: 410.50.

## Second Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, and other States. 1876.

The subject of the doctrinal discussions reported in this report is an extremely important one: union or brotherly and ecclesiastical fellowship. Certainly, only this reference to the content will be necessary to induce the reader to acquire the report and to study it diligently.

Price: 25 Cts, postage paid.

### Conference - Displays.

The Northern - Illinois Pastoral Conference will meet, s. G. w., September 26th to 28th at Pastor Traub's church in Crete. L. H. Rohe.

The Minnesota General Pastoral Conference will gather Sept. 29-Oct. 3 in Stillwater.

The subject of the proceedings are: 1) Theses on the certainty of the state of grace; 2) 8 48 of Walther's Pastorale.

Registrations are to be made with Pastor Siegrist.

I. Kogler.

South Indiana Specialconference held Sept. 28-Oct. 2 in Evansville.

E. Sitzmann.

The Michigan Preachers' and Teachers' Conference will meet from the 5th to the 9th of October at the congregation of Pastor Hügli in Detroit. It is requested that registration not be forgotten. G. Markworth.

The Wisconsin Pastoral Conference will meet, s. G. w. on October 6 in OShkosh. Those dear brethren who intend to attend are requested to give the undersigned 14 days notice. I. L. Daib.

By order of the Governing Board, the Fort Wayne Preachers and Teachers Conference is hereby called 8 days earlier than decided. Meetings will therefore, s. G. w., be held at Fort Wayne from Tuesday, September 26, to Friday, the 29th. H. W. Querl.

The Teachers' Conference of Oshkosh and vicinity will meet, s. G. w., September 22nd and 23rd, at the school of Mr. Grüber, teacher, at Oshkosh. W. Bock.

The Northern DistrictS Cnfcrenz of the Lutheran Synod of Illinois a. St. will meet, s. G. w., from the 12th to the 14th of September at Pastor E. Bangert's congregation near Peoria.

The brothers will be picked up from the store of Mr. Fried. Meyer, south Adams street, to be picked up. E. Bangerte r.

The Southern Districts Conference of the cv. Lutheran Synod of Illinois a. St. will meet, s. G. w., September 26th to 28th, at the congregation of the Rev. Weisbrodt at Mount Olive. Mount Olive is located on the Toledo- WabaSh "k Western Nail Road. G. Wolf.

### Community Conference.

The Cleveland Special Conference of the Missouri Synod and the Eastern Conference of the Northern District of the Ohio Synod will meet, s. G. w., Tuesday, September 26, morning, 9 o'clock, at Galion, O., for a two days' joint session. Brethren intending to attend this meeting are requested to report beforehand to the undersigned.

I. A. Schulze, Pastor.

### Revenue into the Western District's coffers:

To the synodical treasury: Collecte of the congregation of the Rev. Leßmann at Sherrill's Mount, Iowa, 410.00. Collecte of the congregation of the Rev. Bremer at Lake Creek, Benton Co. Mo., 44.75. By the Rev. Bapler at Cole Camp, Mo., 42.30. By the Rev. Frank at New Orleans, La., 42.00. By the ImmanuelS District at St. Louis, Mo., 440.70. By the congregation of the Rev. Lenk at N. St. Louis, 410.00.

To the Synodical Missionary Fund: one-half of the Missionary Festival Collecte of the congregation of the Rev. Mueller in Osage County, Mo., 410.70. Bon Wittwe Grals in Frohna, Mo., 42.50.

For inner mission: From the Trinity District in St. Louis, Mo., 41.50. Mission Festival Collecte in the congregation of Pastor Köstering in Altenburg, Mo., 426.36. From Wittwe Grass in Frohna, Mo., 42.50.

To the building fund: by Pastor Stiemke in Serbin, Texas, 442.00.

For Past. Grünig's Anstalt: Half of the Missionary Festival Collecte of the Pastor Mueller's congregation in Osage County, Mo., 410.70.

For the East Indian missions: By Rev. F. W. Schmitt of JohannisBurg Mission Festival 415.55. Mission Festival Collecte at Pastor Köstering's church in Altenburg, Mo., 426.00.

For Rev. Rufs: From H. Vogel at Sherrills Mount, Iowa, 41.00. By Rev. Bapler, at Cole Camp, Mo., 42.25. From Rev. Weinbach, at N. Bergholz, N.

A., 50 Cts. From K. Kcomphardt, by Rev. F. W. Schmitt, 50 cts. From S. in Frohna, Mo., 41.00th.

For Pastor Straw nong: By Pastor Bapler at Cole Camp, Mo., 42.20.

St. Louis, Mo., Aug. 23, 1876.

E. Roschke, Kassirer.

### Proceeds to the Northwest District coffers:

For the household in Addison: by Rev. E. G. C. Markworth, Kinderfest-Collecte, ^47.00.

For poor students in St. Louis: Bon C. Juergen in Edward 43.00.

For emigrant mission in New York: from Rev. E. Grothe's congregation in Lowell 45.00.

For emigrant mission in Baltimore: From Past. E. Grothe's congregation in Lowell 45.00.

For sick-pastors: from Rev. G. Schaaf's congregation in Lewiston, Minn. 45.00.

For the parish in Wausau: From St. Stephen's Parish in Milwaukee 431.00.

For Heathen Mission: From Pastor Rathjen's congregation 46.00. Bon Pastor Hudtloff's congregation 43.00.

For the orphanage at Addison: collected by Rev. Daib in Christian teachings 42.90. C. Eggirs 25 Cts. L. Jähle 25 Cts. St. John's parish in Sigel 41.25.

For widow's fund of preachers and teachers: From pastors A. D. Stecher, F. Leyhe, G. Plehn, Zahn, E. G. C. Markworth, G. Schaaf, C. Strafen, C. F. Ebert, Alwardt, C. Damm, Rathjen, Dicke, O. Cloter, 44.00 each; Anner, Barth, 42.00 each; Daib 44.50, Kolnmorgen 41.00, Fischer 45.00, H. I. Müller 43.00, Winter 41.00, E. Grothe 48.00, F. Wesemann 42.00. Of the teachers P. Ruge 44.00, C. Fröhlich 42.00, F. H. Meyer 44.00, Grothmann 44.00, Goldmann, Schliche each 43.00, Schaus 41.00, C. F. Arndt 43.00, P. A. G. Döhler 41.00, of the Chippewa Falls community 42.52.

For inner mission: From the women's association of the Immanuel's congregation in Milwaukee 410.00. From Pastor Wambgan's congregation 411.96. From Pastor Kuehnle's surplus of travel money, 43.00. By Pastor Bürger, thank offering of a schoolboy, 50 Cts. By Past. Borneke, part of a mission collection, 416.00. By Past. O. Cloter's congregation 43.26. By Past. K. Schultzes congregation 425.17.

For building fund: From Teacher P. Ruge 41.00. From Pastor O. Cloter's congregation 44.72. From St. Stephen's congregation 41.00. From Past. Horst's congregation in Hay Creek 422.00. From Past. K. Schultze's parish 420.00. From St. John's parish in Hart 45.00. From Rev. Volke's parish 42.50. From Rev. C. F. Ebert's parish in Calumet, Mich. 44.40. From Rev. F. Wese- mann's congregation in Grafton 412.00.

For Rev. F. Nuff: By Rev. Krumsieg 43.00. Rev. I. L. Daib 41.50.

For synod treasury: From Rev. Dielst 42.00. From Rev. Engelbert's congregation in Racine 484.00. From Cedarburgh congregation 49.60. From Rev. Stecher's congregation in Rantoul 43.30. From Rev. Schneider's congregation in Watertown 412.00. From St. John's congregation in Portage 43.00. Bon Past. O. Cloter's congreg. 416.21. From Rev. Kretzschmar's congreg. in Albert Lea, 2 Col., 45.67. Von Rev. Horst's congregation at Hay Creek 421.10. Of Rev. Rolfs congregation at St. Paul 414.32. Of Revs. Stecher, Schulenburg, F. Leyhe, Winter, F. H. Kolbe, Dicke, E. G. C. Markworth, Lober, C. Strafen, C. F. Ebert, Streckfuß, H. I. Müller, Alwardt, G. Barth, I. F. Doscher, C. Damm, each 42.00; H. Fischer 44.00, E. Grothe 44.00, Anner 43.00, Rehwinkel 44.00, W. Rudloff's Gem. 47.20. Of the teachers C. Fröhlich 44.00, F. H. Meyer 42.00, Grothmann, I. Trischler, C. F. Arndt, W. Bock, Schliche, Gold- mann, Schauls, M. C. Fischer, each 42.00. From Rev. H. Meyer's congregation at Kirchhain 41.84, Cedar Creek 43.82.

Bon Rev. C. F. Ebert's congregation at Calumet, Mich. 44.20. From Rev. J. I. Walker 12 cts. Whose congregation in New London, 41.93, Maple Creek, 41.31, Bear Creek, 41.64, pastor Kuechle, 12.00. pastor Wesemann, 42.00. Whose congregation in Grafton, 412.00. Carl Schubert, Milwaukee, 410.00.

Milwaukee, Aug. 23, 1876. c. Eißfeldt, Kassirer.

### Revenue into the Illinois - District's coffers:

To the synod treasury: From Past. Oetting's congregation 42.80. Past. Offenbeck's congregation at Lemont 46.65. By Rev. Hieber's congregation at Mattison 46.70. By Rev. Succop in Chicago by N. N. 45.00. By Past. Schuessler's parish at Union Hill 46.40. By J. F. Sieving of the parish at Venedy 413.00. By I. H. Kühlenbeck of the parish at Collinsville 48.90. In regular contributions: By the pastors G. A. Müller, A. G. Francke, E. Röder, H. H.

Support and by the teachers F. Polsdörfer, List, Härtel, Hoppe, Kam- mann, A. Rose, Krumsieg 42.00 each. (Summa 471.45.)  
To Synodal Building Fund; From F. Baiting in Richten 410.00.  
For inner mission: Through Past. I. M. Hahn a part of the Mission Festival Collection in Staunten 425.00. Through I.

# 136

1. Kühlenbeck from the municipality in Collinsville A2.90. (Summa A27.90.)  
 To the college maintenance fund: Abtmdmahls- Collecte of Past. Riedel's congregation at Homewood A19.00.  
 For poor seminarians in Addison: By teacher Jarm of the singing club in Richen for A. Berskow A9.75. Collecte at teacher Appell's wedding for Karl Appell and Karl Bar- tell each A6.03. By teacher Zutz's pupils in Chicago A1.50. (Summa A23.31.)  
 For musik. Instruments in Addison: By teacher F. Hartel in Chicago A1.25.  
 For the Emigrant Mission in Baltimore: By Past. I. M. Hahn of the Mission Festival Collecte in Staunten A10.00.  
 For the Emigrant Mission in New York: By Past. J. M. Hahn of the Mission Festival College in Staun- ton A1 6.00.  
 For the congregation in Dresden: By C. Burgdorf in Red Bud A2.50.  
 For the municipality of Allendorf (Hesse): By C. Burgdorf in Red Bud A2.50.  
 For the Wittve Nickel in Iron Mountain, Missouri: From Addison: By H. Orhlerking A5.00, F. L. Krage A2.00, N. N. A1.25, Prof. I. C. W. Lindemann A1.00, L. Balgemann A3.00, Past. Francke A2.00. (Summa A14.25.)  
 For Pastor Rufs: By Rev. Francke in Addison A2.00. By I. H. Kühlenbeck of the Collinsville congregation A2.50.  
 For Pastor Sondhaus' family: from Pastor Francke in Addison A2.00.  
 Addison, Aug. 10, 1876. H. Bartling, Cassirer.

## Cash report -of the orphanage at Addison, Ills.

	From June 20, 1875 to June 20, 1876.	Intake.
To boarding allowance for half-orphans	A244 .00	
On borrowed capital	1555.00	
From the Missouri Synod for land	819.85	
For sold items	17.50	
In contributions, namely		
of children	626.43	
of municipalities, etc., in Illinois	1710.54	
From the rest of the Missouri communities synod	474.87	
from the Wisconsin Synod	10.75	
from the Ohio Synod	22.00	
from the Minnesota Synod	24.65	1.00
from Canada		
		2870.24
To cash advance	43.47	
		Total revenue A5546.06
		Issue.
To cash advance A495	.71	
To salary for the orphans drmn	300.00	
To wage for two maids	250.00	
For household appliances	129.34	
For clothing of the 45 orphans	528.29	
For will to live!	6.55	
To rail freight and expressage	132.67	
For repairs and attachment	27.53	
For farm management and farm equipment >.	57.65	
For livestock	88.88	
To fare fee for the year 1875 4	37.25	
For coals	119.24	
In Dortor costs and drugs	13.40	
For school books and lessons for 35 children	2955.00	
For the christmas celebration	307.00	
For cing redeemed promissory bills		
To interest		
Summa dcr issue A5546.06 Debt register		
Uncashed promissory bills were on 20 June 1875	.00	
present A6400	495.71	
Cash balance at the end of the year	1555.00	
New promissory bills, issued	last year	
In addition, there are the following	debts: the current cash advance	43 .47
		interest due 128.00
		Summa... A8622.18
From this sum shall be deducted:		
promissory bills redeemed in ring last year ...	A2955.00	
the paid cash advance	495.71	
Promissory bills for land sold	1065.00	
pension in arrears from 1873	96.00	
		A4611.71
Accordingly, the debts amount to the Summc of	A4010.47	
Unredeemed promissory bills are available	A5000.00	
the capital debt in the last year was A1004.24 H. Bartling, Treasurer.		

## For the Lutheran orphanage zum Kindlein JEsu near St. Louis

Received since April 15: From Geo. Heine, Beckmann in St. Louis 1 barrel of best wheat flour. From N. N. through teacher Karl Günther in St. Louis A2.00. Through Past. C. Braun in Hon- ston, Texas, 3.00. From W. Malsmann in Venedy, Ill. 10.00. Past. Brecht 1.00. From the piggy bank of Past. Vetter's children 1.83. From Mrs. L. O. 25 Cts. Past. Vetter 75 Cts. Mrs. Götz through Past. Brohm in St. Louis 5.00. From the sewing vcrnin in Collinsville by Mrs. Rev. Wüstemann 16 knaben shirts. From the Jmmanuels District in St. Louis by Collector Th. Günther 4.30 and by Collector F. W. Springmeyer 2.60. From the Dreienigkeits District in St. Louis by Collector F. W. Heinig 4.75. From the Concordia - District in St. Louis by Teacher Körner 2.25. From E. R. by Past. Büniger in St. Louis 2.00. Henry Temme through the same 1.00. Mrs. Kassen desgl. 2.00. Miss Louisc. Peters desgl. 2.50. Judge <L. Borchering, desgl. 16 pairs of shoes. Through Past. H. F. Grupe in Eisleben, Mo. collected at M. Bohnhardt's wedding, 3.75. From Mrs. Moe 1.00. From the bell bag of Past. Schwensen's church at Neu - Bielefeld, Mo., 2.00. From Rev. Weseloh's congregation in Gasconade County, Mo., 3.30. From Christian Löwes in Past. Fackler's congregation, 2.00. From Pastor Halboth's gomunity in Boeuf Creek, Mo., thank offering from Mrs. N., 5.00. From H. Mirsner by Past. Köstering in Altenburg, Mo., 1.00. From Unnamed, desgl. 1.00. From Women's Club in Past. Biltz's parish in Concordia, Mo., 4 girls' shirts, 2 girls' pants, 4 boys' shirts, 6 pillowbürrzügr, 8 dresses, 7 pairs of stockings. From Traugott Bolz in St. Louis 5.00. From the Concordia District in St. Louis through Teacher Körner 2.05. From the Trinity District in St. Louis through F. W. Heinig 3.10 through Collector Annr 50 Cts. by Collector Brockmeyer 5.15. From the Jmmanuels District in St. Louis, by Collector Wilhardt 1.00, by Collector F. W. Spring- meyer 2.40. From Wittve Wells in Dubuque, Iowa, by Past. Büniger 1.00. pastor Herrmann in Iowa, desgl. 1.00. pastor Braun in Houston, Texas, desgl. 75 Cts. By Rev. Schmei- ker, Collecte sr. Parish at Burlington, Iowa, desgl. 3.00. Collecte on the silver wedding of Mr. Heine, Temme in the Jmmanuels District in St. Louis 7.80. By the confirmands of Mr. Past. Gräbner in St. Charles, Mo. 1.50. By Past. Bergt in Perry County, Mo., by H. B. 2.00. By Karl Wehking in St. Louis 10.00. By M. C. Barthel by Joh. Werner 65 Cts. By Past. Kothe from Mr. Schneidewind 2.00. Collecte on Geo. Schneider's wedding in the Trinity District in St. Louis 5.00. From St. Paul's parish in Lowell-St. Louis 10.00. Collecte at the annual festival 473.10. From the piggy bank of the children of Mr. Andr. Eggers in St. Louis 1.00. Subsequent, to the Jahrestest- Collecte, 3.00. Profit from soda water and icecream sold at the Jahrestest, by W. Well- mann, 68.05. From the following school children Past. Prohls: Karl Schneider, A. Schneider, Chr. Eckert each 1.00. Herm. Eckert, Fritz Ritz, M. Prohl, Julie Gaubatz 25 cts each. Karl Klie in St. Louis 5.00. Subsequently, to the Collecte, 3.00. From Wittve Rauscher 2 Bush. Potatoes. From Past. Sieving's parish in Lincoln, Mo. 1 barrel of molaffes, 1 box of meat, butter and beans. From Mrs. Dietrich, 2 sack potatoes, some hoseradish. From the women of der Kreuz parish in St. Louis, 4 homdm, 3 poker- zrn, 1 pair of stockings. From Karl Lange in St. Louis 2 doz. Cups, 6 vegetable bowls, 1 dozen knives and forks. G. Greb in Des Peres, Mo. 7 bush. Seed oats, Geo. Ude 42 Id. Gingham, 2 pr. stockings, H. Staats 12 pr. stockings. From werthen Nähvrein in Bremen - St. Louis 14 bodkins. From Mrs. Pastor Link in St. Louis 12 dolls. From Mr. Oppen- mann in Ellisville 5 doz. Eggs, 4 psd. butter. Mrs. Dr. Schade in St. Louis 11 jackets. Mrs. Amalic Rohlfing in St. Louis 9 girls' hats, Andr. Bopp 1 piece of calico. In addition, various other items were returned by unnamed persons as gifts for our orphans. From a woman, Mr. Past. Miesler given at the orphan festival, 5.00. From the Jmmanuels District by Collector Th. Günther 4.45. Subsequently, to the Collecte, 2.00. From drr piggy bank of little Paul Landgraf and from some school children in Decatur, Ill. 5.00. From W. Schütze in St. Louis 2.00. Wittve Otto daselbst 1.00. Mrs. Elise Kaiser 1 piece of calico, 10 Id. yellow ditto and some articles of clothing. From Mich. Mertz in Des Peres, Mon., 1.00. communion - Collecte in Past. Stiegemeier's church in Lyons, Iowa, 12.00. Collecte on dcr infant baptism at C. D. Holzen's in Lake Creek, Mo., 2.35. From Traugott Bolz in St. Louis 10.00. Joh. Unger there 1.00. Mrs. Sommer by Past. Brauer in St. Louis 1.00. By Teacher Macknson in St. Louis 2.65. G. A. Dobler in Baltimore 1.35. By I. Keller of N. N. 5.00, desgl. 50 Cts. From Fraulein Dora Reinmann in St. Louis 5.00. From Trinity District in St. Louis by Collector Annr 2.25, by Collector Heinig 5.10, by Collector Brockmeyer 3.05, wedding collecte at Past. W. Schröder 10.00. From the Kreuz District in St. Louis by H. Miesler 7.25. From the Jmmanuels District in St. Louis by Collector Wilhardt 1.00. Wedding Collecte by Mr. L.



Niemann by Father Gerling 2.00. Wedding Collect by Mr. Heinr. Hütemann in St. Louis 7.25. From Christoph Rohrs in St. Louis 1.00. Mrs. Louisc Dette there, thank offering for happy delivery, 5.00. Past. C. Braun in Houston, Texas, 3.00. C. H. Pirce L. Co. in St. Louis 1 barrel of coal oil. From the Gemeinde in West Ely, Mo. by Past. F. Nützel 4.00. Infant baptismal collect by Past. Bremer in Lake Creek, Mo., 1.65. From the Jungfrauenverein in Bremen-St. Louis 30.00. From the Jünglingsverein there 10.00. From the werthen Frauenverein there 10.00. From Frau Böhner there 2.00. To Mr. Kicker and Mr. Böhmcr there 50 Cts. each. Collecte on Jmm. Estels Kindtaufc in velvet Louis 3.45. I. M. Estel, cashier.

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#### **Received:**

For poor students: By teacher Militzer for mute A2.00. From the Jungfrauen-Verein of the parish of the Past. Hügli for Dörfler A10.00. Pastor Horst for Dablow from grandfather u. Joh. Dablow each A5.00. Carl Dablow A3.00. Teacher Augustin A4.00. Jac. Struß 35 Cts. Joh. Struß 55 Cts. Past. H. himself & F. Dick each A2.00. I. Günstorf 50 Cts. D. Dedden, Hans Augustin, F. Cordes, H. Helmcke, F. Meyer, W. Meyer, W. Plote each A1.00. Past. Achenbach for Große, Brinkmann and Franke A30.00. Kassier Bartling A10.20. A1.00 and for Appcl A15.00. By V. M. in Baltimore for Sommer A10.00. By Kaff. Grahl A24.70 u. A5.00. Kaff. Eißfeldt A22.25. Teacher Wegner of the Young Women's Association of the Trinity Church in Milwaukee for Keyl A8.00. Teacher Lutz of the Cleveland Teaching Conference for Nährenz A3.00 a. A5.00. From Mr. H. Oehlerking in Addison for Göhlc A5.00. By teacher C. Stege sent to the Kindtaufc at Py. Rausch A4.70. by himself A1.30. Past. O. Clöter for Braun A1 6.00. Teacher Hölter ges. on teacher Burgdorfs wedding for hiesiggeborne Zöglinge A16.00. Past. Tirmenstein for Krämer A10.00. From Mr. Hänsen for Ries A6.1X). Otto A5.00. Past. Gräbner v. Jüngl.-Ver. in Mcfiden, Conii. for Wismar A5.00. Kaff. Birkner of Past. Michael for Gbhlc A2.00. By Gém. in Proviso for Rd'diger A1 3.00.

For the Semknar household: From Fr. Mäsenbrink in Addison 45.00. Kaff. Birkner 416.25. Kaff. Grahl 410.00.  
 God Bless.  
 Addison, August 1876.  
 Received from the undersigned with heartfelt thanks r By Past. Zschoche, collected at Mr. Dudenhöfrr's wedding, for Nehwaldt 46.00; at Mr. G. Meyer's wedding for Germeroth 57.00. By Past. W. Bartlings Jungfrauen-Verein, for Kohn, M.O.O. By Past. Niethammer, on Mr. C. Schwrm's wedding, for Brust 46.00. By Rey. Matthias for Germeroth, Pflugs-- Collecte, 48.50. By Past. Niemann, on P. Scheips wedding, for booty 48.35, from his Junglingsverein 45.00, from the Ge-- municipality 43.25 for Lucas. By Dr. W. Sihler, on E. Roden's beüs wedding, for Brunnische Zöglinge 46.16. By Past. H. Sauer, on Trcba's wedding, 42.60, on Buuck's wedding 44.10. By Past. Engelbrechts Junglings -- Verein, for Bendm, 44.00. By Past. Zschoche 45.00. Hru. C. Wrstenfeld P3.00. E. Brüse 2.00. Heintz 2.00. Hartmann for Th. Stephan, G. Jipp, Kosterling each 45.00. By Past. M. Wyneken from its women - club for Schriefer 48.00. By Past. Succop for Leverenz 412.50, for Otte 45.00. By Past. Schaaf for H. Rohlfing, on J. Janzow's wedding, 412.00. By Past. Jos. Schmidt for W. Maals 420.00. By Past. Goehninger's women - club 415.00, by Mr. Wolbrecht 08.00 for Schubkeagl. From Past. Mucker's women's club 1 package of laundry. From Past. Wuggazer for Brunn- sche Zöglinge 44.77. By Past. Partenselder, at F. Arnold's baptism, 4.9.50.  
 Fort Wayne, Aug. 22, 1876. c. I. Otto Hanser, Dir.

## For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Middle Districts).  
 were also received:  
 2. Contributions:  
 From the pastors: H. W. Lothmann, I. F. Niethammer, C. Zschoche, G. H. Jäbker, I. H. Niemann 45.00 each, C. F. Steinbach, J. G. Sauer, H. Schöneberg, A. Zigel, I. H. Jor, W. I. B. Lange, H. Evers, F. W. Husmann, C. C. Schmidt, F. R. Tramm, F. Wendt, Ph. Fleischmann/ W. S. Stubnatzy, I. A. Fritze, C. Bode, I. G. Schäfer, I. Dulitz, A. Saubert, G. Mohr, I. Nupprecht, H. Schliesseimann, G. Runkel, I. G. Nützel each 44.00, G. Heintz, C. F. W. Hüge each 43.00, I. E. Knies, Ph. Schmidt, W. Bracknagel, G. M. Zucker, H. Sieger, G. Gruber each 42.00, C. Sallmann 41.00, C. E. Bode 412.00.  
 Of the Herr teachers: H. Cngelbrecht, Heyer, C. Zitzlaff, I. Häfner each 44.00, C. H. Kirsch, G. Seitz each 42.00.  
 3. Gifts:  
 Collecte of Past. Steinbach's congregation 49.11. From N. N. in Town Herman, Wis., by Past. Steinbach 4-5.00. Collecte at the wedding of Mr. W. Claffey in Indianapolis 48.35. Collecte of Past. Junael's congregation 406.00. Collecte by Past. Lothmann's parish 45.00. Collecte of Past. Bode's Gemeinde 48.50. From Andreas Fuchs by Past. Knief 41.00. From teacher Riemer's schoolchildren 42.80. From Charlotte, Auguste and Ludwig R. 42.45. A. I. F. in X. 42.25. H. Stuhlmann by Past. Sallmann 42.00. Wedding collecte at Mr. Herm. Manselmann by Past. Reichmann 46.25. Collecte of Pastor Fritze's congregation 4-7.09. By Mr. I. Sattler in La Fayette, Ind. 45.00. by Hrn. Past. Buehl 41.50.  
 Indianapolis, Aug. 10, 76 M. Conzelmann, Cassirer.

## For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Western Districts).  
 With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of June and July I. I.:  
 1. Contributions:  
 From Mr. Pastor Bcsel K3.00 and from Mr. Pastor H. KaSpar, Texas, 45.00.  
 2. Gifts:  
 Collecte at the wedding of Mr. H. Kütke by Mr. Past. Krcschmar in Albert Lea, Minn., 46.00. From Mr. Joh. Kraft by Mr. Past. Haunawald in Louisville, Nebr., 46.00. Thank offering by Bro. Past. Oetjen in Monticello, Iowa, 45.00. From Mr. Past. Kanning & his congregation by Mr. Rev. Sappcr 4-8.00. Oskar E. Götsch.  
 St. Louis, August 4, 1876.  
 Receipt. Sincerely thanking God and the kind givers, I hereby certify to have received 421.00 from the congregation of Mr. Pastor Pisscl and 47.00 from the singing society of the same congregation for my support.  
 H. Harmening, Pastor.  
 For poor students received from Mr. Ed. Lang in Texas 42.00. Through Mr. Pastor Sieker in New York from a member of his congregation (for Stud. Rosencr) 410.00. Through Past. You. in White Oaks, O., from Mr. I. Bräuer 45.00. By Past. Lenk in St. Louis from the worthy virgins' association of the Bethlehems parish there 410.00, and from the "worthy" women's association of the same parish 410.00. From Mr. Wlth. Hulsckötter in Venedy, Washington Co, Ills. 410.00.  
 "In support of the four confessors among the Leipzig missionaries" from an unnamed person in Baltimore P20.00. C. F. W. Walther.  
 The undersigned certifies to have received the following gifts for the support of his congregation at Jefferson City, Mo, by Rev. Bro. Sievers: From Rev. Grabner, Past. Sievers 42.00 each, Schaap 41.00, Benne, Teacher Holscher 75 cts. each, Bruns, Pose, Judge Kcssing 50 cts. each.  
 Sincerely thanking the benevolent donors H. Wesche, Pastor.

## Changed addresses:

Zlo. 2015 öuelcson Street, Dudu^ue, Iowa.

teacher, 17e>v 'Wells, 6 "s>e (Urniclenn Oo., ^lo.

4., Lauke, teacher, Uoeut' Oeelc, l'iunleliu 6o., 2lo.

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## Volume 32.

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### A "Preface."

We have just received Nos. 1 and 2 of a new ecclesiastical journal entitled: "Die Evangelisch-Lutherische Freikirche. Published by Lic. G. Stöckhardt, Lutheran pastor in Planitz in Saxony, it is initially intended to be the organ of the Lutheran Free Church which has left the Saxon regional church. What to expect from the paper is stated in the magnificent "Preface", which the dear editor has placed before it, and which we consider it our duty to share with our readers in the following. True Lutherans will not be able to read it without (as at least we have experienced) laughing their hearts out when reading it. God be eternally praised that he has also lit such a "lamp" in the darkness that has settled over the Saxon regional church! God has thus visited all souls who are of the truth in Saxony with great graces, so that they can now see the way they have to go, if they want to be faithful to the Lord, not to perish in the Babel of the regional church and not to burden themselves with the terrible responsibility of not having taken care of their children, but to have given them away to the wolves. W. [Walther]

Lic. Stöckhardt's "preface" reads as follows:

Joh. 8, 31. 32. "If ye abide in my sayings, then are ye my disciples indeed, and shall know the truth, and the truth shall make you free."

We live in times when God is creating a new thing. The German national churches are approaching decay. Judgment has fallen upon the state church. But the Lord saves his true disciples into a Zoar, a Pella, which his grace has also prepared in these days. The Lutheran Free Church is such a place of refuge for all who flee from the burning Jerusalem. Of course, this home of ours has no form or beauty, but it is a city founded on the rock. Certainly, it is God's holy way that leads from the national church to the free church.

In Saxony, too, the foundation for this new building has been laid for years. Those who have begun this construction are convinced that they have a good, holy right for their cause in the birthplace of the Reformation. Under God's visible victory and assistance, this work has so far prospered, strengthened inwardly, expanded outwardly. Last year's movement in the Lutheran-oriented circles of the Saxon regional church has brought new growth to the Lutheran Free Congregations of Saxony. And it now seems timely to establish an ecclesiastical

St. Louis, Mo, Sept. 15, 1876. No. 18.

The first step was to launch the journal in the interest of the Saxon Lutheran Free Church. In our days, every party wants to have its own organ and needs one. It is part of the servitude of the church that it has to conform to the times and fashions in such matters. We cannot resist that this way of ours is called a sect, that we are called a party and treated as such. We are not ashamed of the hateful party name "Missourian" in particular, nor of the sect name "Lutheran. After all, the Lord and his right disciples were also scolded as "Nazarenes". So one may at least call this newspaper, which herewith comes into existence, a party organ. It wants to keep the comrades of our own party together. Among the members of our congregations it wants to strengthen and promote the consciousness of church unity and togetherness, by spreading knowledge and understanding of the salvific teachings and generally of the treasures of faith of our Lutheran church in its part, by trying to refute old and new heresies, by calling attention to the signs and needs of the time, by reporting what is happening inside and outside our camp. At the same time, however, those outside are to be given an account of the hope that is in us. And the sincere and honest among the Lutherans of the national church may then examine whether we bring a new doctrine, or rather represent and defend the old, genuine Lutheranism and work, suffer, fight only for the one purpose, that the hearts of the children may be converted back to their fathers.

What kind of Free Church we are talking about, the readers will see from the further articles of this sheet and should be indicated here for the time being only in brief.

We consider the free church, i.e. the church independent of the state and the state church, to be the right form of the church of Christ in this time. The Lord has said: "My kingdom is not of this world" and thus means that not only a different spirit rules in the kingdom of God and in the kingdom of the world, but also that everything that is taught, lived, decided and ordered in the kingdom of God should not taste of worldly custom and state lawmaking. A different spirit, a different kind, a different

The law is different, the form is different here and there! New wine is not put into old wineskins, but into new ones. The 28th article of the Augsburg Confession confirms this truth. The summa of it reads: "One should not mix and throw the two regiments, the spiritual and the secular, into each other. When the consistories were appointed as such by the authorities and began to become state authorities, the world-weary Father Luther gave the urgent advice that these "consistories should be torn apart". What is the point of such an old rag on a new dress? That gives an incurable tear for both parts. Thus the church must come to harm. By putting worldly forms on it, one at the same time instills the worldly spirit into it. The state sword does violence to conscience and Christian freedom. It has never been otherwise, it cannot be otherwise. And by overstepping the limits set for it, the state undermines its own ground. By touching the order of God's grace, it gives others cause and right to attack and invalidate the natural order of God, which protects the authorities. We give to Caesar what is Caesar's, we honor the King, and with all the greater joy, the more freely we are allowed to serve our God as He has ordained. But that the royal priesthood of the New Testament offers spiritual sacrifices to God, that the congregation of believers, not a worldly church regiment, cares for the sanctuary, administers Word and Sacrament, and that it serves these heavenly goods solely according to the norm of the divine commandment and in accordance with Christ's appointment, not according to state template, not according to worldly taste and judgment, that belongs to the right, undefiled service of God, which gives pleasure to God and makes people happy. It is true that we are still in Kedar's huts, we do not yet celebrate our services in the congregation of the perfected righteous; the church of Christ, because it lives in the world, has the form of a servant and the form of the cross, but because it is not of the world, it does not have the form of the world. And the state church is truly not in the shape of the cross, but in the shape of the world, in the shape of the world. Yes, the church is well under the cross - and this sign of Christ is not missing in our free church, praise God - we confess to the cross, but for this very reason.

we do not bend our most holy faith under the sword of the state. Cross and church belong together, but sword and church have nothing to do with each other. And so we praise God that we have escaped the sword, even if at the price of the cross, of hatred, of contempt, that we are free, as Christ was free on the cross, unconquered by Herod, Pilate, Caiphas. Yes, Israel has found itself again, has returned home from Babel, dwells again in Canaan, and feels at home in Canaan, under the sole regiment of Christ and his word. And even if Canaan would become Golgotha and only at the cross would there still be room for Christ and his church, we remain on our clod, we do not go back to Babel.

It is not carnal freedom that we long for. If we rejoice that the bird has found its home and the swallow its nest, no one can blame us. Nor have we merely wanted to escape the drudgeries and inconveniences of the national church. In general, the realization that the state church system is contrary to God's order did not determine us to say goodbye to it, although we would have had divine separation rights on our side in this case as well. It has happened to us as it has to all previous separations. The powerful errors and lies within the national church, of which we could and would no longer make ourselves a part for the sake of our conscience and our souls, drove us out, and ecclesiastical freedom was the fruit that fell into our lap as if of its own accord. Only then did we recognize and appreciate the gift of God and say to ourselves: This is the Zion of God's right kind. We simply obeyed the voice of the Master, who forbade us to be involved in other people's sins, and on this path of obedience the Lord led us to a goal, which we did not think of at first. And we do not forget the deeper reason and content of our freedom above the external independence. We are free, God has saved us from the sins and lies of the national church.

Yes, the truth has set us free. We have separated ourselves from the powerful lies and errors of the national church. God's truth punished those lies and our previous fellowship with lies. We know what we are saying and believe that we can justify it before the judgement seat of eternal truth when we claim that the lie in the regional church, especially in the Saxon regional church, leads the scepter - the same lie from which the Union was born. This is the lie of the Union, that the Lutheran and Reformed confessions, which are nevertheless contradictory, that truth and error have been brought under one hat, have attained equal domiciliary rights in the church. The Saxon state church is based on the same foundation of lies. The new religious code, according to which the doctrine and life of the church servants and their congregations are determined, bears the stamp of that union lie on its forehead. Everyone can think what he wants about the phrase "Gospel of Jesus Christ, as it is testified in the symbolic books", similar to the Union formula: "Christ says: this is my body". A confessing Lutheran can thereby keep himself committed to the pure doctrine of Luther. A Protestant, an enemy of the Bible, a denier of Christ can use the same words to express his unbelief. The "Leuchte" (light) founded by Dr. Sulze has judged quite rightly and has followed up

The Protestant Association proved that the direction represented by it also had a right in the Saxon state church. Renowned and moderate theologians of the regional church, such as Münkelt and Philippi, confirmed that the Protestant Association could be satisfied with this new confession of faith. If, on the other hand, it is claimed that nothing has changed, that the new formula commits just as clearly and strictly to the confession as the old oath, this is only a new lie; for, since no theologian agrees any longer with all the symbolic propositions and in order to make possible freer doctrinal development deviating from the symbols, it is for this very reason that the vow has been introduced instead of the oath. And this hermaphrodite principle is now also taught and lived in the Saxon regional church. In many pulpits, the Word of God is still interpreted as a whole in a pure and unadulterated manner. But in other pulpits lying prophets preach just as unobjectionably. Sulze wins more and more party comrades among his fellow ministers. No congregation is secure against a wolf. And besides, foxes undermine the vineyard of the Lord. The most diverse coarse and subtle heresies are spread unhindered. No professor of the Saxon university, as a Leipzig theologian rightly remarked - with the exception of one perhaps - is more in harmony with the whole, full content of the symbolic books. In many places, where sincere listeners do not perceive any violation of the Bible and the Confession, a different gospel is preached, which does not hurt the Pharisaic righteousness and Sadducian carnality of our days. How rare are the preachers who really make the consciences afraid and really calm and soothe the souls with the comfort of forgiveness! Even the strict and serious pastors often break the point of truth, because they themselves have dulled

their sense of truth by dealing and contracting with lies and sin. The poison of the lie, even if one tolerates it reluctantly, protesting, eats at the soul. And is the pure doctrine of catechism still in force and validity in our schools? How little our youth learns and knows about the Bible and wholesome doctrine! And how few teachers teach rightly and distribute the unadulterated Word of God! The spirit of the Saxon teachers is well known. It is not the spirit of truth. Shouldn't all parents' hearts tremble over the future of their children and their children's children? Summa: The lie is equal to the truth in the national church. Yes, the lie is already so deeply rooted that it is almost impossible to eradicate it. Hundreds of clergymen, thousands of teachers would have to be deposed. Darkness lies again on the land over which the light went out 350 years ago. Only scattered, pale streaks of light remind us of the day that has passed.

It is a lie when "for" and "against", truth and error are equally valid. A lie is when one knows and tells the truth, but does not do so. This latter kind of lie also characterizes our national church. One does not live according to the truth. And that is the rule. Not every accidental harm and lack of practice makes a church a lying church. But where that which is right no longer happens at all, where practice contrary to Scripture, un-Lutheran practice, has gained not only the rule, but the sole rule, then one is certainly on Babel's ground. And so it is in the Saxon regional church. On the basis of the Scriptures, the confession and the regional

ecclesiastical legislation confessional registration, examination of communicants, communion discipline. The writer of these lines does not know of a single congregation of the national church in which these salutary regulations are observed, not a single altar from which the unrepentant and untested are consistently kept away. To our God, who sees and takes things as they are and is not deceived by what is called legal status and legal title, such evil is just as abominable as when Reformed and Lutherans stand at the same altar. All cries for help and sighs of distress that have reached the ears and conscience of the church government for decades have been ignored so far. Even in the last year, when God Himself made noise by directing history and reminded the leaders of the church of the forgotten duty through the despisers of baptism, the most obvious un-Christians, the Saxon church regiment closed its ear to the voice of truth and instead of working for discipline, worked for the extension of chastisement. And the clergy, who have recognized and spoken the truth, have not yet lifted the slightest finger to shift from themselves this burden of hypocrisy and false worship, offering Sunday after Sunday on their altars a sacrifice to the Lord, which they knew could not possibly be a sweet savor to Him. But the believers in the churches, to whom the Lord also called the "Watch", mostly put up with the neglect of the saint until this hour, complain, but participate in this service of lies. And so the word of Luther finds its application here: "The holy church sins and stumbles, but it neither defends nor excuses. If now, in the midst of obedience and hardened disobedience, I should not recognize nor distinguish the right church from the wrong one, I know no more to say of any church." No sincere person would want to call the false practice of the national church a stumbling out of weakness that can be punished. It is hardened disobedience. One does not want to do the truth. That is why the Saxon regional church is a false church.

Such a mixture of truth and lie, which is actually a lie itself, is the foundation on which the building of the national church rests, i.e. undermined soil, the air in which the national church Christians live, i.e. poisoned atmosphere. And if this church is not yet called "united" or "evangelical", but "Lutheran", it is just one lie richer than the evangelical-united church.

We have separated ourselves from the lie, remembering the word of truth: "What enjoyment does justice have of injustice? What fellowship has light with darkness? How does Christ fellowship with Belial?" The truth has set us free. In whom the truth of God becomes powerful, such a mixture cannot be endured in the long run. And to all who love the truth and are of a loud, simple mind, we call out: "Do not pull on the strange yoke with the unbelievers! Come out from among them and separate yourselves, says the Lord." 2 Cor. 6, 14-18. He who is of the truth hears his voice. Now that God has broken the ban, compulsion and habit of falsehood, we consider it our most sacred duty of gratitude to continue to control falsehood, to testify against it and to fight against it, to pull poor, captive souls out of the nets of deceit through the testimony of truth. Therefore, we are constantly at war with the national church. Against the lies penetrating us from the other side

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and to attack the powerful errors of the false church with weapons of spiritual knighthood, that is the battle we are ordered to fight, in which we strive to persevere and not grow weary.

But we live, we do not feed on struggle and strife. The truth, which sets us free, not only protests against falsehood, but is a fountain of life, eternal life, which refreshes and satiates the soul. "If ye abide in my speech," said the Lord, "then are ye my true disciples, and shall know the truth." In the word of truth, in the word of Christ, in the word of reconciliation and forgiveness, our soul is free; in it it lives and weaves, as the bird in the pleasure, as the fish in the water. The freedom we mean is the same that Luther extolled to us in his little book "Of the Freedom of a Christian Man". "The soul has no other thing, neither in heaven nor on earth, in which it can live, be pious, free and Christian, except the holy gospel, the word of God, preached by Christ. Where she has the word, she must have no other thing, but in the word she has enough, food, joy, peace, light, art, righteousness, truth, wisdom, liberty, and all good things abundantly." "Abiding in the speech of JESU," obedience to his voice, faithfulness to his word, we have written as a slogan on our banner. And we do not allow ourselves to be robbed or shortened of any title of truth; we accept all Scripture, which has been known to us from our youth as holy Scripture, and the entire content of Scripture as inspired by God, as Christ's speech. We confess all the canonical books of the Old and New Testaments as the infallible Word of God. Faithfulness to God's Word is to us synonymous with faithfulness to the Lutheran confession. For we believe that the fathers of the Christian Church and the fathers of the Lutheran Church, under the guidance of the Holy Spirit, have correctly recognized the truth of the Scriptures and the wholesome doctrine, which always remains the same, and have safely guarded it against the errors of all times; we see in the symbols of our church the pure and unadulterated representation and explanation of the biblical revelation, and in our doctrine and life we are guided by the symbols, because they consistently agree with the Holy Scriptures, not only on the whole, but in every respect. We may be accused of dead letter service or symbol idolatry, but we know, we have experienced, that we do not gather dry branches, but that the speech of Christ, to which we bow, the truth revealed in the Holy Scriptures and represented and defended in the Lutheran Confession, is a vigorous, juicy tree, the fruit of which serves for recovery, the branches of which offer shelter against heat and weather. In this tree, not one branch is artificially grafted into the other, but it itself, with all its branches, leaves, fruits, has sprouted from one root, whose sap and power lives and works in all parts. And this root is "Jesus Christ," the Alpha and Omega of the gospel, or, which means the same thing, the high article of justification by faith alone, the core and star of the Lutheran symbol. To this article we refer and measure all the other articles of our faith. This pole separates doctrine from false doctrine, truth from lies. But although we are anxious that this root should remain healthy, we know very well that if at first only the outermost branches are exposed to a poisonous draught, the poison will spread to the other branches.



The church history, and especially the church history of the last 150 years, proves this. Church history, and especially the Saxon church history of the last 150 years, proves this. Pietism first distorted some important articles of faith, brought them out of the right position to the main article, then this and that doctrine was pushed aside as unimportant, and so the rationalistic unbelief gained entrance and robbed the church of Christ and the faith. And even if God has given faith, faithful teachers and pastors again by grace in the last decades, the present state of the "faithful" theology can and must be the

It is a cause for concern that this spectacle of gradual poisoning, of leavening with the leaven of the Pharisees and scribes, will repeat itself and that the last will then become worse than the first. A terminally ill person does not have to survive a life-threatening crisis twice in a row. For deviation from this or that article, "unimportant and important" doctrinal provisions of the symbolic books, nowadays almost every German "Lutheran" theologian reserves for himself as a reserve right and then, as a rule, not only builds wood, hay, stubble on the one foundation that is laid, but sets his whole doctrinal edifice, without that he knows and wants it, next to the foundation. In view of this danger, in view of the unrestrained arbitrariness of doctrine, even in confessional circles, we consider it the most sacred duty of Luther's faithful sons to reject every false teaching, every doctrine condemned by Scripture and confession.

We must exclude error and cooperate only with those who proclaim Luther's teachings purely, completely, and unadulteratedly and confirm them by deed. We allow ourselves to be warned by the Lord and by history: "A little leaven leaveneth the whole dough. We say with Luther: "The doctrine is not ours, but God's; therefore we should not, nor can we, give up the very slightest title or letter to it. We cannot deviate in the same piece by a hair's breadth. For the doctrine is so precisely circumscribed and actually measured that one can neither add to it nor take away from it without great noticeable harm. Therefore, the doctrine should be like a fine, completely golden ring, on which there is neither a crack nor a break, for as soon as such a ring gains a crack or a break, it is no longer whole. Have no doubt: if you deny God in one article, you have certainly denied him in all, for he cannot be divided piecemeal into many articles, but is wholly and completely One God in each and in all at once."

There are Christians who pity us because we languish in the scriptures and symbols as if in prison, and walk as if in fetters. The poor speak like the blind of the color. Christ's speech, the truth has set us free. In obedience to the truth, we feel free, joyful, blessed, and praise God that he has overcome us by his word and bound us to his voice. We praise the grace that Christ has entrusted his bride with that bridal ring, and consider it an honor that we are allowed to keep it on our part from cracks and breaks. Truth sets free. Error binds. And fellowship with lies and false doctrine makes one fearful, anxious, uncertain, inhibits progress and growth. Where truth reigns, where faithfulness to Christ's speech and obedience to God's Word set the tone, that is also where right progress is to be found. "Ye shall know the truth." This promise of the Lord is fulfilled

ever and ever. We gratefully accept what God has given us, God's Word and Luther's teaching, and call it a step backward if the truth that has been given and recognized is questioned again and again, and if we always start over again. We accept, we preserve the heritage of the fathers, we do not add to it, and we do not detract from it, we guard it, where necessary, against old and new error, we bring it to the attention of our congregations through preaching and teaching; - and, this is the progress in truth to which God has guided us, we put this treasure, God's Word and Luther's teaching, into the right treasury, we work towards it, so that not only this and that soul, but the congregation as such, acquires the salvific, beatifying teaching and transforms it into its flesh and blood, that the right faith be nurtured, cared for, protected, and lived by the congregation, that congregational life, congregational constitution, worship, what is said, decided, and done in and outside the church, that everything and anything that serves the betterment of the individual members and of the whole be subjected to the truth and discipline of the divine word. Lutheran faith, ne Lutheran doctrine - that is the achievement of the Reformation period, we hold on to it. However, the right vessel to this treasure has been lacking until now. Lutheran pastors alone and the so-called Lutheran consistories could not and cannot guarantee the purity of doctrine and life. Lutheran congregation building - that is the work of the Spirit of God in the present. The congregation of believers, God's household and Christ's bride, is the Lord's appointed guardian of heavenly goods. She edifies herself and her members by growing with the entrusted pound, by letting herself be enlightened and illuminated by God's truth, and thus grows up to perfect manhood in Christ. To this goal, to this task,

we consecrate our strength. And we are sure that with such work, with such progress, the continuance of Christ's speech, the constancy of faith, the continuance and purity of truth is guaranteed. Individual ministers and authorities can fall and fall away. If the church, the congregation watches over the pure Word and Sacrament, then the surest guarantee for the continuance of the right faith and worship is given. Wherever God's Word is preached loudly and purely, at least some will be awakened to faith and made true disciples. God's word shall not return empty. This is God's unmistakable promise. And those who believe will then exclude what directly contradicts faith, will not tolerate the spread of false doctrine and the reign of sin, and it is and remains faith, not the hidden unbelief of hypocrites, which determines both doctrine and life. Trusting not in men, even the most holy ones, but in God's Word, which guarantees faith and a congregation of believers, we help to build our part of Zion and also live in the hope that when the congregation becomes again and more and more what it should be, light in the Lord, others, who at present still dwell in darkness, will come and proclaim the Lord's work. Those who hope in the LORD will not fall, but will remain forever, like Mount Zion. Around Jerusalem are mountains; and the LORD is around his people from now until forever.

Preserve us in the truth!

Give eternal freedom! To praise your name through Jesus Christ! Amen.

### **The new faith teachings of the Missourians. \*)**

The theology of the old orthodox Lutheran fathers; it was felt that in this case one could not truthfully claim the name of Lutheran orthodoxy and faithfulness to the confession, but rather had to admit that our newer learned theology often deviated from the old Lutheran truth. So how now? - The tables are turned and one can now hear the opponents of the Missourians claim everywhere that they, the opponents, are the ones who stick to the old Lutheran doctrine and to the principles of our Lutheran symbols, while the Missourians are the evil-doers, who want to oppose them, who bring up all kinds of new articles of faith and want to impose them on the people, therefore it is necessary to maintain the old pure doctrine of the Lutheran Church against the Missourians and not to put up with such Missourian innovations.

In America, especially in recent times, the Iowa Synod has struck this note against the Missourians, this very synod which, in association with its founder, Father Löhe in Neudettelsau in Bavaria, used to talk so much about the further development of Lutheranism. In German land, it was Pastor Diedrich with the Immanuel Synod, as is well known, who agitated much and strongly against the newly invented theories of Professor Walther in St. Louis, which he dreamed of. Lately, Prof. Luthardt's Allg. Leipziger Kirchenzeitung has also joined in this now popular tone. The same could already be heard in the article against which those five East Indian missionaries raised their voice (see last year's December number of our paper). But the Leipzig Church Gazette repeats its attacks on the Missourians even more strongly in No. 6 of this year, where it gives a notice from the Iowa Church Gazette. There it is claimed in constant repetition against the Missourians that they made new articles of faith; with respect to the doctrine defended by the Missourians it is said: "such a new article of faith can never be admitted," it is to be "imposed on the Lutheran Church as a new article of faith. But there are no less than 6 sentences where, according to the opinion of the Iowans and the notice in Luthardt's church newspaper, it is necessary to defend oneself against possible innovations of the Missourians. Solemnly the latter is done by the opponents of the Missourians. "For us," they declare, "what the church establishes as the doctrine of faith is sufficient, and we do not need any further new articles arbitrarily established by anyone (i.e., by the Missourians)." Finally, the article in Luthardt's Kirchenzeitung repeats this assertion, saying, "This is our position, that we heartily profess the confession of the Lutheran Church and all the doctrines of faith known by it, but that we firmly reject all such new-found articles of faith which are not such, but which one would like to make into church-dividing articles of faith. God keep us by His grace always to hold fast, confess, and defend all true doctrines of the faith unabridged; but also that out of loyalty to the Lord and His Word we always resolutely and steadfastly refuse to let such articles of faith be forced upon us which are not articles of faith." - It is with astonishment that one hears this speech of the Iowans and would like to ask in astonishment, are these not the same people who once claimed the development of the symbolic Lutheran doctrine to the Missourians? Or how, have the Iowans revoked their earlier assertions of further development of the doctrine? have they revoked their earlier stand-

No doubt our dear readers will be very interested to hear about this, especially since they know that we are in complete agreement with the Missourians in faith and doctrine. And if there is talk of completely new things, perhaps never heard before, who would not be curious to learn about it and to get to know this new wisdom of the Missourians? - But how? Have not the Missourians in Germany hitherto mostly been maligned because they know nothing of all the wisdom of our newer theologians, but want to stick so strictly and exclusively to the teaching and theology of the old fathers? Yes, it is so, in many essays the Missourians have declared themselves in their journals for years against the so-called further education of the Christian doctrine, as it is wanted especially in our present German universities, the Missourians have always maintained that the true orthodox church already from the beginning, according to the 7th article of the Augsburg Confession, has been the only church. The Missourians have always maintained that the true orthodox church has had and had from the beginning, according to the seventh article of the Augsburg Confession, the pure doctrine and preaching of the gospel, and thus also the whole and full possession of the truth revealed by God, that therefore this old, eternally unchangeable clear doctrine and truth can be explained more closely and better in the course of time, but that nothing of it and added to it or anything of a new faith can ever be invented. In particular, the Missourians have also emphasized that in this last world and church age, Luther and the great church scholars of the 16th and 17th centuries visibly and preferably received the special grace from God. The Missourians also

emphasized that in this last world and church time, Luther and the great church teachers of the sixteenth and seventeenth centuries were obviously and especially given by God the special gift of grace to explain and present the Christian doctrine with a clarity, depth and wisdom never before and never again achieved, so that we poor little people in our present time, already so poor in spirit and confused in faith, can never think of surpassing the ancient fathers in wisdom and knowledge in regard to doctrine, but that we only have all the more reason in our part, as we have never been able to do so before.

We have to put ourselves at the feet of the old great teachers of the church. Thus, in the past, the Missourians were always publicly accused in ecclesiastical publications of representing "the point of view of theology of the 16th century. With this reproach, however, one had not only a praise in mind, but also a severe reproach. One cannot deny, one thought, that we are now 300 years older than Luther and the Fathers, and - should one not have learned at least a little bit more in 300 years than they did? Consequently, one concluded further, it is not right to remain so completely exclusively with the wisdom of the ancients and to want to learn nothing at all from the progress that one has made later with God's shell. Therefore, it was thought that something of a further development of the doctrine in the field of theological science had to be retained, even if one did not want to have anything in common with crude rationalism in this respect.

But the tide was turning, as they say. More and more the consciousness broke through that one would fall short in the competition with the Missourians if one left them so completely the glory, the doctrine and the

This article is taken from Pastor Brunn's paper "Ev.-luth. Kirche und Mission", namely from the 6th number of the present volume. The editorial staff of the "Lutheraner".

changes? By no means, the lowans today are still the same people as before, the same who, depending on time and circumstances, used to speak of further education, today of faithfully standing by the old Lutheran symbolic doctrine unchanged - testimony and sign enough that this alleged standing by the old Lutheran doctrine can hardly be meant to be quite serious, true and thorough. But we must be doubly suspicious of a Lutheran orthodoxy that has a Luthardt church newspaper as its advocate and ally.

And so it is, if we look at the matter a little closer. In different ways one goes to work to be able to burden the Missourians with the reproach of new articles of faith. First, one shifts and distorts the actual point of contention. So especially in the first three of the six sentences mentioned above, in which one accuses the Missourians. No. 1. of these sentences concerns the doctrine of the Church. There we maintain with the Missourians that the true proper church, or the church by its nature, is only the community of true believers. This is opposed by the false Romanizing doctrine of our time, that the so-called visible church, which also includes hypocrites and the wicked, is the real church or the body of Christ. In order to cover up the latter error and to make oneself somewhat comfortable with the old correct teaching of the Lutheran symbols, one has come up with the speech that the church is both visible and invisible at the same time, that both belong quite equally to its essence, that these are only two different sides of one and the same thing, as it were, just as body and soul together make up the One Person of man. It can be seen that the talk in this sense, that the church has two sides, that it is visible and invisible at the same time, is only intended to obscure and distort the pure doctrine, according to which the church is in itself and in its essence only the community of true believers. Therefore we must absolutely reject all such ways of speaking, in the sense in which they are now used by the Romanizing moderns. But now our opponents, especially the lowans, raise a great clamor: the church must practice Word and Sacrament, they say, it is therefore also a visible community that gathers around Word and Sacrament; it is therefore a great crime if the Missourians deny that the church has two sides, that it is invisible and visible at the same time. 2c. - But is this not mischievousness and deceit? That the faithful must always practice Word and Sacrament, and that therefore there must be a visible church at all, is not denied, but only that it is rejected that this visible church, with the inclusion of the unconverted and ungodly who are in it, is the real church or body of Christ, as if the external visible church were invisible, as if the outer visible church with all its ungodly members were only the outward side of the body of Christ, the pious and believers the inner side, but both sides together, i.e. pious and ungodly, make up the one body of the Lord, like body and soul, inner and outer, the one man. This is rejected, and this is truly nothing new, but the good, old, pure teaching of the Lutheran church. - No. 2. The lowans accuse the Missourians of having newly introduced the so-called doctrine of transmission in the doctrine of the sacred office of preaching and now want to impose it on the whole church. Since the term "transmission" is not found in the symbols, this is above all a welcome opportunity to speak of the "doctrine of the church".

The Bible and the symbols do not know anything about these new doctrines of faith, but where one even roughly and visibly goes beyond the symbols, wants to teach human wisdom and make it the law 2c. But how is it? Bible and symbol clearly teach that only the church has the keys, consequently the preacher in his public office can receive them only from the church and from this treasure given to the church. When, therefore, the keys are said to be "transferred" to the preacher, this does not teach anything different or new, but is only a statement of the proposition that the church alone has the keys and that the preacher in his office therefore receives them only from the church. But whoever denies the latter, that the preacher receives the keys from the church, obviously denies that it is the church alone that has them. Therefore, when Luther and all the ancient fathers declare so clearly and unambiguously that the preacher in his office is only the servant of the church, who does nothing but publicly administer the rights and powers of the church in his office, they are all aware that they are not establishing a new doctrine, but that they are only declaring what the old ecclesiastical truth wants to say, that the church has the keys, i.e., that the church does the work, that the church alone has the keys, that the church does the work, baptizes and absolves, in which the preacher only serves her as her servant who carries the Lord's coat of arms, as Luther says. But see, this is what the opponents would like to do: they would like to reject this clear explanation of the doctrine in order, on the one hand, to preserve the appearance of teaching with the symbols that the church has the keys, and, on the other hand, not to have to cut off so sharply and completely all the present-day misinterpretations of this doctrine and the false opinions that run under it. - No. 3 concerns the doctrine of Sunday. In this, the lowans declare themselves to be in complete agreement with the Missourians and with the 28th article of the Augsburg Confession, that Sunday is ordered in Christian liberty only by the church, in contrast to the Old Testament Sabbath, which is legally ordained by God. Even among the older church scholars, however, the opinion arose in the 17th century that even if the church, by virtue of its freedom, celebrates Sunday instead of the Jewish Sabbath, it must at least be regarded as a divine commandment that of the seven days of the week one, whether the first or the last, be kept as Sunday. The lowans now expressly acknowledge that the latter is an error that violates God's Word and the clear teaching of the Augsburg Confession. However, because some of the old church teachers had this error, the lowans say that no Lutheran should be denied it, no one should be condemned for the sake of it, because he harbors this error. The Missourians, on the other hand, say: no, only the correct biblical and Lutheran doctrine of Sunday may be taught, and every contrary error must be rejected, regardless of the person and even if it is old church teachers who are found to be in error here. This is now the third new article of faith, which the Missourians hold according to the opinion of their opponents! This unheard-of Missourian article of faith thus reads: A doctrine which God's Word clearly teaches and which is also clearly known by our Lutheran symbols as divine truth, shall also be clearly and simply held and preached, as it stands in Bible and symbol, but all error therein shall be rejected. (But that for the sake of this error someone should immediately be excommunicated and put under ban.

(I know that there has never been any talk about it, as the lowans say about the Missourians, in order to paint their tyranny of faith quite black; indeed, there is still a big difference between not declaring and allowing an error to be a *res media*, [a middle thing], and putting someone under a ban for the sake of it). We would simply ask, for what purpose do the ecclesiastical symbols profess a doctrine, if the same is not to be believed and taught as they profess it? And one wants to make a crime out of the conscientious implementation of this principle for faithful Lutherans?

But our opponents are not only guilty of such distortions of the truth, but also of further obvious untruths. The article in question of the Leipziger Kirchenzeitung brings the proof. No. 5 of the 6 sentences in question (not to mention No. 4 as insignificant) deals with the Antichrist. In this the Missourians teach exactly the same, no more and no less, than what the symbols say, namely, the pope is the antichrist. And this means the last, great Antichrist, in contrast to all the antichristian beings, which are also found scattered in the world and of which St. John says that there were already many antichrists in his time, 1 John 5. In contrast to this teaching of our symbols, it is now literally said in the Iowa Church Gazette, according to the report of the Leipziger Kirchenzeitung: "Nowhere is the sentence found in Scripture that the Pabst is the Antichrist; the opinion that in the Pabstium the last complete fulfillment of the prophecy of the Antichrist is given, and that beyond the Pabstium there can be no further development of Antichristianity, is a mere human opinion." If our old fathers are of the firm belief against this, and we with them, that the Antichrist can be clearly and certainly recognized from the characteristics, as given especially in 2 Thess. 2. Articles, on the basis of these biblical characteristics, Luther confesses quite confidently that the pope "is the right end-Christ or anti-Christ": so the question is simply, who makes the new articles of faith, we and the Missourians or not rather the lowans? And is it not gross dishonesty to depart from so publicly known a symbolical doctrine as that the pope is the antichrist, while boasting of fidelity to the symbol, on the other hand accusing others who hold this symbolical proposition of infidelity and innovation? - No. 6 the Missourians simply and without further ado reject the doctrine "of the 1000-year kingdom", the so-called chiliasm, as being contrary to the 17th article of the Augsburg Confession. For in this article there is just talk of an earthly visible, glorious kingdom of Christ, in which the pious have civil supremacy and the world must lie at their feet. This, and nothing else, is chiliasm, as it is found in various forms. But to reject this false doctrine clearly and simply with the Augsburg Confession, no, that is a new article of faith, the lowans declare, and we will not let it be imposed on us. "Concerning this," they say, "the Iowa Synod already made the declaration in 1859 that it does not confess chiliasm as a synod, but leaves room for the various opinions about it in its midst, as far as they remain in harmony with the confession of the church." As is well known, however, the Iowa Synod has tolerated coarse chiliasts in its midst. It can therefore only appear as a cloak when one speaks of a chiliasm that "is in harmony with the confession of the

Church in harmony. Every false doctrine boasts of being in harmony with the Bible and the symbols. The Augsburg Confession, Art. 17, rejects any real chiliasm (a future "blossoming of the church", of which the lowans speak, is not at all involved in the whole matter), this Article 17 is therefore denied, if one, like the Iowa Synod, says, we do not confess chiliasm as a synod, but we leave room for the different opinions about it in our midst? We would only ask again, who makes the new articles of faith, the Missourians, who with the Augsburg Confession simply repudiate chiliasm, or their opponents, who give it room? And is it not a blatant untruth to say that the Missourians somehow reject a different chiliasm than the one which the 17th article of the Augsburg Confession clearly describes?

In sum, one can see what the contradiction of both the lowans and so many of our opponents here in Germany against us and the Missourians amounts to: one wants to profess the Lutheran church and doctrine, but only not to be so strict and precise with the doctrine, not to reject so flatly all the errors of our time. Hence all the pretexts and excuses with which one would like to avoid such impositions. But this can only strengthen us in the conviction that we must not give way to this false spirit of our time a finger's breadth in order to preserve and defend the precious jewel of pure Lutheran doctrine against all, soon greater, soon smaller, falsifications and deviations of our time.

**False Christians are not like preachers because they preach the sweet gospel, but because they preach the strict law and punish sins with it.**

Thus Luther writes:

"Our hearts are naturally inclined not to be chastened. We all accept the promises with joy and find no displeasure in them; but the preaching of the law terrifies people and makes them as it were fierce and angry. For this is why the prophets were slain, not because they preached the blessings promised to Abraham, but because they punished ungodly morals and idolatry, keeping and exhorting the people to discipline and the fear of God. Just as the world is not because of us, that we teach the gospel and bear to the people the good deeds of the Lord Christ purely and unadulteratedly. For everyone gladly accepts such things and praises them, unless he is openly ungodly" (an obviously ungodly and unbeliever). "But from this arises all displeasure and misfortune, that we hold the doctrine of the adversaries against ours, and say that the pope is the antichrist, and punish both the doctrine and the shameful life of those who are attached to your piety. So also Christ says Joh. 7, 7: The world hates me, because I testify of it that its works are evil? But to such anger and displeasure teachers and preachers shall not turn." (On Gen. 18, 19. I, 1785.)

You have received gold, but you have lost faith. After a few days you go out of this life, and you cannot take the gold with you, which you have acquired with the loss of faith. Your soul, empty of faith, goes to the punishment, which would go out to the coronation, if it were full of faith. Behold, for nothing thou hast striven, and for nothing thou hast offended God. Augustine.



## to the ecclesiastical chronicle.

### I. America.

**Professor F. A. Schmidt**, until now the professor employed by the Norwegian Lutheran Synod at our Concordia Seminary, has been transferred by this Synod to Madison in Wisconsin, where he is to establish the Norwegian Lutheran so-called practical seminary for preachers. Unfortunately, our seminary here has not only been deprived of the only professor who could take care of the English language in our institution, but our dear Norwegian students have also lost the only teacher who was able to give them lectures in their native language. If we could not give in to the hope that Prof. Schmidt's transfer would only be an interim one, for about one year, we would have to urge our synod to immediately reoccupy the English professorship. May God's richest blessing rest on the important work entrusted to Prof. Schmidt! W. [Walther]

**A terrible picnic-as a warning.** In Chicago there is an orphanage, called Uhlich's, because it was built from the money of the late Uhlich, once a member of the congregation of the well-known Hartmann. How many thousands have been obtained from the *Relief Society* (support society for the "burned down" in 1871) remains a question. Of course, all this does not prevent this institution from being praised as a very Christian one, which is worthy and in need of the most generous support of all, although it should not be difficult for the rich Pastor Hartmann, his rich congregation, etc., to provide for the "Hartmann'sche Waisenhaus", as it is also called, themselves. But one feels compelled to encourage "everyone who has a heart for the education of orphaned and neglected children" to do good works, and especially one expects "all humane German societies, especially the numerous singing societies, to glorify the festival by their participation. Every year, therefore, an "Orphans' Festival" is organized. For weeks, advertisements and articles in the newspapers invite people to attend and speak of "an enjoyable day and support for a good work." This year was no exception. On August 29, the "Picnic was organized by the congregation of the Rev. Hartmann, the children of his school and the orphans." However, in order to really fire up the zeal for these good works of Hartmann's kind, dancing must not be missing either. In high spirits, one tries to outdo the other in good deeds "until late at night". But what "disturbed" there all at once so "unlovingly"? A 35-year-old woman, Margaretha Thul, whose husband runs an inn, suddenly fell to the floor dead while dancing! And since she was in blessed circumstances, here were suddenly two lives - danced away! The body was brought to her home, the coroner was notified, and on the 31st she was buried. When the cowardly worldly priest Hartmann held the funeral oration, he probably praised the so terribly torn away as a victim of her pious zeal for the orphanage. God, however, holds him and his congregation responsible for this horrible death, because they allowed dancing and invited everyone to it. But what happened next? In addition to the "significant disturbance" there was a "bitter rain", and therefore the "festival of Hartmann's congregation was only postponed, but not cancelled", and invited again. On the same August 31st, when Mrs. Thul was buried, "the same festival site was filled beyond all expectation, and the arrangements to make the stay as pleasant as possible for the participants of the festival were to be called excellent." Hartmann was to hold the festive speech. Unfortunately, he was "prevented by official business" (that funeral?) "from staying longer at the picnic site. Another therefore gave the speech in which he praised that "the success of the day had given the further prosperity of the institution an appreciable support; one could now look forward to the future calmly. Death was forgotten, and money, gained in this way, is their god.

Dear Christians, be warned! Do not organize such picnics and do not seek to support orphanages, churches and schools 2c. in this or similar ways. Again, we are told, "Know that God will bring you to judgment for all this." Or shall we say, "Let us do evil, that good may come of it? Which condemnation is quite right." Rom . 3:8. Nor does Christ's word apply to them: "Whoever receives one such child in my name receives me.

**The Cobbites in White Co, Ark.** The *Daily Arkansas Gazette, Little Rock*, of August 31, reports: The Cobbites are a sect of religious fanatics, whose actions, doctrines and lack of moral conduct have caused some excitement in White County, and have resulted in their meetings being attended by a considerable number of curious persons, by which they (the Cobbites) have felt themselves offended. About 3 or 4 months ago, a certain Cobb came to the local area (Searcy, White County, Ark.), claiming to be Christ, going about preaching himself as a savior everywhere and, as he said, purifying the people, and at the same time committing other wicked acts. Various farmers let themselves be seduced by him and preached as his apostles. This they did during the last days about three miles from Searcy. On August 29, two men, Humphries and Blake, went there to view the doings of the same. When they arrived there, Humphries was attacked by four men (Cobbites) and Blake by four women. The latter broke away and fled to Searcy, spreading the news of the murderous attack. Humphries was beaten with sticks and stabbed with knives, finally killed; his face the Cobbites kicked and beat to a pulp, cut off his head with a meat cleaver, impaled the neck on a stack of the gate, and impaled the head over it, while leaving the body 8 to 10 cubits from it. Thus the armed young men who had come from Searcy found Humphries, whom they had come to rescue. The Cobbites who were present did not surrender when called upon to do so; rather, the four murderers rushed out of the house screaming, while the leader shouted to the three others that they should snatch the rifles from them, whereupon they also wanted to cut off their heads, and rushed threateningly toward the armed men, not heeding their repeated call: Halt! Thus two Cobbites were shot first and, since the other two nevertheless advanced with murderous intent, a third was rendered harmless by a blow with a rifle. - Among the prisoners in the jail were four women, two girls, two boys between 14 and 17 years old, and two children. Whether Cobb himself is among the prisoners or "killed", or continues his work, was not communicated. (Also about 25 miles from Houston, Texas, at the so-called *Little Cypress* is such a mad or satanically wicked man, who claims to be Christ, used to have quite a following, but a year ago was worshipped by only two families). - Useful application: My dear Christian, stay away from all meetings in which Christ's honor is robbed in a crude or subtle way, be it meetings of lodge brothers, who also make themselves their own saviors and beatifics, or be it the meetings of sects. Will you also not lose your body

by attending them like

If you are not like those Humphries, your spiritual life is in great danger, and there are many who, following the unionist trait of their flesh, have fallen into soul-dangering error or doubts about God's word by attending false-believing meetings, have lost the true faith, and have been spiritually killed. Furthermore, beware of the self-idolatry that is in your flesh, taking away Christ's glory and giving it to your own ego. Leave this to the world, the secret societies and the false prophets. But remain faithful to the Savior who has bought you dearly and do not take part in this battle of Satan, which ends with eternal damnation in hell. A. D. G.

**Judas Schacher.** That the blind Methodists are still very much on the way to complete unholiness is proven by the fact that they are again selling churches to the Jews in Chicago in order to have the Lord Christ betrayed, blasphemed and cursed on the Jewish "feast days". r.

**On August 21 in the** morning, between 4 and 5 o'clock, the Lutheran church in Wellesley, Canada, burned down. Church at Wellesley, Canada, burned down. For some time a quarrel had broken out with the lodge men. The enemies set fire to the church in revenge against Lutheran confession and practice. Loss 2000 dollars. I. K.

## II. Abroad.

**Saxony.** The journal "Die Evangelisch-Luth. Freikirche" (The Evangelical Lutheran Free Church) has been published since July of this year, is printed and published by the printer Mr. J. Herrmann in Zwickau, a faithful Lutheran, appears monthly for the annual price of 2 Marks (H Thaler) and can be obtained in Germany through Mr. Heinrich Naumann in Dresden, here in America through our agent in St. Louis. The double issue of 12 pages in quarto, which has already appeared for the months of July and August, contains the following articles in addition to the "Preface" which appears on the first pages of this "Lutheran": 1. "Die ev.-luth. Freikirche in Sachsen, ihr Recht und ihre Geschichte", by Ruhland. In this essay it says, among other things: "Why are the separated Lutherans so extremely hated even in the best circles of the state church? Why are they called arrogant sectarians? Why are they denied the right to exist? Why do we counsel against them, warn against them, and point to them in disgust as the most frightening of all evils? Have we fallen away from the word of God, have we rejected the confession of the church, have we overthrown the foundation of Christianity and abolished the Christian faith? No, God be responsible for that. Rather, we profess from the bottom of our hearts, together with all Christianity on earth, the Holy Scriptures as the revealed Word of God and the only rule and guide of faith and life, and together with the entire orthodox Lutheran Church, without any reservation or reservation, its entire symbolic books as the pure and unadulterated exposition and explanation of the divine Word. But even if we were such obviously apostates, Protestant Unificationists, Sulzians, etc., the state church would certainly not challenge us for that reason, but on the contrary, like Mr. Sulze, would make any existence easier for us and leave a seat in the state synod open. After it is shown in the following how the Saxon Free Church is not hated and rejected for the sake of other sinful things, since it is free of them, but the state church is tainted with them, it then goes on to say: "Why, then, are we so universally opposed? Why are we reviled as a festering sore, a haughty sect? Why are we denied the right to exist? Yes, why? - Listen and be amazed! All this is happening because we have dared, in God's name, to free ourselves from the jurisdiction, i.e., the right to exist.

to free ourselves from the jurisdiction of the presidents Dr. Uhde and Dr. Kohlschütter and thus of the Saxon church regiment and to place ourselves in independence from this and from the state church governed by it alone, yes only alone on God's word and the Lutheran confession as free Lutheran congregations. And therefore we are now to be considered cut off from the body of the Lutheran Church, as sects and evil ulcers that have no right on God's soil! Hereupon it is thoroughly demonstrated that the constitution of the Saxon regional church is in the best case only a middle thing and that it is therefore folly to make the separation from it out to be an abominable sin. The important article will be continued. - A 2nd article by Pastor Ruhland gives a brief history and description of the Missouri Synod and Synodal Conference under the heading: "The Lutheran Church in North America". A 3rd article by Lic. Stöckhardt, "Die neueste Separation in Sachsen," contains a striking justification of the way in which the writer solved his connection with the national church, and of the fact that he has joined Pastor Ruhland and, with the souls following him (Stöckhardt), Ruhland's congregation, and has become its ministerial college. Regarding the latter, Lic. Stöckhardt writes: "Even more than my leaving the state church, one will resent my joining the previous Saxon separation. However, they will probably leave it at mere spiteful, gloating remarks, talking about the 'bitter root of America' and the like, and dispense with counter-reasons. In continuing the report on my renitence and separation, I must assure you that I have entered into the fellowship and service of the previous Saxon separation with the best of conscience. For year and day I had studied the writings of the Missourians, compared them with those of their opponents and convinced myself that they have Luther's teachings pure and unadulterated and also nothing more than Luther's teachings and demand nothing more than unconditional agreement with God's Word and Luther's teachings. In particular, I had to and still have to approve of the attitude of the Saxon Separation and its position toward the Saxon state church. Since I took the trouble to examine the matter seriously, I also felt compelled to let go of some former prejudices. And because the disgrace of this separation has attached itself especially to the name of its first pastor, I feel obliged from now on to share this disgrace with him, since in what he has done, spoken, written, I have only been able to discover love for our highly praised Lord and his beloved Lutheran church. I also believe that he lacks as little as I do now a vocation to testify against the pseudo-Lutheran state church and to remind all sincere Lutherans of Saxony of the old, genuine Lutheranism. Luther truly has the right of home in Saxony. Incidentally, in the "Preface" I have sufficiently explained why I am devoted to the Free Church and which Free Church I am. Praise God, I did not take the serious step from the national church to the Free Church alone. Many a faithful member of the Planitz congregation, many a dear fellow Christian in the surrounding area has gone this way and joined the Lutheran St. Johannis congregation. I am certain that none of those who left the regional church in the recent past followed me out of blind devotion. The newly separated testify to everyone who asks and hears them that their own conviction and need of conscience, obedience to the word of the Lord, which commands flight from the disturbed Jerusalem, separation from the unbelievers, exodus from Babel, has determined them to leave the previous church community. They were overcome by the Word. Since year and day, the Lord had been warning the people to leave the church community by the ecclesiastical emergencies and by the prescribed sermon texts from the

The preacher, who is concerned with only one thing, asks himself with every sermon text: 'What does God want with this text right now? A preacher who is concerned with only one thing, to reproduce the voice of Christ, and who asks himself first of all with every sermon text he picks up: 'What does God want with this text right now?\*, was in the second half of the last and in the first half of the current church year, in view of such scriptural passages as Acts 19, 1-11, 19, 1-11, Is. 40, 1-5, Hagg. 2, 7-10, 1 Sam. 2, 26-30, Neh. 9, 30-34, he was forced to speak of the decline of the national church sanctuary, of church reformation and God-willed separation. And the sincere and serious among the listeners, who were interested in knowing and doing God's will, understood and obeyed the Lord's hint and command. No agreement of any kind gave rise to a common action. Each individual has fought through this question with his God. And God miraculously came to the aid of the individuals who honestly meant it, with his word and his guidance. Some of these dear Christians, who have let themselves be guided by the truth, have been struck by this or that word of God during the service. Others, after the spirit became clear and willing, overcame the weak flesh by persistent pleading and groaning day and night and found a firm heart. One Christian woman has come to a joyful decision through the motto of the day: Let us go with Jesus\*, another through the song: "Only always fresh in, it will not be so deep". Weak women, who had been threatened by their husbands with the utmost in case of leaving, but who gave glory to God and feared him above all, have experienced immediately after their leaving how kind the Lord is, how rich in mercy on all who confess his name without shyness. He has turned the hearts of their husbands so that they have not brought a harsh word against their godly wives across their lips. In many, yes, in all cases it took struggle - struggle with relatives, housemates, worldly environment, struggle with their own flesh and blood, with fear of man, worry, avarice. But all those who fought seriously and did violence to the kingdom of heaven, the Lord let them succeed. And those who won confess that this serious time of struggling, praying, sighing, which led them to the Church of the pure Word and Sacrament, was at the same time blessed for their souls, conducive and conducive to their improvement and sanctification. And the parents, who have recognized God's truth and have gone God's way, thank God from the bottom of their hearts that they now know that not only their souls but also the souls of their children are well cared for, that they have found in the new home at the same time a school in which Christ's word dwells abundantly and the pure teaching of the catechism is diligently practiced. The old parishioners, however, have warmly welcomed the new brothers and sisters, sparing no sacrifice for their sake and proving that faith, which is active in love, has a place among them. It is a work despised and lowly in the eyes of the world that we speak of, a small group that has gone out from a foreign land, a miserable hut in which we serve God. But yet, we sing with joy of victory in the tabernacles of the righteous. The right hand of the Lord is exalted, the right hand of the Lord keeps the victory. Whoever sees what the arm of the Lord is doing, whoever witnesses these battles and victories, these small, insignificant events, but nevertheless great things that are happening among us, may well lose the desire, even if he does not otherwise completely agree with us, to calmly criticize this separation as the work of man by a few stubborn, twisted heads from the comfort of his study, but he cannot completely escape your impression: Hold still, this is God's finger! But we praise the Lord and glorify the work of his hands from now on until eternity. Amen." - In addition to these articles, the double issue also includes some splendid shorter excerpts from Luther's writings, as well as some material belonging to the "Church Chronicle". Judging by this sample number - and judging by it, we are fully justified - the paper promises to become a mighty instrument of God's hand not only for the overthrow of the false church, but above all for the building up of the true church in Germany, according to its title vignette: an open book in which one reads the words John 8:31, 32, and which rests on a cross and a sword. We call out to each of the co-workers the word of that angel: "The Lord with thee, thou contending hero!" Judges 6:12, W. [Walther]

It is a very lazy plea to answer, even to a village priest, when one accuses the world's custom of being contrary to the law or God's word. What else is the world but unjust, stingy, usurious, and indulging in all kinds of vice and wickedness? Is not this a mean cry: the world is evil, full of infidelity, respects neither virtue nor honor, is neither shame nor discipline. - Therefore, you must not turn around and say, "The whole world does this. For no learned doctor can advise you against this, but a shepherd boy can tell you: "The world certainly does this, but it should not do this. Therefore stay at home with your excuse that if it should be so, then all the world would be damned. For it is not new, nor strange, that the world should be desperate, accursed, damned. It has always been, it will always be. If you follow it, you will also remain with it in the abyss of hell. Therefore it is said: Do not look at what the crowd or the world does, but what is right and what the crowd should do. Luther.

### Heartfelt request.

Pastor E. Multanowski has had to resign due to illness, and it is unfortunately to be feared that he will be unable to accept a congregation for a long time. For the time being, he and his family have been accepted by Professor Crämer, but this cannot continue for long. In order to prevent that he will not have to suffer from lack in this time of trial, I hereby bring the brother's plight to the attention of all whom God has blessed in the earthly realm and given them a sympathetic heart and an open hand. Please send any gifts of love to Mr. I. Birkner, 102 Williams St., New York.

At the venue of the Pastoral Conference of the Eastern District of Synod 2c.

I. P. Beyer.

### Ordinations and introductions.

On the 9th Sunday after Trinity, the preaching candidate Mr. C. Schröder was ordained and introduced by the undersigned in Sigel, Ill, in the presence of the Reverend Presidium.

F. W. Schlechte.

Address: Rcv. 6th Solrosäer, Uox 50.

8i8<9, 8ksU>v 6o." III.

In accordance with the commission received, on the 11th Sunday after Tr. Mr. Candidate I. Fackler was ordained and inducted in the St. John's parish in Maple Grove, Minnesota.

I. Kogler.

Address: Rsv. 4.1'neklr, ? . O. ^,bsl, Nvllllspia 6o., Minn.

Candidate Joh. Strafen was ordained and inducted at Omaha, Nebr., on the 9th Sunday after Trinity by Pastor C. W. Baumhöfener with the assistance of Pastor Hilmen of the honorable Norwegian Synod.

Afterthought. Omaha and other mission posts, especially in Nebraska and Kansas, are in need of support from the inner mission treasury, and therefore the congregations of our District are urged to remember the inner mission.

On the 12th Sunday after Trinity, Candidate Hu der was ordained and inducted by me. O. S. Carpenter.

Address: Uov. 8. Ilukor,

Hpkrrum, Door 6o., HVis.

On the 12th Sunday after Trinity, the preaching candidate Mr. I. G. Griebel was ordained and introduced in the midst of his congregation at Norborne by order of Mr. President Biltz.

F. G. Walther.

Address: Rev. "I 61st Or-iodel,

**Rox 86, Norliorns, 6arrc>11 6o., Llo.**

On the 11th Sunday after Trinity, Candidate Bro. Zagel, called from my previous branch congregation in Marysville, Ohio, was ordained and installed in the midst of his congregation in accordance with the commission he had received.

L. E. Knies.

Address: Rsv. Fr. 2aZol,

**Rox 323, Alar^svills, Union 6!o., Olrio.**

On the 10th Sunday after Trinity, Rev. W. Burmester of Alpen" was installed at the Zion parish in Tawas, Mich. according to the received notice. Alpena and TawaS now one parish. I. H. P. Partenfelder.

On the 3rd Sunday after Trinity, Rev. A. K. W. Th. Siek was installed in his new field of labor at White Oaks, Hamilton Co., O. M. L. Wyneken.

### Mission Festivals.

The Decatur congregation, Macon Co., Ills. celebrated its first mission feast on the 6th of August. The congregations of Lincoln and Mount Pulaski took part in the celebration. Preaching were Messrs. Pastors I. M. Hahn, I. T. Bötticher and H. Meyer. The collection amounted to \$30.00, half of which was earmarked for the inner mission and the other half for Hermannsburg.

G. Landgrave.

On the 11th Sunday after Trinity, the congregations from Lafayette and Benton Counties, Mo., celebrated their mission feast, at the church of the Rev. H. Bremer, on Lake Creek, Benton Co, Mo. Many guests from Richland, Mo. and also from Clarks Fork, Cooper Co, Mo. had also come to the same. The festival preachers were Revs. I. M. Hahn, Th. Brauer, G. Tönjes and the undersigned. The Collecte, collected for inner and emigrant mission, amounted to \$115.00.

C. Cousin.

### Explanation.

During the sessions of our Northern District Synod of this year, the attention of the same was drawn to an introduction in Canada, which seemed to have been carried out without a mandate from the Presidium, since there was no mention of it in the advertisement in the "Lutheraner" of June 15. The latter could not have been known to the President until then, nor had anything been reported to him by letter. The consequence of these two causes was that, when the request unfortunately came to him, he could not immediately remember that he had given the order for this (some time before), according to which Pastor Großberger - at the request of the person to be brought in because of the proximity - had carried out the act immediately. If the matter had not been brought up publicly right away, it would have been better. Thus, the guilty declaration is given that everything had been done in a right and orderly manner.

Frankenmuth, Sept. 4, 1876.

O. Fuerbringer.

### Books - Display.

**The first ten synodal reports of** the German Lutheran Synod of Missouri 2c. from the year 1847 to 1860, in second edition.

Many have expressed the wish that the old synodal reports, which have long been unavailable, be reissued. This wish has now been fulfilled; and it is certainly only necessary to point out the rich, important content of these reports in order to make them widely available in the congregations. In addition to the substantial synodal speeches of the presidents and expert opinions on difficult questions, there are doctrinal discussions on holy baptism, absolution, church and ministry, chiliasm, secret societies, etc., etc., etc. No one will be able to take the book in hand without heartfelt thanks for the wonderful divine guidance and direction of our Synod. It contains 505 pages, costs \$2.50 and is available from our agent, M. L. Barthel.

**Second Synodal Report of the Northwestern District of** the German Lutheran Synod of Missouri, Ohio, and other States. v. 1876.

What are the characteristics of a well-grounded, truly Lutheran congregation that Lutheran preachers and their congregations must strive to achieve? This was the important subject of the doctrinal discussions of the Northwestern District. The following four theses were discussed: "1. God's word asked for dominion in it. 2. the confessions of the Lutheran Church are in truth also her confessions. 3. she does not consider the Lutheran church to be the church apart from which there is no salvation but Believes that God asked his own everywhere; it is not sectarian. 4. it recognizes in Luther the reformer of the church called by God and highly respects his writings above all other human writings". May the report be widely distributed, read, studied and discussed. It contains 72 pages and costs 20 cents.

**Second sermon** for the opening of the Synod in 1876 on Marc. 16:11-16. delivered and published by order of the Synod by C. F. W. W. [Walther].

This is a separate print, requested by the synod for the purpose of further distribution, of the synodal sermon already communicated in the "Lutheraner" No. 17. The topic of this sermon is: "That a synod only then does Christ's work and builds His kingdom, if it lets the preaching of the gospel be its highest concern.

Price: 5 cents.

### Conference - Displays.

The Wisconsin Pastoral Conference will meet in Oshkosh from the 6th to the 10th of October. Those dear brethren who intend to attend are requested to notify the undersigned 14 days in advance.

The brothers from the north and northwest, if thnnlich, do not want to arrive here with the midnight train, but with the bor- or noon train, in order to avoid inconveniences for them and their hosts. I. L. Daib.

The Eastern Iowa and Western Illinois Special Conference will be held at Lowden, Iowa, from October 3 to 5, and the undersigned requests those dear brethren who intend to attend to notify him as soon as possible. H. Brammer.

The Cincinnati Mixed Pastoral Conference will meet at Aurora, Ind. on October 3, 4 & 5. M. Mertz.

The Northern " Illinois Pastoral Conference will meet, s. G. w., September 26th to 28th at Pastor TraubS church in Trete. C. H. Rohr.

The Minnesota General Pastoral Conference will gather Sept. 29-Oct. 3 in Stillwater.

The subject of the discussions are: 1) Theses on the certainty of the state of grace; 2) § 48 of Walther's Pastorale. Registrations are to be made with Pastor Siegrist.

I. Kvgl er.

South Indiana Spccialconference held Sept. 28-Oct. 2 in Evansvillr.

E. Sitzmann.

The Michigan Preachers' and Teachers' Conference will meet from the 5th to the 9th of October at the congregation of Pastor Hügli in Detroit. It is

requested that registration not be forgotten. G. MarkWorth.

By order of the Executive Committee, the Fort Wayne Preachers' and Teachers' Conference is hereby called 8 days earlier than decided. Meetings will therefore, s. G. w., be held at Fort Wayne from Tuesday, September 26, to Friday, the 29th. H. W. Querl.

The Southern District Conference of the Lutheran Synod of Illinois a. St. will meet, s. G. w., from the 26th to the 28th of September at the congregation of the Rev. Weisbrodt at Mount Olive. Mount Olive is on the Toledo- Wabash & Western Rail Road. G. Wolf.

### Community Conference.

The Cleveland Special Conference of the Missouri Synod and the Eastern Conference of the Northern District of the Ohio Synod will meet, s. G. w., Tuesday, September 26, morning, 9 o'clock, at Galion, O., for a two days' joint session. Brethren intending to attend this meeting are requested to report beforehand to the undersigned.

I. A. Schulze, Pastor.

### Income in Vie Cashier of the Eastern District:

To the synodical treasury: From the congregation at Wolcotts- bürg \$5.58. From the congregation at Philadelphia \$10.00. From the L>t. Petri congregation in Baltimore County \$6.00. congregation in North East \$6.41. Martini congregation in Baltimore \$17.60. Trinity congregation in Buffalo \$15.00. congregation in Tona- wanda \$3.50. Past. Beyer's congregation in Pittsburg \$23.00. Of St. Paul's congregation in Baltimore \$41.75. Of the pastors: Engelder, Fick each \$1.00. Frey \$5.00. LcemhuiS \$2.00. Brauer \$1.00. Zollmann, Bernreuther each \$2.00. Grätzel \$1.00. Sommer \$2.00. Groß \$3.00. Müller, Weiskl jun, Stürken, Beyer each \$2.00. Erich \$1.00. From the teachers: Bürger, Loge each \$2.00. Brauer \$1.00. Beck, Krieger each \$2.00. From 'H. Lange \$5.00. Val. Friedrich \$5.00. From the Women's Missionary Society in Past. Frey's congregation \$10.00. Don the congregation in Wolcotts- bürg \$1.50. From Gottfr. Wiedemann \$6.00. Mrs. Bothe \$2.00.

To the widow's fund: From the pastors: Engelder, Erich Brauer each \$4.00. Fick \$1.00. LcemhuiS, Zollmann, Ka- nold each \$4.00. Sommer \$2.00. Groß \$3.00. Müller \$2.00. Stürken \$3.00. Bernreuther, Walker each \$4.00. From teacher Dvrmfeld \$2.10. From the congregation in North East \$6.41.

To the orphanage near Boston: Wedding Collecte at H. Castellan A3.36. at Kuhn 88 Cts. From the congregation at Martinsville A3.28. From G. Winnberger A5.00. From the Dreifaltigkeits congregation at Buffalo A10.30. From the congregation Wolcottsburg A4.08. Thank offering by Mrs. Pastor Kanol-

For the Emigrant Mission in Baltimore: by the Women's Missionary Society of the Parish of the Past. Frey A5.00.  
For the heathen mission: From the same association A10.00. From Martin 50 Cts.  
To the building fund: From d. Gemeinde in North East A7.00. From Past. Miller A5.00.  
For student A. Rehwaldt in Fort Wayner Kindtauf-Collecte at Chr. Kummerer A2.00. From 2 parishioners in Wolcottsville A1.00. Kindtauf - Collecte at W. Graßmann A1.00. Thank offering from Mrs. Past. Kanold A3.00.  
New York, September 1, 1876. I, Birkner, Kassirer.

Receipt for church and parsonage destroyed by fire in North Amherst, Ohio.  
By Past. Bühl A13.16. By Past. Lohmann A15.70. By Past. Trautmann A10.00. By Past. Denninger A7.00. By Past. Maak A13.90. By Past. Knies A16.35. By Past. Hußmann A13.75. by Rev. Niemann A86.90. by Rev. Sallmann A21.00. By Past. Schwan A142.84. By Past. Partenfelder A7.00. By Past. Bauch A12.00. by Past. Nützel A13.00. by Past. G. Markworth A3.00. by Past. Schieferdecker A4.00. by Past. Succop A2.00. by Past. Schäfer A12.65. By Past. H. Crämer A28.50. By Past. Lermhuis A11.00. By Past. Zucker A17.25. By Past. Achenbach A20.00. By Past. Lembke A3.75. By Past. Groß-berger A12.00. by Rev. Stegcr A11.00. by Rev. P. Seuel A47.35. by Past. Sievers sen. A11.57. By Rev. Hiller A4.62. By Past. Jäbker A25.00. By Past. H. Horst A12.00. by Cassirer Grahl A87.50. by Cassirer Eilfeldt A5.00. by Cassirer Simon A19.05. by Cassirer Bartling A6.00. by teacher Dorfeld A5.00. by Mr. Birr-mer A26.50. by Prof. Selle A5.00. By Past. Heintz A2.00. By Past. Brüggemann A2.00. From teacher Arndt A3.00. From Mr. Dobler A5.00. From an unnamed donor from St. Louis A2.00.

Sincere thanks are hereby expressed to all dear donors.  
North Amherst, O., Aug. 18, 1876. L. Dammann.  
Received for poor students: By Mr. Past. Lauritzen of the Reading Society in St. Elair A3.00 for Kaiser. From Mr. Past. Wangerin's parish A17.00 for Angels. By Mr. Past. Dunsing on C. Jmmick's wedding. A1.40 for Ehlers. Through Mr. Past. Lenk from the Virgins' Association of his parish A10.00. By Mr. I. Schulenburg from Mr. Past. v. Brandt. Collecte sr. Gemeinde A2.07. from himself 50 Cts. By Mr. Past. Hertrich. collected on Dammeier's child baptism. A4.00. By Hrn. Past. Krrtschmar. collected on Stiel's wedding. A2.15. By Mr. Past. Bömrke A1.00 for Grabarkewitz. By Hrn. Past. Baumhöfener. collected at Schranken's child baptism. A2.60. By Mr. Past. Lindemann from sr. Gemeinde A7.05 for Heiner. By Mr. Past. F. Lochner from V. H. of Mason City A5.00. By Mr. Past. Kothe from sr. Parish A13.78 for Bremer. By Mr. Past. Matuschka from sr. Congregation A23.00 for Krause. By Mr. Past. Rahmrow from his parish A5.50. also 3 bust shirts and undergarments for the same. From Mr. Lorenz of West Lincoln A10.00. Mr. Werth there A8.00. Mr. Busse A1.00. Mr. Krusemark A1.35 for Meecke. By Mr. Past. Dubbernell from his congregations A13.00 for Dittmer. By Mr. Past. Suls from the congregation at Chatsworth A2.38 and from that at Wilsons Settlement A1.30. By Mr. Past. M. Hahn from the women's association of sr. Gemeinde 3 underpants, 1 undershirt, 4 pillowcases, 12 towels, 6 handkerchiefs. Through Mr. Past. Schumann, collected at G. Hilgendorf's body, A2.60 for WambSganis. By Fräulein Dor. Reinmann A2.00 for Aaron.  
For the seminary budget: By Mr. Past. Ledebur. Collecte sr. Parish. A4.90. By Mr. Past. M. Hahn a third of the Mission Festival Collecte s. Gemeinde, A25.00. From Mrs. Lutz of the Trinity Church in Milwaukee A2.00.

In thanking all the kind donors who supported these funds in the previous academic year, I sincerely ask them to "remember" them with their gifts of love in the new academic year as well. A. Crämer.

For poor students received through Pastor Siekr in New York from a member of his congregation (for Sind. Rösener) A5.00. Through Past. Schumann in Freistadt, Wis., collected from the wedding of Mr. W. Kuckhofer's A7.10. Through Past. Lenk in St. Louis from widowed Mrs. Otto A2.00. By Mr. C. Pragmann in Brownsville, Mo. as a "thank offering," A1.00. From Mrs. Obenhaus in Colorado Co., Ter, A4.00.

For poor students received through Past. A. Wagner in Chicago from the Young Women's Association in his parish A15.00; for Stud. F. Lovcks A20.00. C. F. W. Walther. M. Günthrr.

## Changed addresses:

vv. l'i-Ol. ls. Lekmickt, l'utksran Leminnrzc, lluckison, 'Wis.

Usv. Ll. llszcscr, Winüklck^unotinn, i^onZ Islanä, Nevc

Usv. F. lterASn, ?ruiri6to^N, Llnciison 6o., III.

6. H. D. Lrcrtlin\$, 333 dmrrsdös 8tr., LUinnZo, III.

6. ii. 34 6onrt 8lr., 66ic>NA0, III.

0. 131 l ^lonrov 8tr., 8: d-ouis, Älo.



### **On the ecclesiastical situation in Germany.**

Those of us who love our people here, and especially our fellow believers, cannot be indifferent to how they fare ecclesiastically over there, in our old fatherland. "For if one member suffers, all the members suffer with it, and if one member is kept glorious, all the members rejoice with it." Of course, over there, at least in Prussia, the church is not kept glorious, not even the Roman church, which used to enjoy the favor even of princes and powerful people who did not share its confession.

But apart from the Roman Church here, what about the other churches in Germany and especially in their relationship to the state governments? Let us first consider the so-called evangelical or Protestant state churches or, more correctly, state churches. Let us look first at the largest, that in Prussia. In this one, the king, as the so-called chief bishop, with his Oberkirchenrath, continues his work of union, which is reprehensible to God and corrupt to mankind; and the longer it goes on, the more it turns out that the so-called Protestant state church is only a servant, even a slave, of the almost omnipotent state power. The Church Council in Berlin, however, which has the regiment over the entire state church, instead of exercising its rights, as far as they still exist, is honestly doing its best to abandon it even more. For example, he is far from raising an energetic protest against the measures of the present Minister of Culture, who is intent on completely separating even the elementary school from the direction and supervision of the church and subjecting it entirely to the state; and in the end, this enemy of the church has limited the instruction in God's Word even in the rural schools to the smallest degree, on the other hand forcing upon these pupils all kinds of teaching material from the field of unbelieving science and culture, of which they cannot later make the slightest use. The great? The great danger for them lies in the fact that through this teaching material, especially from the mouths of unbelieving teachers with half-knowledge and illusory education, the earthly sin offered to them is not taught at all.

St. Louis, Mo., October 1, 1876. No. 19.

The result is that unbelief is strengthened in them, the effect of baptismal grace is weakened, and arrogance and haughtiness are generated in them.

One of the most shameful deeds of the Prussian Oberkirchenrath happened some time ago. There was a certain Dr. Sydow in Berlin, a so-called celebrated pulpit orator, who for about 50 years had resolutely denied Christ, the Son of God and Mary, and of course also the redemption actually accomplished through him. Finally, after he had continued to preach this ground-breaking and soul-murdering lie calmly and undisturbed for so many years, he was finally taken into doctrinal discipline by the consistory of the province of Brandenburg; and since he persisted in his gross heresy, he was deservedly deposed. What then did the reverend - soon would have said: unworthy - Oberkirchenrath, whose office and duty it is primarily to watch over the purity of doctrine? He reinstated the unrepentant Christ-denier in his office, in order to continue to rob the true God of his honor and to murder the souls that had been dearly bought by Christ's blood.

But what did the Prussian king, the so-called head bishop of the Protestant church, say about it? Earlier he had - as at least it was reported - decidedly approved the deposition of the godless false teacher. He agreed with the report of the president of the Brandenburg Consistory that an open and impenitent denier of Christ could not be a teacher of the church, saying: "I believe that, too. But after that, when his Oberkirchenrath reinstated the shameful heretic in his office, what did the princely chief bishop do? Did he revoke this shameful act, severely punish his authority or depose it if it did not accept such just punishment repentantly and vow to mend its ways? The Saxon Electors, for example, had certainly done so in the 16th and 17th centuries, if in that age of Lutheran orthodoxy this atrocious case could have occurred that a servant of the church had denied the true Christ in the exercise of the public teaching office and also otherwise in writings or in social intercourse. But in the age of the shameful union contrary to the Scriptures, its pernicious doctrinal indifference and ecclesiastical politics, all sorts of things are possible. And so it happened that the unionist royal head bishop calmly allowed the disgraceful deed of his head church council to happen and thereby confirmed it. Before God, of course, he and his authority denied Christ in this way, even though he confessed him earlier by approving and approving the dismissal of the lying false teacher against the president of the Brandenburg consistory.

But what did this consistory do? Did it abdicate like a man? That would have been a second confession of Christ and a righteous Christian and ecclesiastical honor, and would not have lacked a strong moral impression and a salutary effect above and below. This authority, however, did not do so, but remained calm in its office, as far as I know without energetic protest against the ungodly reinstatement of the disgraceful heretic on the part of the Oberkirchenrath. In this way, however, she gave the impression that she now recognized that she had acted too harshly, even unjustly, in her judgment against the malicious false teacher and that her higher authority was in the right. At the same time, she recognized the Christ-denier as her dear brother and as a righteous servant of Christ. This is also a curse of the pernicious and reprehensible union contrary to Scripture and its unholy church politics, that the consciences for the pure Word of God and the fear of God and His Word and its necessary consequences are so horribly dulled. For although a Unionist, as a poor sinner, believes with all his heart in Christ as his Savior, and also generally confesses him before men, yet, because unfortunately his mind and conscience are not informed and sharpened by the orthodox Lutheran confession, two things are hidden from him. First, how far the confession of Christ extends, since in every single article of the Christian faith the whole Christ is either confessed or denied, and so, for example, the silence of the unionists (and all the more so when they assume a Lutheran form and color) against the false sacramental doctrine of the reformers is already an actual denial of the whole Christ. On the other hand, even the faithful unionists are unaware of the exact connection between confession and practice, in that

never and nowhere may an ecclesiastical act contradict the confession; for even through such contradiction Christ is in fact denied. This happens, for example, when a minister of the national church, who holds the Lutheran doctrine of the sacraments to be the only true one, hands Holy Communion to someone who contradicts it or who declares the reformed doctrine to be unacceptable.

In the Prussian state church, the so-called "Lutheran-minded pastors" are the worst off. They still allow themselves to be intimidated by their unionist-minded ecclesiastical superiors, so that they do not punish the reformed heresy with seriousness, orally and in writing. As before, they are refused to be committed to the confession of the Lutheran Church at the time of their ordination. They still allow themselves to be coerced into administering the sacrament to reformed persons or otherwise copulating divorced persons who are contrary to the Scriptures. Now and then, some of them raise a lame protest, but they leave it at that and always send themselves, as they think, into the inevitable.

Some time ago, the Oberkirchenrath forbade that anything about union and confession should be discussed at the district synods. And what did these allegedly Lutheran-minded pastors do? Did they stand up unanimously against this rape of their consciences by human commandments that conflict with Christian freedom? Did they declare that the negotiation of these two points is all the more necessary now that the Union is becoming more and more widespread and the Confession more and more suppressed? None of this. They kept silent and ducked their heads, proving anew that there was no Lutheran confessional courage in their hearts; and even if they complained and sighed among themselves about this and other pressure from above, it did not help them or their cause. These cowardly people still comfort themselves with the miserable and deceptive excuse that the legal status of the Lutheran Church in the national church has not yet been constitutionally abolished. And yet they see every day with their own eyes how this legal status, guaranteed on patient paper, is in fact always trampled underfoot by the regiment of the church, and how the Lutheran church has in fact long since been swallowed up by the so-called Protestant, i.e. unified, national church.

They further console themselves with the fact that the Lutheran doctrine and administration of the sacraments are not yet forbidden to them by the church regime. But this, too, is a poor self-deception; for they know very well that the Lutheran defense, i.e., the punishment of the "contrary to Scripture" false doctrine of the Reformed Church, which is decisively commanded by God's Word, is severely frowned upon. Such punishment, however, is impossible without the defensive testimony of the pure doctrine.

In recent times, these allegedly Lutheran-minded pastors, together with their unruly fellow ministers, have pretty much fallen under the power of the almighty state; for at the first Prussian General Synod, it was decided, among other things, that no resolution of this synod had ecclesiastical validity, unless it had first been submitted to the Minister of Culture, who first had to examine it to see if there was nothing in it contrary to state law; only then was it to be submitted to the king as chief bishop for sanction. Indeed, this resolution looks almost like a mockery, as if the national church, already bound hand and foot by state power and gagged in its mouth, could have decided on something dangerous to the state at its general synod.

conclude. However, as far as I know, this is not required of other religious communities than the Methodists, Baptists, Irvingians and Jews, who are not legally recognized but only tolerated.

In recent times, the allegedly Lutheran-minded pastors have even made an alliance with the Union people who still recognize God's Word, for the protection and defense of the liberal-minded unbelieving Protestant Unionists. But this is a new proof of how nothing of the power and courage of the confession lives in their hearts and all their talk of the confession is only like vain foam; for how else would it be possible that they make a covenant with open opponents of the Lutheran confession against a common enemy? How can they hope that good will come out of it if they thus do evil? They both feel weak in the face of the Protestant association, which has the liberals in the Landtag and the Minister of Culture as patrons and friends behind it and the Oberkirchenrath not against it, indeed, in whom it may rather have secret allies. But will two hollow, marrowless Nohrstäbe fend off the blows of these enemies?

Summa, the so-called Lutheran-minded pastors and laymen are inhibited, hindered, spiritually kicked, beaten, bound, tied and gagged in all kinds of ways by the Oberkirchenrath and the state authorities. And

yet they persist in the foolish delusion of helping the Lutheran church within the state church to its legal status through all kinds of weak protests, complaints, grievances and petitions. As if struck with blindness, they do not see that the royal chief bishop and his Oberkirchenrath, the rulers of the Prussian state church, do not want a Lutheran church within this state church that actually exists by right, because it is supposed to be unchurched. And even more struck with blindness, they do not see that their remaining in this church is an actual denial of the Lutheran confession; for this is not merely a letter printed on paper, but, as resting on God's Word and supported and permeated by it, it is both the unanimous testimony of the right-believing Christians and the strong outward bond - for the inward bond is the faith of the heart - to connect and unite them as members of one church body. What is the use of the Lutheran confession on paper, which is valid under church law, if its confessors are not tolerated as an ecclesiastical community?

It is partly due to this double blindness that the so-called Lutheran-minded pastors and members of the congregation resolutely reject the idea of leaving the actually unchurched and only so-called Protestant national church, and even speak of it with horror and disgust, as if the Free Church were the evil of all evils. They also have a double problem, that the very thought of separation from the so motherly-minded national church and its so fatherly-minded rulers gives them a slight shiver and they see in the Free Church only a threatening specter. One is the false loyalty to their sovereign, whose (so-called) historical right to the supreme regiment of the national church seems to them undoubtedly certain. In this they are also in a state of blindness and lack the enlightened eyes of understanding even of the evangelical nature of the church and its regiment. For they

do not see that in former times, at the dawn of the Reformation, in these and those evangelically-minded believing and godly princes it was only the love and still office to take care of their subjects converted to the gospel in a fatherly way and to take care of their spiritual and ecclesiastical care by faithful preachers, visitations, and so on. For these subjects, who had just been redeemed from the servile yoke of the papacy, were at that time still ecclesiastically immature and unskilled in the independent administration of their evangelical rights. But subsequently nothing was done to educate them to this end; and so the Protestant princes presumptuously assumed as a right what had formerly been the office of love and necessity. One could only speak of a historical right to govern the church of the regional church within certain limits if, for example, the Lutheran congregations of a principality had temporarily transferred to their Lutheran sovereign the administration of their Lutheran rights within certain limits and without prejudice to the confession by joint resolution, but at the same time with the assurance that they would not submit to any of his or his organs' decisions and decrees that might run counter to the Holy Scriptures and the confession. However, the history of the Lutheran Church in Germany, thank God, knows nothing about the emergence of such a historical right. But the Gospel teaches us that the secular prince, if he wants to be a Christian, has no more right and authority over the church of his country than the poorest of his subjects; for in the church, as a congregation of brethren having only one Lord and Regent, namely Christ, there is neither authority nor subjects; and also the preachers and pastors, who are appointed by law only by the respective local congregations, are only their servants, in order to administer the common treasures and goods of the faithful, the spiritual priests, gospel and sacraments, publicly and officially on behalf of the community. The hereditary prince and heir to the throne, after his bodily birth, receives and receives the same baptism as the child of the beggar; and like the latter, the prince receives and receives the same absolution and the same communion. And if the sovereign is a true Christian, he allows himself, where necessary, to be blessed by God's word from the mouth of his court preacher just as gladly and willingly as the believing kitchen boy. The court preacher is nevertheless obliged to punish his prince, even if he is not a true Christian, with all seriousness if necessity demands it. Unfortunately, at present the prophets, Nathan, John the Baptist and Paula have few or no successors in punishing princes and their strongmen; but there is no lack of court preachers, who flatter and pretend, parasitize and wag their tails, and are moved to and fro like a hollow reed by the court air. Indeed, it would be better for the consciences of princes, and would sometimes be good for the country and its people, if they had righteous court preachers and pastors instead of blind watchmen and dumb dogs. If, for example, the otherwise pious and God-fearing, righteous, albeit limited Frederick William III, King of Prussia, had had conscientious court preachers who were enlightened by the gospel, perhaps the violent and cunning promotion of the union, contrary to Scripture and worthy of cursing, would not have come about, the poison of which now so powerfully permeates even the Lutheran national churches.

The other thing that keeps the "Lutheran-minded pastors" from leaving the national church and forming free churches in Prussia is the be

They are worried that only a few of their parishioners will follow them, or none at all. And this concern is not without reason. For what have their official ancestors and they themselves done in the provinces which, with the exception of the Roman ones, have been almost entirely Lutheran from time immemorial, as e.g. Silesia, Saxony, Pomerania, East and West Prussia, Posen, large parts of Westphalia and Rhenish Prussia, - what did they do when the Union approached, which was set in motion more vigorously by the unifying tendency of the ruler of the time and the customary practice of his house and continued steadily, - what did they do then and now? What have they done, then and now, to protect their congregations against this untruthful, pernicious and reprehensible union, and to make them again vividly aware of the orthodox confession of their church, to ground their conscience in it and to report on it, and to make it dearer, more expensive and more valuable to them than ever before, in the face of the nets and snares of the union?

Have they, in the end, even the most important false doctrines of the reformed church, even if without personal passion, yet in holy earnestness and zeal for the honor of God and his word, on the basis of the same factually condemned, publicly and especially, orally and in writing? Unfortunately, they failed to do so, largely due to a lack of fear of God and an excess of fear of man; and their own ignorance of the reformed doctrinal concept, laziness and carelessness, or Pietist indifference to doctrine, also joined in. They knew very well that the punishment of the false doctrine of the Reformed was very dislikable and offensive to their ecclesiastical superiors, the royal and un-minded superintendents and consistories, and that they would be reprimanded by them. But by refraining from defending themselves, they were drawing the disfavor, and even the wrath, of God upon their necks; For he repeatedly commands in his words his orthodox Christians and especially the ministers of the church that they should fight for the faith that was once for all given to the saints, that they should shut the mouths of the contrarians, that they should beware of false teachers, that they should look up to those who cause division and trouble, besides (and thus also against) the doctrine they have learned, and should depart from it (thus certainly not unchurch with them). And the preachers who omit this punishment and defense, which is willed by God and therefore pleasing to God, out of fear of man or concern for the belly, are called blind watchmen and dumb dogs by the Lord himself, who will therefore hardly hear the praise of faithfulness from his mouth on that day, if there is no repentance and its fruits.

What wonder then that the Lutheran congregations, which until then had such unfaithful shepherds and were not informed in their minds and consciences of the pure doctrine of the Lutheran church and the false doctrine of the Reformed church, entered into this union contrary to the Scriptures, partly explicitly, partly tacitly! And what wonder that even now they remain quietly and cheerfully in this net and gaukelsack! For their present shepherds have also done nothing to deliver them from it, and willingly and gladly allow themselves to be strengthened in their infidelity by the reputation of theologians who are held up as pillars of the Lutheran church, such as Luthardt and comrades; for, as is well known, such gentlemen call the Reformed church a "sister church" of the Lutheran church, even though for more than 300 years, in spite of all rebuke from orthodox Lutherans, it has remained a "sister church" of the Lutheran church.

The same is true of the theologians, who stubbornly persist in their heresies, which are pernicious to the soul and indirectly ruinous to the foundation.

Summa, the present so-called Lutheran-minded pastors in the Prussian Landeskirche know very well that if they left the church, few or none of their parishioners would follow them, and unfortunately mostly through the fault of their teachers and pastors.

And there is another circumstance connected with this, which weighs heavily on both teachers and listeners; for it concerns belly and pouch. They are not unaware that in the case of their separation from the national church and the formation of orthodox Lutheran congregations, they will lose their churches, parish and school buildings and other church property, from which the pastor's salary is usually paid. As is well known, the voracious monster of the prince-bishop united state church has quite unlawfully and violently, thievishly and predatorily seized and devoured all church property, which orthodox and godly Lutherans of the past bequeathed only to the Lutheran church, as such, for the preservation of church and school. Under these circumstances, the Lutherans who leave the state church and come together to form truly Lutheran congregations would have to procure and provide from their own resources everything they need to establish and maintain their congregations.

But this is done only by those Christians who, through thorough and faithful instruction and exhortation, and through their own contemplation and consideration, have the orthodox (i.e. Lutheran) confession living in their hearts and consciences, and who gladly and willingly offer money and goods for its preservation in the congregations, because it is absolutely founded on God's Word.

It is true that the "Lutheran-minded teachers and listeners" in the Prussian state church have encouraging predecessors in the Lutherans who left it and its unionism in 1832, and who in larger and smaller congregations are now unfortunately under the regiment of the Breslau Ober-Kirchen-Collegium; For those Lutheran pastors preferred to be punished by money or put in prison, or to be persecuted by the police like wrongdoers against the civil law, and they preferred to suffer other misfortunes, hatred and contempt, rather than to have continued to administer their office in the unchurched and unchurching state church. Admittedly, they had already thoroughly informed their congregations of the unconstitutionality of this anti-confessional union, even if they perhaps placed more emphasis on the unnatural and unlawful nature of the prince-bishop unionist church regime than on the multiple contradiction against the pure Lutheran doctrine in which the reformed church insists. Of course, there was no lack of whole groups of their congregations, sometimes even whole congregations, leaving the unionist state church for the sake of faith and conscience and appointing the pastors who left this church with them to serve them as Lutheran congregations. And these congregations then had faith and love enough to build churches, parsonages and schoolhouses from their own resources and to maintain their pastors and schoolteachers according to need.

By far the greatest number of the original Lutheran pastors and congregations in those provinces, however, did not follow this laudable example in 1832, but remained quietly seated in the Babel of the state church. And that is why, after God's righteous judgment, the Lutheran blood in shepherds and congregations has been lost.

Heerden has become so watery that, as it seems, in the present "Lutheran-minded pastors and parishioners" there is not sufficient courage of faith and confession to leave the Prussian Union Church and form truly Lutheran congregations.

It is to be deplored that the Lutheran Church in Prussia under the Breslau Ober-Kirchen-Collegium later fell into the Romanizing doctrine of the divine institution of church government alongside that of the magisterium, and in its entire appearance and conduct bears more of a legal than a Protestant character.

(To be continued.)

(Sent in from Hanover.)

### **The hymnals of the "Evangelical Lutheran" regional church of Hanover.**

There are various hymnals in the Hanoverian regional church, but not a single one that contains the pure doctrine unmixed. The Osnabrück, Calenberg, Lüneburg hymnals, etc., all suffer from the same flaw: they lack excellent core hymns; instead, there is an abundance of worthless, even harmful rhymes from

the time of rationalism. - I will only give a few samples, whereby I will be guided by the Lüneburg hymnal.

Nro. 1021, v. 1: You gave me reason, which can recognize you!

Nro. 1023, v. 3: Help us through our time of trial, lead us through it to bliss.

Nro. 1026, V. 3: The short life in time is entrance only to eternity, only education time of the youth. And, O how well you educate me, How you lead me so fatherly to the sanctuary of virtue.

V. 1: Your word and reason declare to us the high value of your will. Be praised, O Lord, for this! - V. 5: The dignity of virtue always gives me the drive and strength, O Father, to obey you with reverence.

Nro. 1047, v. 2: Name the noble, name the wise, who like Jesus Christ 2c. - V. 3: who with loving heart joined high, firm mind. - V. 6: To praise you through my life, Be my high, holy duty, You, the loving wise man! 2c.

Nro. 1050, v. 1: Where did you go, Jesus, your way, you divine one, from dust to heights never reached? You were, like me, a man: let me go the way you went.

Nro. 1052, v. 6: Perfect one, I too can once without trembling hand over the soul into your Father's hand, if it, full of zeal, pure from the guilt of conscience, became similar to you in faithfulness, in virtue and patience. - V. 7: Look, O my spirit, upon him! Spurn the joys of vice, The wages of sin is death, And its fruit is suffering. Like Jesus, consecrate to God the short time of life, Then you will follow him into the kingdom of glory.

It continues in this manner, but it is too disgusting to read through all the wretched rhymes. - So that no one will say that only the appendix of the Lüneburg Hymnal contains such trash (the appendix comprises the numbers 1021-1176), I put here some samples from the previous numbers.

In some communities, the sexton sings at every funeral in the churchyard: Nro. 925, V. 1. 2.: Blessed, God, are those who already rest in a peaceful grave from life's work and rejoice in your greatest gift, an eternal life.



We would like to be already. - V. 2: But you want it; we still live laboriously here in foreign huts. All once bore this yoke, who won the crown of life. But finally death leads us also to you, O God! - (Of course, the congregation concludes from this: death is for all the safe entrance to eternal life, we will also get there - despite so-called little weaknesses, such as: Avarice, fornication, after-talk 2c.) -.

No. 926, v. 2: If now the death of the body would also include the death of the soul: Alas, such ruin in death would be terrible! For what is so terrible as the time in which sensation would leave me altogether and I would be called nothing as before? - (Nonsense.)

Nro. 949, v. 1: After a trial of short days, you lead us, God, to eternity. There the lamentation of thine ends In heavenly contentment. Here, virtue practices its diligence, and there, you yourself give it the prize.

Nro. 958, v. 1: There is the right rest for every God-surrendered spirit, if it once snatches itself from the bonds of this body according to God's will, and now no longer lives and thinks so restricted as here on earth!

But it becomes too disgusting for me to go through all the garbage and filth. The samples listed here may not be the worst, they just struck me while reading.

Finally, proof that not only cursed rationalism but also Calvin's bogus doctrines are represented in the Lüneburg hymnal.

No. 444, v. 8 reads: JEsu, true bread of life, help that I am not in vain, but for my salvation in grace Be invited to your table! - This is the reformed false doctrine, that there is indeed a useless, but not a damnable ("or even to my harm!") enjoyment of Holy Communion; despite the words 1 Cor. 11, 27. 28. - No wonder, if the greater crowd thinks: "If it is of no use, it does no harm! and runs to it unprepared!

It is obvious that such hymnals are unworthy of a Lutheran church and that they are harmful. For the common man must think: if the hymns were not good, they would not be in the hymnal. - One often finds that the sick comfort themselves with rationalistic, miserable hymns. The pastors - if they are not rationalists themselves, of which there are still quite a number in the Hanoverian Landeskirche under the knowledge of the Royal Consistory - can of course only let good hymns be sung in church, but people all too often read the soul-dangerous, rationalistic trash at home. - Of course, there is no prospect of a "proper" hymnal. For that would not suffer the Protestant-affiliated crowd and the purse.

Without a doubt, a "hymnal storm" would roar through the country-and all things that give rise to such fears are postponed by the Hanoverian Consistory "wisely, like serpents," but not without falsehood, like doves: "until God improves them! For they do not want to recognize that God has called them to mend the matter.-Every discerning person understands this general superintendent's language: God shall do miracles, but men do not want to burn their fingers!

If only the regional churches of Germany would stop calling themselves "Evangelical Lutheran"; the name truly does not do it, rather it accuses, also in Hanover!

(Submitted.)

### **Dr. Til. Heshusii Urtheil von Dr. M. Lutheri deutscher Uebersetzung der heiligen Schrift.**

I, Tilemannus Heshusius, consider the German Biblia Martini Lutheri to be a noble and precious treasure that cannot be compared or paid for with the wealth of the world, even if it had as much money as it has in all kingdoms. If all the commentaries in Greek and Latin on the entire Bible, of which there are a great many and which weigh many cents, are read through with great diligence, they still do not give the Christian reader as much light and understanding as Luther's clear, splendid interpretation. Help God! How often have the most learned Fathers so interfered in the explanation of some sayings, since Luther has given completely and actually the understanding of the prophets. No nation on earth, as far as one can see from the books, has the writings of the prophets and apostles so well, so roundly and clearly, so comprehensibly, so actually, so certainly in its language, as we Germans have by the grace of Almighty God, and through the interpretation of Luther. Thus, Luther had great help from many scholars who knew the holy language, as he himself was experienced in it, and often sought advice from foreign theologians for the sake of a word. But God from heaven has shown the last world, and especially us Germans, this

great benefit through his instrument Lutherum and wanted to prove that we, after the Jewish people, which has the advantage over all peoples, can boast and praise God that no nation hears God speak so actually in the Bible in their language as we Germans. To all the interpreters of the Bible who have ever been, as there were many in the Greek language and many more in the Latin, Luther, the man of God, has preceded them by far.

That the French, Spaniards, English, Poles have also come close to the text, as some scholars testify, they have to thank Luther, as their master, who broke the ice before them. Even to the seventy interpreters, as they are called, whose translations the apostles held so dear that they often use them in quoting their version, how irreconcilable, nevertheless, Martin Luther, by special inspiration of God, did it far before, and illustrated and explained many marvelous passages of Scripture, in which he was noticeably interested. With a single word, Luther often gives a richer understanding than ten translators with their great books, so that one can see how the Holy Spirit was especially pleased to speak with us Germans in our mother tongue. This can be seen in the rich prophets, in the comforting Psalms, in the whole New Testament. Therefore, no pious heart should doubt that whoever reads Luther in the German Bible hears the eternal and almighty God himself speaking. Whoever believes the testimonies and sayings in the German Bible of Luther believes the Almighty God Himself, and through the Word of God will attain living comfort and eternal bliss. Among the highest blessings that the almighty, kind and faithful God has shown to this last world, not the least nor the last is the glorious and German Biblia.

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## To the ecclesiastical chronicle.

### I. America.

The following is reported from **New York in** a political newspaper on September 15: A Polish Catholic Church was recently opened on Henry Street, with a certain Adelberg Mielenzky serving as its clergyman. Behind the church was a room fitted up for "fairs" and balls, and it was claimed that the income from this source was to be used to maintain the church. On Thursdays of each week a ball was regularly given, at which the entree was fixed at the low price of ten cents. Since the neighbors complained about these balls and even Catholic clergy objected to the mischief being done in the locale mentioned, the police surrounded the ballroom yesterday and arrested the 35 men and 12 girls present at the time and took them to the station house. Those arrested were released this morning, with the exception of the above-mentioned clergyman.

**On the Tennessee Shhnnode**, as we see from "Our **Church** Paper," some congregations have drawn up a plan for the establishment of a Lutheran High School. This is to comprise two departments, an academy and a theological seminary. In the former, students are to be prepared for the latter. "The theological department shall be strictly Lutheran and thorough, and the pure doctrines and principles of the Lutheran Church shall be taught therein in conformity with the Augsburg Confession and the other symbolic books of the Lutheran Church." The doctrinal course is to include everything necessary to prepare for the Lutheran preaching ministry. Congregations within the Tennessee Synod contributing \$50 and above shall form an Association under whose control the Institute shall be. The congregations so associated shall supervise the same by delegation, the rules of which, however, shall be in accordance with the spirit and purpose of the institute. Each community shall elect a delegate. The administration of the institute, including the erection of the necessary buildings, shall be entrusted to a board of trustees, half of whom shall be pastors of the Tennessee Synod or of another pure Lutheran synod, and the other half laymen of the congregations concerned. The Trustees shall, before entering upon their duties, sign an oath by which they bind themselves to administer the Institute in accordance with the spirit and purpose thereof.

G.

The **African Methodist Episcopalians** have decided at their General Conference to establish parochial schools in all parishes, if possible. Thus, then, these colored Methodists are far ahead of their white "brethren." G.

### II. Abroad.

**Saxony.** Now that Mr. Stöckhardt has left the corrupt Saxon regional church, the newspapers are attacking him as if he were a criminal. However, the way in which the step of the aforementioned is judged shows all the more clearly how sad things are in the Saxon regional church. Even those, who until now were considered the most orthodox, judge Stöckhardt like unbelievers, who have no judgment at all about spiritual things, about matters of the Christian conscience. The following may serve as evidence for this assertion. The Leipzig Allgemeine Ev.-Luth. Kirchenzeitung of June 24 had given Stöckhardt the testimony that his effectiveness in Planitz had been a "richly blessed" one. In his Sächsisches Kirchen- und Schulblatt of August 24, the Superintendent Anacker in Lößnitz mockingly said about this: "If a hardly believable confusion of minds is a blessing, and loud discord in hitherto happy marriages something for the sake of the

salvation of the soul, then" (for Stöckhardt's ministry was a richly blessed one), "otherwise not. Has the Superintendent never read the words of the Savior, Matth. 10, 34-36? The preachers, in whose congregations, as the Saxon regional church congregations are, their sermons have not yet brought about that blessed discord, have certainly not preached the word, which is "sharper than any two-edged sword" (Ebr. 4, 12.), rightly, but have directed themselves according to those who called out to them: "You shall not see us the right doctrine; but preach to us gently." (Isa. 30, 10.) "Truth," Luther writes, "has always rumbled; false teachers have always said peace." (III, 1759.) A second reproach which the Herr Superintendent makes to Lic. Stöckhardt is that the same "for months as an obligated servant of the Saxon regional church" had belittled this "his mistress" before her members and had sought to induce them to apostatize from her. Has the "Lutheran" superintendent not read the history of the Reformation? Or does he think that Luther also sinned gravely by publicly "disparaging" the papal church, this "his mistress," as her "obligated servant"? - It is interesting to read how the Superintendent thinks that the apostasy of the parishioners could have been prevented. One should have imitated Luther, who, when Carlstadt caused confusion in Wittenberg, immediately hurried there and put everything back in order by his sermons, which he preached day after day for a week to the seduced people. This council would certainly be a good one if, first, Stöckhardt were a zealot like Carlstadt, and if, second, the Saxon regional church had a Luther. But the dear Stöckhardt is a faithful son of Luther and the men whom the Superintendent proposes in Luther's place, "a Kohlschütter, a Rüling, a Meier", do not want to know anything about Luther's seriousness and zeal for pure doctrine and against all false doctrine. It is true that the Superintendent says that such a man would have had to be "possibly also dressed with an outward sign of his dignity, with the creed of a chief shepherd on his chest"; but whether such a creed, and if it had been a golden one, would have had the desired effect, is probably doubtful not only for us. At least we do not read from Luther that he had provided himself with such a miracle cure in his sermons.

W. [Walther]

**Our dear Brunn** in Steeden informs us in a letter of August 31 that, as a result of his commitment to the faithful East Indian missionaries, almost all those in Germany who had supported his proseminary with gifts of love have now withdrawn. Nevertheless, he has reopened it this fall with eight hopeful students, trusting in the living God, whose truth he could not deny for the sake of earthly gain or loss. Here in America we are now living in a time so oppressive in earthly terms that it is difficult for the writer of these lines to remind the love of the brothers here of the hardship over there. Nevertheless, because love never ceases, we dare to express it herewith: Brothers, in your charitable works, do not completely forget our dear Steeden and his tirelessly active workers there for our America!

W. [Walther]

**How one measures with different yardsticks in Saxony.** Even the "Pilgrim from Saxony" of August 27 criticizes this by writing: "With the deacon Stöckhardt in Planitz, a teacher employed at the local elementary school had converted to the separated Lutherans. The superior district school inspector immediately suspended him from his office and the ministry confirmed this suspension, apparently according to the principle: regional church catheters for regional church teachers.

alone. We have nothing against this. Only it would be desirable that from this point of view one would also lead in the opposite direction. However, we have not yet heard of a rural church elementary school teacher, also in the vicinity of Zwickau, who substituted for the German Catholic preacher in Chemnitz in giving religious instruction to the children of German Catholic parents in the vicinity of Zwickau, being suspended from his office.

**Saxony-Gotha.** The Leipziger Allgemeine Kirchenzeitung of August 25 reports from Gotha that a pastor there has recently been sued by his schoolmaster and registrar for "dumbing down the people" for various reasons, including the fact that he had taught that Christ had performed miracles and had gone to heaven!

**Saxony-Altenburg.** The same church newspaper reports that recently the "Ronneburger Anzeiger" reported briefly and well under the church news of the Lutheran congregation of Nonneburg that because of the bird shooting on the coming Sunday prayer hour, confession and communion would be cancelled.

### **Roman relics.**

When the city of Brunswick had accepted the Lutheran doctrine, great indignation arose among a part of the people when the many useless altars with their papist saint relics were to be removed from the churches. This was considered a terrible desecration of the sanctuary. When a certain Matthias, a Dane who had also accepted the Gospel, noticed this commotion, he hurried to St. Martin's Church to speak to the Lutheran preacher Ludolf Petersen. He told him that in order to appease the mob's displeasure, it was highly necessary to show what and what kind of relics they were, and that he could best provide information about them; he had previously been given the power by the pope to select and consecrate all suitable bones that he could find for the relics of a saint; he had also made use of such power in most places, and bones of pigs, sheep, etc., from which the flesh had hardly been removed the day before, were consecrated. He has also made use of this power in most places, and has sold bones of pigs, sheep, etc., from which the flesh was hardly removed the day before, as relics of the saints, and has placed them in the altars with the known ceremonies; other members of his order have often done the same; such are also the relics about whose desacralization the people are now crying and complaining; he himself has consecrated most of them under the altars and has provided them with such "sanctuaries; He and his companions had committed the same fraud with the anointing oil, which they commonly bought from the merchants, with such advantage that they had often won 20 gold coins with what they bought for a penny; he was heartily sorry for such fraud and asked God and the church for forgiveness of such sinfulness and now wished that the fraud would be made known to the people, so that they would not be so miserably deceived from now on. He therefore asked Ludolf Petersen to tell all this in the sermon and to exhort the people not to cause trouble because of such things, but rather to rejoice and thank God that their churches would be freed from it. L. Petersen called two citizens to him so that they could testify if necessary. In front of these witnesses, Matthias repeated his statement and also made another apology. Peterson now advised him to climb the pulpit himself and make his statement. The latter, however, excused himself by saying that he did not speak Saxon, repeated his request that Petersen report the matter, and declared himself willing, so that no one would doubt the truth, to stand in the doorway by the altar and confirm the story with a sign.

This was done and the unrest of the people was quieted. Thus Rehtmeier reports in his Braunschweig church history on the basis of credible writers.

G.

### **Comfort for orthodox Christians who have been deprived of their church house by the false believers.**

As is well known, there are synods that try to persuade the congregations that belong to them to entrust their church, school, parish, etc. to them. One would think, of course, that here, where no one can be forced to do such things, no congregation would be so foolish as to entrust its property to a synod, which, even if it were right now, could fall away in a short time. But it is unfortunately a fact that many congregations are so foolish. Such congregations are then hardly to be pitied if, in the event of a dispute, their synod itself deprives the great majority of their church. But there are also such synods, which, although the ownership of their congregations has never been transferred to them, nevertheless, if one of their previous congregations wants to leave them, then at least try to obtain the ownership of it through fraudulent processes. And all too often they really succeed; for since they are more concerned with external property and external expansion than with souls, they do not even shrink from false testimony in court, if this alone can achieve their purpose.

That the church buildings of the orthodox Christians were stolen by the false believers, sometimes by trickery, sometimes by force, is unfortunately nothing new. This happened, for example, not infrequently in the time of the church father Athanasius in the fourth century. Let us therefore listen to what he writes to comfort his congregation, driven out of their church by the heretical Arians. Among other things, he writes the following from the banishment:

"You are saddened by the fact that others have taken possession of your churches by force, but you have to be outside of them in the meantime. But they have the temple, you have the apostolic faith. They are in the churches, but far from the faith; you are outside the churches, but the faith is in you. Which is more: the faith or the temple? Obviously the faith. Who then has lost more, or who possesses more: he who is in possession of the faith, or he who is in possession of the temple? It is indeed a benefit for the temple, but (only) if the apostolic faith is preached in it, if the Holy Spirit dwells in it." —

May those console themselves with this, who even now cannot enter the church, which they once helped to build with their sweat, because the unadulterated truth no longer resounds in it. Or is it not true that it is better to build one's church than to lose one's faith? - Good to all orthodox Christians who prefer the former to the latter! They will learn to understand a little what Luther sings in his well-known heroic hymn:

The word they shall let stand and have no thanks to it;

He is well on the plan with us With his spirit and gifts.

Take their body, goods, honor, child and wife: let them go there, they have no profit, the kingdom must remain with us. W. [W alther]  
God's mills grind slowly, but they grind very small, whether he is slow to catch up, he catches up everything with sharpness.

## Lutheran Response and God's Judgment.

When Margrave Albrecht in 1548 demanded of the preachers of the Franconian Margraviate, under serious threats, that they should accept the union formula presented by the Emperor, the Augsburg Interim, all of the eighteen preachers cited to Culmbach, after they had consulted together under common prayer and supplication, submitted the following letter:

"Response of the Servants of the Pure Gospel in the Principality of Brandenburg-Bayreuth to the Mandate Given to Them by Their Gracious Prince and Lord Margrave Albrechten of Brandenburg 2c. anno 1548 to Accept the Interim.

"First of all, that we cannot or will not accept the Interim, we are not moved to do so by any arrogance or special passion, but by the mighty sayings alone. Christ says Matth. 10: Whoever confesses me before men, I will confess him again before my heavenly Father. Paul to the Galatians Cap. 1: If an angel came from heaven and preached another gospel than I have preached to you, let him be accursed. John in his second epistle at the last: Whosoever cometh unto you, and bringeth not this doctrine with him, receive him not at home; neither salute him, lest ye be made partakers of his evil works 2c.

"If then we have to clear the land over the confession, we have this consolation, as the 24th Psalm says, 'The earth is the Lord's, and all that is in it, the ground and what dwells on it.'

But if we must leave the world and lose our lives, we have this consolation, because Christ the Lord says John 14: "In my Father's house are many mansions.

"If we remain steadfast, we will have both men and devils as enemies. But men die, and devils are eternally damned.

"But if we fall away and deny the gospel, we have God and all the angels and saints as our enemies; from this may God graciously protect Your Grace and all of us.

dents and Pastors of the Principality of Brandenburg."

Now the princely councilors took it upon themselves to at least persuade the preachers to adopt a new church order in which the worst of the interim was left out. But they had to report to the margrave: "It is impossible to compare with the coarse Bengeln. Stricter measures must be taken." But nothing came of it. The margrave became furious, but was then involved in other affairs, and finally became an enemy of the emperor for political reasons, sank to the level of a robber baron, and finally died, having repented, but ostracized by the empire, abandoned by all his friends. He died in 1557 in Pforzheim at the home of his brother-in-law, a horror and abomination of his time, as Kraußold reports in his history of the Protestant church in the principality of Bayreuth. Thus the hard-pressed church became free. Incidentally, the margrave had recently been particularly depressed by the fact that he, along with others, had overrun the faithful Lutheran city of Magdeburg with war, despite the loyal warning of his faithful court preacher Ruprecht: "Whoever joins this military campaign will take up arms against Christ and his gospel, and if he does not repent, he will certainly be of the devil," to which Albrecht had cheekily replied: "Pastor, if we go to the devil, you must also go with us." But now the court preacher really had to go to the war camp, but he only waged war against the sin of his master by preaching the divine word, through which, although only later, the margrave finally came to repentance. W. [Walther]

### A fable.

It was in the good old fable time, when the animals still talked and discussed their affairs in words. It happened that the Reverend Wolf and the Rev. Mr. Fox once met each other on their forays. They both made a sad face, and obviously something was heavy on their hearts. They complained to each other about bad times, how the conditions were getting worse and worse, and how the first best made life so sour. Think of it," Master Reinecke began with a deep sigh, "now they have hired another shepherd in our neighborhood, and also a new farmhand on the farm; but as I hear from cousin and cousin's cousin, neither of them have good praise; they are quite arrogant people who only talk about how to protect the farm and the herd, and besides that, in their narrow-mindedness, they are also quite quarrelsome and unloving, and cannot see us and our kind without immediately making a noise and throwing and hitting at us. What is to become of us? Up to now, life in this area has been quite pleasant. Our one had a good reputation in the area, and it was not too difficult to get a good bite to eat, and to enjoy it in peace. - It is a pity that our enemies are penetrating one place after another here; only today I was told by a reliable source how the new shepherd wants to abolish the old, good-natured Phylax in exchange for a young defiant head. How long the old peaceful animal takes me! It must come to the point that we can exert more than a mild pressure in elections; that we have at least to confirm the elections, if not to elect them.\*) In the meantime, the time-barred, ancestral right must be preserved. Here our fathers lived, here, he continued in an elevated mood, they died heroic deaths; here we must not and cannot deviate. - Fine words, flattered Reinecke; where I am once at home, I want to stay, at the cost of my skin and hair; one does not change one's country and residence so easily; at the most, I will put up with moving from one place to another. - By the way, interrupted your reverence, we have the spirit of the times for us, it wants harmony and peace; also all higher, nobler animals think like us; if I cannot always count on their open support, I do not lack strength; I still have sharp teeth and good courage, and you, Reinecke, have a clever head and a clever eye to think of cunning and to discover sneaky ways. Therefore also undaunted; ours are chickens and sheep; we recognize no other right; equal is only who has equal power and wit to rob and murder.

So Isegrimm and Reinecke, until Reverend lay in the pit despite all cunning, and a well-aimed throw of the householder against Se. Hochwürden protected yard and herd forever. (Ev.-luth. Friedsb.)

The progress shall have brought it in the historical time that wolves put shepherds to the sheep!

### The heart-changing power of true faith.

Thus Luther wrote in 1530:

Scripture gives faith the title of changing the heart and making a man new. No work can make a man different from what he is; only faith can and does. A man may take off his red coat and put on a black cap, but the same mischievous man who used to wear the red coat still walks along in the black cap. So the prankster who ate fish under the papacy now eats meat; this does not change the man, but the piece of meat is still the same.

I believe and consider it certain that Christ died for me, and I would leave life and limb, neck and stocking, if anyone wanted to take them from me. After that, faith makes a different person, one who is no longer as sharp or as fearful as he was before. Faith certainly brings this with it, and if not, it is a certain indication that it is not a true faith. Furthermore, just as faith changes a man and makes him new, so it also makes him constant in suffering and cross, which certainly follows faith. For as soon as the devil sees that he can do nothing with our flesh and blood, then with evil examples, and finally also with his fiery poisonous arrows, which he shoots into the heart, he attacks it with violence, wants to murder and burn; so we must not only fight to remain steadfast, but also suffer the violence and iniquities that are inflicted on us. If then the heart (through faith) is pure and sure, these are the first thoughts: Is it also the word of God that you must suffer? Soon heaven and earth will be full, so that all creatures will bear witness and say, "Yes, it is the word of God. As soon as the heart is so sure that it is the word of God and that the cause is that of our Lord God, it is undaunted and says, "Well then, let them all ride in in the name of the devil, who are so opposed, and let hell be poured out at once; I do not care; I would like to see whether they will devour our Lord God in this way. God says yes, that is his word: if that is certain, then I have comfort and strength enough; if I suffer a little for it, no harm, God can and will make it all work out for the best. Such is a believing heart. (XII, 2090. f.)

## Death notice.

Our dear teacher Gottfried Dreyer passed away blessedly in faith in his Savior on September 13, after having been ill for only a few days, at the age of 64 years, 5 months and 5 days. He leaves behind a widow and two children.

Pastor F. Lochner, who knew the Blessed for a long time, will soon publish a short description of his life in the "Schulblatt".  
W. Bartling, Pastor.

## Ordinations and introductions.

Candidate G. Gülder, called from the two congregations in Carroll County and Jefferson, Green County, Iowa, was ordained on the 12th Sunday after Trinity by order of the high". Mr. Biltz by the undersigned.

G. Hair.

Address r Rcv. 8. ouskor,

**OUcläoa, Onrroll 6o., Io>vrr.**

On September 7, on behalf of the "high". Presidium Mr. Candidate Karl Hafner of St. Louis Seminary was ordained and inducted within his congregation at Prairie City, Mo. by the undersigned. H. Ph. Wille.

Address: Rov. 0. Lalnör,

**Rrrürle Oit^, UMos Oo., Alo.**

Candidate H. Wesel was ordained and inducted as an assistant preacher in Cleveland (west side) on the 9th Sunday after Trinity with the assistance of Prof. Walther. I. H. Niemann.

Address: Rcv. II. ^Vesoloü,

**87 OlarkOlovollrrnū (^Vost), O.**

Mr. Pastor M. Heyer was introduced by the undersigned on behalf of the Reverend Presidency on the 12th Sunday after Trinity in the congregation at Winsield, New York.

A. Brom er.

Address; Rov. LI. **Hovor,**  
"IViliüclä Junotion, OonA IMilä, Is.

On behalf of Mr. President Biltz, Rev. A. H. Th. Meyer, formerly of Houston, Texas, was installed by the undersigned in his new congregation at Appleton City, Missouri, September 7. H. Ph. Wille.

Address: Rov. 2^.. Tü.

**^..ppplctoio Oit^, 8t. Olair Oo., Llo.**

To carry out Mr. President's "sentence" Mr. Pastor F. Häuser, heretofore of Song Prairie, Todd County, Minnesota, was introduced on the 17th Sunday after Trinity, at Owatonna, Minn. by the undersigned, assisted by Mr. Pastor Jöhl.

I. Schulenburg.

Avresse: Usv. kV llueusvr,

Ovatonnrr, Stssls 0c>., lUinn.

In the discharge of the high", Presidium, Rev. A. Sippel, formerly of Potsdam, Minn. was installed in his new congregation at Elysian, Minn. Tr. in his new congregation at Elysian, Minn. by the undersigned with the assistance of Pastors Schulenburg and v. Schenck. K. F. Schulze.

Address: Rcv. H.. Kippcū,

Ll^sirrn, H 8usur Oo>., Llinn.

On the 13th Sunday after Trinity, the undersigned, the previous pastor, Pastor A. H. Wetzel was solemnly installed in his new office at the local Lutheran Salem congregation in Chariten Forks. G. Strvhein.  
Address: Rov. 24, H. 'VVstrisl, Lox 54- 6lts^ow, Howkrä Ov., 2lo.

On the 14th Sunday after Tr. Rev. C. A. Weisel was installed in his new field of labor at Jda, Monroe County, Michigan, in accordance with the commission received. W. Hattstädt.

Address: liov. 6.

Ists, Nouros Oc>., LIied.

On the 15th Sunday after Trinity, Rev. I. E. Baumgärtner was inducted into his new field of labor at Huntley, McHenry County, Ill, in accordance with the notice received.

F. W. Not" ann.

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## Church dedications.

The 10th of September was a day of great joy for the Lutheran congregation of Zion in Wausau, Marathon Co., Wis, as they were able to dedicate their newly built church to the service of the Triune God. The same is 32 feet long and 26 feet wide. G. Nosenwinkel.

On the 12th Sunday after Trinity, St. Prtri Lutheran Church in Germania, Wisconsin, was dedicated. Past. I. F. Leyhe and undersigned officiated. E. Theel.

On the Tenth Sunday a. Tr, the church of the congregation at Liberty Grove (near Ephraim), Door County, Wis. was dedicated to the service of the Triune God. It is a friendly house of worship 36 X 26 feet in area, with a 52-foot steeple, rising toward the tip of the Wisconsin peninsula, and thus probably as the last Lutheran church "ah this side. The sermons were preached by Rev. O. S. Zimmermann and the undersigned.

A. G. Doehler.

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## Our calendar for the year 1877

will appear shortly. It will contain an account of the blessed Wyneken 1. as a missionary, 2. as a pastor, 3. as a president, 4. as a house father and 5. as a patriarch, that is, as an old man. Director Lindemann has drawn an equally true and vivid picture of the Blessed. The life and character of this extraordinary man is described in such an entertaining, captivating, edifying and inspiring way that no one will put down this description of his life without having read it to the end, and without having been deeply moved, deeply moved, strengthened in his faith, inflamed to new zeal in love, patience, humility and all good works, as well as to thanksgiving to God, who has given his church such a faithful, richly gifted and blessed servant. Although this detailed description of his life has made it necessary to enlarge the calendar considerably this time (it will contain 56 pages in the previous format), the price will not be increased, but the old price, 10 cents for a copy, will remain this time as well. For these few cents the buyer will receive a priceless home treasure for young and old, for preachers and laymen. This vintage will also be particularly suitable as a precious gift for relatives and friends in the homeland, who will be grateful for it. Tob. 12, 8.

W. [Walthert]

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## Books - Display.

## Proceedings of the Twenty-second Annual Meeting of the Northern District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis. 1876.

According to God's Word, what is the article of faith? What are articles of faith? How do they come into being? What are fundamental and non-fundamental articles of faith? These are questions of high importance, "questions" with which not only the teachers of the



Church, but also the listeners should occupy themselves, so that they can stand firm against enthusiasts and false Lutherans. Well then, whoever is looking for the right information in these questions should read this synodal report, which contains the proceedings of the Northern District. No one will be sorry.

The report is 46 pages long and costs 15 cts. G.

## **Twentieth Synodal Report of the Middle District of** the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. St. Louis. 1876.

This report also contains negotiations in which questions are dealt with, the correct answering of which is extremely important. It will suffice to indicate the important points that came up for discussion, in order to encourage quite a lot of people to acquire this report. These are: "1. Sin is injustice. (1) Therefore no creature can make anything sin that is not sin according to God's law. (2) Either God declares something to be sin because it is sin in itself, or something is sin because God makes it so. (3) The only sufficient ground for knowing and judging sin is the divine law. (4) It is true, therefore, that nothing is sin in itself because it is, and not everything that is done, contrary to conscience; furthermore, not everything is not sin that is done according to conscience: but it is always sin to act contrary to conscience."

This report of 58 pages costs 20 Cts.

G.

## **The Luther Book,** or the Life and Deeds of the Good Man of God, Doctor Martin Lnthr. By Hermann Fick. 15th edition. St. Louis.

As the Reformation feast approaches, when we sing and say in our churches, schools and homes about the great good that God has done His Church through the service of His faithful servant Dr. M. Luther, we draw the attention of our dear readers to the above booklet. Although there is no lack of descriptions of Luther's life, even in more recent times, there are few that present a faithful picture of Luther. Our "Luther Book" presents Luther as he was, in the main features. It is therefore highly recommended to all. May it not be missing in any Lutheran home, in any Lutheran school! It costs 30 cents.

The same has also been published in English under the title:

"Life and Deeds of Dr. M. Luther. Translated from the German by Rev. Prof. M. Loy."

Price: 60 cents.

G.

## **Der vertheidigte Luther,** that is, thorough refutation of what the popes accuse Dr. M. Luther's person of his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, court, drunkenness, insolence, volatility, sedition, lies, fellowship with the devil, falsification of the Scriptures, death, burial 2c., and what else concerns his writings, works, manners and speeches. Short and neatly written by Johann Möller.

Price: 75 Cts.

By November 1 of this year at the latest, the book written by Pastor Fick and published in "Lutheraner" No. 23 of this year:

**"It is a God"**

appear and be available from the undersigned.

I will accept subscriptions of 50 cents until then, but the amount must be paid immediately. The postage will be about 12 cents. - Subscription collectors will receive the first copy free of charge - those who order more than one copy should immediately indicate how they wish to receive the books.

As of November 1, the subscription list will be closed and the price of 75 cents stated in the first announcement will come into effect.

New York.

I. Birkner.

102 William Street.

## **The secret of wickedness in the Roman papacy, presented from fine teachings and works.**

According to the most reliable sources. By C. J. H. Fick.

Whoever wants to get to know the Pabstacy and to convince himself that the Pabst is the true Antichrist prophesied in the Scriptures, is strongly recommended to read this book. The antichristianity of the Pabst is proven from the teachings and history of the Pabst. In the first part, twenty chapters describe the false

The second part describes **in 93 sections** from reliable sources the main abominations through which the popes have expressed the sign of the Antichrist in their lives. In the second part, 93 sections from reliable sources, which are given at the end, describe the main abominations through which the popes have expressed the sign of the Antichrist in their **lives**.

The more the pabstry spreads here in America, the more it is necessary to arm oneself and to spread the present book, which serves perfectly to uncover the secret of wickedness, to pull off the larva, to destroy the halo of "His Holiness" and his worshippers.

The book includes XXVIII and 250 pages in small octavo, price: 75 Cts.

## **Conference - Displays.**

The Southeastern District - Conference of the Western District will meet, s. G. w., not on the 5th, but on the 19th of October, at the parish of the Rev. Gräbner at St. Charles, Mo. It is requested that notice be given in time.

As a subject of discussion is proposed article 2. of the Concordia formula "of the free will or human forces". M. He in.

The New York Pastoral Conference will meet, s. G. w., from the 7th to the 10th of November in Pastor König's congregation at New York. A. Brömer.

The Springfield Specialconference of the Illinois and Missouri Synod meets, s. G. w., at Springfield, Ill, from the 10th to the 12th of October. G. Kröning, Secr.

Buffalo Districts conference at Wolcottsville from 24strn to 26th of October. Pick up in Lockport on Monday afternoon.

H. Kanold.

Our West Iowa Special Conference will meet in Boone, Iowa, for a festival from October 15 to 19. We do not want to forget to register. G. Endres.

The Northwestern Districts - Conference of Minnesota meets, s. G. w., October 26. A. Hertwig.

The Quarterly Conference of Teachers of St. Louis and Vicinity will meet at the Zion Parish School, St. Louis, on Friday, October 6. A. Kruger.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., Tuesday, November 14, at St. Stephen's Church of the Rev. Löber there.

G. Kühle.

**Entered the "affe of the Western District:**  
To the synod treasury: from Mrs. Joh. Katz, Nochester, N. J., 4115. teacher Leescr in DeS. Peres, Mo., 44.00. past. Nothing m Davis county, Kansas, 42.00. Past. Biedermann's congregation in Hebron, Nebr., 46.70. teacher Gotsch in St. Louis, 42.00. hrm Tr. Bolz there, 4100.00. Mrs. Obenhaus in Colorado, Texas, 44.00. teacher Wismar in New Wells, Mo., 42.00. Past. Matuschka's congregation in New mile, Mo., 45.50. Rev. Graf's congregation in Augusta, Mo., 44.77. From Trinity Distr. in St. Louis, 415.90. From Past. Tirmenstein's parish in New Orleans 4116.60. teacher Guenther's in Saint Louis 42.00. Collecte of Past. E. Frese's congregation in Hooper, Nebr. 45.00, from himself 42.00. From Past. Lenk's congregation in North St. Louis 410.00.  
To the Synodal Mission Fund: a portion of the Mission Festival Collecte at Fort Dodge, Iowa, 410.00. From Past. Matuschka's congregation at New mile, Mo., 48.00.  
For inner mission: half of mission feast coUerte in Past. Bremer's congregation in Benton County, Mo., 457.50.  
To the building fund: Collecte from Past. Scholz's congregation in Corning, Mo., 42.50. DeSgl. of Past. Wille's congregation in Bcownsville, Mo., 48.75.  
For the Emigrant - Mission in New York: a portion of the Mission Feast - Collecte in Benton County, Mo., 428.75.  
For Past. Brunn's institution: collected at Past. Mattfeld's wedding at Fort Dodge, Iowa, collected, 47.25. From Mrs. Schenk at Hawleyvillr, Iowa, 41.00.  
For the Emigrants - Baltimore Mission: 428MMmssch - Collecte in Benton County, Mo.,...

To seminary-Hausbalt in St. Louis Harvest Thanksgiving Collecte by Past. Matuschka's congregation in New Melle, Mo., 413.50.  
For the East Indian Missionaries: From Rev. Ansorge in Paducah, Ky. 44.00.  
For Pastor Rufs: From Past. Deleite in Victor, Iowa, 41.00. G. Eckert there 45.00.  
For Springfield seminary: collected at Warnke's baptism of children in Hebron, Nebr., 41.35.  
St. Louis, Sept. 23, 1876. E. Roschke, Cassirer.

**Revenue to the Middle District's coffers:**  
To the synodal treasury: From Past. Skeinbach in Fairfeld 42.00. From some members of sr. Congregation 432.50. Past. Javier in Adams County 42.00. whose congregation 448.00 and 430.00. teacher Hafner at Fort Wayne 42.00. past. Lehnert's congregation in New Haven 48.19. Past. Niemann's congregation in

# 152

Cleveland 4209.00. From teachers Bewie, Hesse 42.00 each, Lutz 44.00. From Past. Lotbmann's congregation in Akron 47.55. Past. Jnygel's congregation in Jonsville 49.15. Past. Zschoche's congregation in Marion Township 426.00. Past. Kunz in Julietta 42.00. Whose congregation 44.80. Past. Sitzmann's congregation in Terre Haute 416.75. Past. Baumgart in Dudleytown 42.00. Past. Seuel in Indianapolis 42.00. Teacher Dreß in Zanesville 41.00. Teacher Lindorfer in Cleveland 42.00. Past. Hitler's Gemeinde in Pomeroy, O., 48.50. by Rev. Fleischmann in Kendallville 42.00. Teacher Zitzlaff in Evansville 42.00. Rev. Ruvpcht's congregation in North Dover 424.30. by himself 42.00. Lebror Engclbrecht in Farmers Retreat 42.00. Rev. Mertz in Brownstown 42.00. whose congregation 46.35. Rev. Hugel in Bremen 42.00. by Rev. Husmann in Euclid 42.00. Past. Crämer in Zanesville 42.00. whose congregation 416.00. Past. Sauter in Dudleytown 42.00. From Wittwe Otten there, thank offering 410.00. Past. Sallmann in Newburgh 42.00. From its congregation 410.00. C. Schreiber there 45.00. Teacher Zisner in Cleveland 42.00. Teacher Arnold there 44.00. Teacher Messerli at La Fayette 42.00. Teacher Conzelmann at Indianapolis 42.00. past. Jox's parish in Logansport 45.50. Past. Knter in Neu-Dettelsau 42.00. Whose congregation 418.90. Teacher Riemer in Aurora 42.00. Teacher Aehnell near Columbus 42.00. Past. Pvhlmann's congregation at Lanesville 413.00. From Past. Evers in Dingen 42.00. whose congregation 414.36. Past. Schoenberg in La Fayette 42.00. Past. Dammann in New Am-berst 42.00. Past. Gümmer in Lawrenceburgh 42 W. Trorchlor teacher in Cincinnati 42.00. Past. Wichmann in Farmers Retreat 42.00. Whose congregation 413.40. Teacher Kirsch in Adams County 42.00. Teacher Steubcr in Van Wert 42.00. Past. Schmidt in Elvria 44.00. Past. Trumm in Vincennes 42.00. Dessen Parish 411.20. Past. Scuels congregation in Indianapolis 482.60. by Past. Sauport in Evansville 42.00. Past. Runkel in Aurora 42.00. From Holland congregation 43.50. From Past. Stieger in Huntington 44.00. by Past. Schumm in Wilshire 42.00. Whose parish 48.00. Past. Böse in Dcfiance County, O. 42.00. Past. Brachnagc in Switzerland County 42.00. W. Thomas by the same 41.00. pastor Schmidt in Liverpool 43.00. H. Jroge there 41.00. infant baptism collecte by Mr. Pok 44.70. by H. Brüggemann 43.00. Lebror Seitz in Wilshire 42.00. by Past. Dulitz in Napoleon 42.00. by Past. Zagel's congregation at Fort Wayne 47 W. Rev. Grubcr's congregation at Van Wert 42.25. Desten St. Thomas- Gemeinde 42.88. Whose St. John's congregation 43.15. Of whose congregation at Van Wert 41.50. Half of the Mission- fest- Collecte at Toledo 427.00. Don Past. Krasl's St. Michaelis- congregation 46.87. Whose congregation in Florida 39 Cts. Whose St. John's - parish 46.54. Whose St. Jacobi - parish 41.20. Past. "Lief in White Oaks 41.00. Whose parish 48.50. Past. Maack's congregation in Sugar Grove 45.00. Past. Wcyel in Tarnstadt 42.00. Past. Nützel's congregation in Columbus 44.83. Past. Buehl in Massillon 41.00. Whose congregation 47.60. Past. Kahler's congregation in Lancaster 423.00. To the building fund: Don Past. Steinbach's parish, 5th consignment, 429.00. From Past. Skhbnatz's congregation in Fort Wayne: By Mr. Schmor 440.00. by Mr. L. Hime 462.50. by Mr. Heper 465.00. From Past. Zschoche's congregation in Marion Township 419.00. by N. N. in Dudleytown 45.00. by Past. Hugel's congregation in Bremen 49.12. Past. Niethammer's congregation in La Porte 433.00. by himself 410.00. Past. Schlesselmann's congregation in Reynolds 47.00. from Holland's congregation 42.00. from H. Brüggemann 43.00. from 11 congregation members of Past. Dulitz 437.75. I. Leininger Sr. by Past. Krafft 45.00. by Past. Maack's parishioners in Sugar Grove 46.00. For Past. Brunn's Anstalt: From Past. Steinbach in Fairfield 41.00. For the congregation in NewAmherst: By Past. Steinbach and several members of his congregation 416.75. Women's CoUecte at Farmers Retreat 431.50. From Past. Kahler's congregation in Lancaster 411.00. For Pastor Ruff: From Past. Niethammer in La Porte 42.00. A. Schwegler, C. Herpolsheimer, A. Hollenbcrg there 41.00 each. From Past. Wichmann's congregation at Farmers Retreat 49.32. For Pastor Wagner's congregation in Hesse: From some members of the congregation in Liverpool 43.00. For the congregation in Braver Dam: From Mrs. Pastor Krafft 42.00. For the emigrant mission in New York: Kindtauf-Collecte at I. Müller, through Past. Grüber 42.40. For poor students in Fort Wayne: From N. N. through Past. Runkel in Aurora 42.00. G. Leininger Jr. through Past. Krafft 41.25. Past. Brueggemann's Dreieinigk. congregation 47.00. Bon dessen St. Pctri congregation 43.00. A part of the Mission Festival Collecte in New Haven 425.75. To College-Hau Shalt in Fort Wayne: By Rev. Knief 20 centS. By Rev. Niemann" congregation in Cleveland 412.15. Past. Hitler's congregation in Pomeroy 44.10. For the heathen mission: From Past. Steinbach in Fairfield 41.00. Mrs. N. N. in Elkhart 41.00. Past. Niethammer's congregation in La Porte 410.00. On the Hermannsburg Mission: A Part of the Mission Festival Collecte in New Haven 412.85. For inner mission: From Past. Steinbach in Fairfield 41.00. Past. Zschoche's congregation in Marion Township 416.00. For poor students in Springfield: From Past. Heitmüller's congregation at Clifty 44.35. (Is hereby subsequently acknowledged.) For C. Ponitz: From the Dreieinigkeits congregation in Darmstadt 410.00. For the Deaf and Dumb Austalt: By I. F. Ellinger in Sugar Grove 41.00. To the orphanage near St. Louis: From N. N. by Past. Seuel in Indianapolis 44.00. Lurch Past. Krafft by some confirmands in the Michaelis parish 41.30. in the Florida parish 58 Cts. in the Michaelis-tem. 92 Cts. To the orphanage in Boston: From N. N. through Past. Seuel in Indianapolis 43.00. Past. Nützel's congregation in Columbus 47.07. To the orphanage in Addison: from N. N. by Past. Seuel in Indianapolis 43.00. For the widow's fund: From teacher Dreß in Zanesville 42.00. Birth collection by Past. Pohlmann 44.40. From Dr. Sihler's congregation in Fort Wayne 425.00. Wedding collection from W. Brandt by Past. Krafft 48.98. by Past. Krafft as a regular contributor 44.00. Fort Wayne, Sept. 22, 1876. C. Grah, Kassirer.

## Revenue into the Illinois - District's coffers:

To the synod treasury: by Past. I. M. John, Collecte at the mission feast of the churches at Arenzville and at Indian Creek, 429.35. From Ad. Buchholz in Addison 50 cts. By Past. Döckerlein of s. congregation in Chicago 44.12. From C. Schreiber in Newburgh, O. final payment for land purchased for the seminary in Addison, 4100.00. Half of the receipts at the mission feast of the Chicago congregations 4245.00. By Past. Engelbrecht in Chicago, thank offering by Mrs. Koritz, 45.00. In regular contributions: From Pastors Müller in Enester and W. Steurauf and from teachers Kopitke, I. C. Tröter Grove and Kbbel 42.00 each. (Summa 4395.97.) On the synodal building fund: By Past. G. Oederlein from sr. Congregation in Chicago 44.00. By Past. Pissel from sr. Congregation in Mattison 412.33. By Past. H. Schmidt of his congregation in Schaumburg 44.00. Gemeinde in Schaumburg 44.00. (Summa 420.33.) For inner mission: By Past. Landgraf, Mission Collecte, 415.00. One-fourth of the receipts at the Mission Festival of the Chicago congregations 4122.50. From the congregations of Pastors Riedel, Ernst, Hieber and Martin, Collecte at the Mission Festival, 461.25. (Total 4198.75.) For the Hermannsburg Mission: Through Past. Landgraf in Lrcatur, Mission Collecte, 415.00. For poor students in St. Louis: From the Women's Association of the congregation of the Past. Wagner in Chicago 412.00. For G. John, Collecte at the missionary feast of the churches at Arenzville and at Indian Creek, 419.60. (Summa 431.60.) For poor students in Springfield: Collecte at the mission feast of the churches at Arenzville and at Indian Creek 419.60. From L. H. in South Chicago 45.00 and from the women in Past. Wonders' congregation in Chicago 46.00 for Sondhaus. From the Young Women's Association in Past. Wagner's congregation in Chicago 415.00. An eighth of the income at the Chicago congregations' mission feast 461.25. By Past. H. Schmidt in Schaumburg, Collecte at Heine. Salge's baptism of children, 46.00. (Summa 4112.85.) For poor students in Addison: Collecte at the mission festival of the congregations at Arenzville and at Indian Creek 419.60. By Past. I. L. Crämer at Fort Dodge, Iowa, Kindtauf-Collecte at Fr. Dittmer 43.50. at Franz Thiede 43.80. From the Women's Association at Past. Engelbrecht's congregation in Chicago for Jul. Trapp 410.00. One-eighth of the income at the Chicago congregations' mission festival 461.25. By Past. W. Bart-ling in Chicago for F. Zimmermann 45.00. By Mrs. L. Fiene in Addison 410.00. (Summa 4113.15.) For the new seminary organ in Addison: From F. Härtel's Choral Society in Chicago 45.00. Addison, Sept. 9, 1876. H. Bartling, Cassirer.

## For the Lutheran orphanage zum Kindlein JESu near St. Louis

also received: From the worthy women's association in Past. Hoffer- manns Gemeinde in Kimmswick, Mo., 45.00. From the Immanuel - District in St. Louis through Collector Günther 46.25. Dankopfer of gray Kath. Klute daselbst 43.00. From Mrs. W. Prokale daselbst 42.00. From the savings bank of Fritz and Jakob Hausen daselbst 43.00. Don of an unnamed woman daselbst 45.00. Bon Frau Lühmann daselbst 1 skein of wool yarn. From Aug. Weiser in Decatur, Ill. 43.00. from the Cross District in St. Louis Lurch Collector Körner 43.25. from N. N. in Tarnst Louis 410.00. from the laudable Virgins Association in Collinsville, Ill. 414.00. dankopfer from Mrs. Albertine Näher in Holt County, Mo., 43.00. From the worthy women's club in St. Charles, Mo., 6 bed sheets, 7 woolen petticoats, 7 boys' shirts, 2 pairs of underpants, 4 girls' shirts, 2 dresses, 7 aprons, 2 pairs of woolen socks, 1 bodice. From the valuable Women's Association in Belle-ville, Ill. 8 girls' dresses. From Past. Bcvcrs congregation in Pittsburg 425.00. TeSgl. for Ernst Holm 42.50. From Rev. Kuhn's school children 42.00. M. Mertz in Des Peres, Mo., 1 bag of green apples, Ernst Weinmeier 4 bush. Apples. By Mr. Teacher Diersen in Lowell - St. Louis 416.50. From the Cross District in St. Louis by Collecte" Körner 42.70. From the Treieinigkeits District there by Collector Ahner 50 Ets. by Collector Brockmeyer 45.25. From the Immanuel's-Distr. there by Collector Wilhardt 41.00. From the Iobbi Jungfrauen-Verein there for Ernst Holm at the beginning of his studies 425.00. Desgl. from the Jungfrauenverein des Dreieinigk.-District there 425.00. From Hrn. Past. Herrmann in State Centre, Iowa, 41.00. For Ernst Holm of gray mail, 6 tcb 6 pairs of stockings, 3 pocket cloths, combs, hair and tooth brushes. Don of the same for the institution 10 skeins of cotton yarn. From an unnamed woman 2 suits sür boys, Shawls and some other things. St. Louis, Sept. 20, 1876. I. M. Estel, Cassirer.

## Freestyle the orphanage in Addison

Received since-20 June 1876: From congregations u. f. w. in Illinois: From Schaumburg: by Mrs. R. N., thank offering for happy delivery, 43.00 and by F. Lichthardt 42.00. From Addison: by Wittwe Heuer 43.00, Past. Francke, D. Komhaas and N. N. 45.00 each; Collecte at H. Bergmann's wedding 410.40. by D. Lüdris 425.00; by John Kuhlmann 410.00; by L. Aalgrmann 437.00; by D. Fiene 450.25. From Rev. Dörmann's congregation in Yorkkollc 48.00. From orphan vercin in Niles 420.00. From Rodcuberg; Lurch Past. Brügmah from sr. Parish 411.00; Lurch John Harmelung from 9k. N. 41.00. from N. N. 25 Ets. By Past. SHüller at Union Hill, Collecte at H. Nordmryer's Wedding, 45.50. From Dundee: tank offering.

From Mrs. Lehrer Kammann 42.00 and from W. Wennholz 42.M. From Past. Hieber's congregation at Mattison 47.00. From Mrs. S. Fischer in Lake Zurich 41.00. From Richten: from Bro. Bartling 410.00 from congregation 415.09. From congregation in Elk Grove 422.17. By Past. H. Sieving in Ottawa, thanksgiving offering of Jod. Anschick's 42.00. By Past. Reisinger's congregation in Danville 415.00. From Chicago: by W. Ecker 41.00; by Past. Wagner from Mrs. N. N. 42.00. from s. Gemeinde 4132.00; by Past. Rinke by s. parish 428.85; by John g. Lange in Past. Succop's congregation 42.00; by Mrs. N. N. in Rev. Lehmann's congregation 41.00; by Rev. Lange by s. Gemeinde 4153.95; by Past. Bartling by members of his congregation 4110.00; by Past. Wunder from s. Gemeinde 437.25; by Past. Doderlein from his parish 414.00. (Summa 4757.71.)

From congregations 2c. outside Illinois: Dankoom from Mrs. Teacher Lindorfer in Cleveland, O., 43.00. From Rev. Stephen's congregation in Bremer County, Iowa 49.80. From Teacher W. Diersen in St. Louis 50 Cts. N. N. there, 45.06. From teacher G. Baerlin in Milwaukee, 41.00. By Kassirer Grahl in Fort Wayne, 45.33. (Summa 424.63.)

Addison, 16 Sept. 1876. H. Bartling, Kassirer.

For the seminary housekeeping in St. Louis received since June 14 of this year: From Mr. Past. Gräbner's parish 350 pounds of hams, shoulders and sides, in money 47.50. From Mr. Grahl 471.31. From Mr. Meier in St. Louis 1 bar of soap. From Mr. Stein Sr. in St. Louis scrub and dust brushes, worth 47.50. By Mr. Kuhlbeck from Collinsville parish 48.10. From Mr. Schäfer in St. Louis 45.00. From Mr. Past. Schwensen's parish from an unnamed woman 42.00. From C. Trampe 1 side piece, 1 barrel potatoes, 4 bush. Onions. From several gardeners in St. Louis and Minerstown various vegetables and 10 bushels of apples. By Mr. Kassirer Roschke 413.50.

In sincerely thanking the kind donors, I feel it my duty at the same time to urge the dear Synod congregations to take care of our household treasury, so that the last of the debt load hanging on it, which still amounts to \$200.00, can finally be paid off.

St. Louis, Sept. 20, 1876. H. Jungkuntz.

Received for the seminary household in Springfield: From Past. Wünsch's congregation in Dwight: 1 pot of cucumbers, 7 chickens, 2 rolls of butter, 4 sacks of potatoes, 1 sack of onions, 1 lot of soap, 4 tins of spice, 1 keg of eggs, 1 case of eggs, 1 barrel of salted meat (over 200 lbs.), 1 bushel of dried apples, 1 keg of eggs, 1 bushel of onions. From Rev. H. Mcycr's congregation in Lincoln: from Joh. Schröder tea, worth 41.00. from I. F. Schröder 2 Bush. Potatoes, F. Schröder 1 ham, 1 sack potatoes, from Mrs. Rosa Feuerbach 1 ham, John Ahrens 1 Bush. Beans. Peter Ebel coffee for 50 Cts. Wittwe Max coffee for 25 Cts, Elise Müller coffee for 41.00. By Mr. Cramer in Hamel, Ill, 1 Bar dried apples, 1 varnish smoked meat. By Messrs. Wiegand

Widmayer in Jacksonville, Ill, 1 barrel of smoked meat.

G. Peacock.

The undersigned, with thanks to the kind donors, confesses to having received the following sums of money for use for scientific purposes at the local teachers' Seminary: By Prap. F. W. A. Beeskow, to the congregation of Mr. Pastor Succop in Chicago, from Mr. Pastor Succop himself \$2.00. from Messrs. D. Kühn, F. Krüger, H. Luer, C. Betzel, H. Schröder, F. Schröder, H. Schumacher, C. Witte, Chr. Kumcrow and A. Schoverling 25 Cents each; from Messrs. H. Biermann, H. Herder, Aug. Franke, C. Kuhl, W. Thoms, N. Ritter, A. Classen and E. Gcsek each 50 Cts.; from Mr. C. Beltz 20 Cts.; from Mr. E. Krüger 41.00. - By Herrn Pastor Nöder in Dunton, Ills., by himself 41.00. - By Seminarian E. Keyl from Mrs. Marg. Angerer in Monroe, Mich. 25 cts. - By Prävaranden I. P. Plehn of Chippewa Falls, Wis. from Mrs. Neihei 41.00.; by Messrs. M. Treptow and H. Milfeldt 25 Cts. each; by Mr. Chr. Blumhardt 50 Cts. - By Prap. H. Witte of Beardstown, Ills. from Herrn I. s'owekamp 42.00; from an unnamedcn 42.00. - From Herrn G. Rittmüller in Addison, Ills. by whose pay 41.00. E. Moormann 41.00.

Addison, September 1876.

## C. Häntzschel.

48.50 from the congregation of Mr. Past. C. H. Lükcr in Aroma, Kansas, for the benefit of the church building here, certifies with thanks to the kind donor

TVprka, Kansas, Aug. 3, 1876. a. b. c. b i ewend.

Cordially thanking I certify to have received through Mrs. Pastor A. Brauer a suitcase of clothes and from some friends from St. Louis 49.00. H. Hunziker, Pastor.

## Changed addresses:

litzv. 0. Hnelo, Vuui t'onck cku Duo 6o., ^Vis. liov. .1. Ler^ou, 4>rrnria lorvn, Lluäisou 6),, III. liev. . 1. 8tr "80", Oaoüsou 8t., betv. litt" 12ti8ts.,

Oinulia, Xedr.

I'r. 0!. Huncle, 659 16tli 8t., 210xvaukeo, ^Vis.

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vv. b'. Dott, 59 ^Vnneu 8t., Nobilo,

Drnckereüdcr Synod of Missouri, Ohio a. Staoiru.

Sermon

**at the opening of the Synod of the Eastern District,**

held at Baltimore, August 16, 1876, and, by resolution of the Synod, submitted to the printer by

**C. Groß.**

**I. N. J.**

O God of love and mercy, You have prepared for the whole world of sinners an eternally blessed kingdom, a heaven full of glory, and invite them through the word of reconciliation, the gospel of Jesus Christ, to come and inherit blessedness by grace. - But behold, O Lord, thousands and millions turn their backs on You, do not want Your heaven, and choose their heaven here on this poor earth. We, O Lord, would gladly be blessed. Oh, therefore we ask You, lead us by Your grace into the arms of our Savior and keep us by the Holy Spirit in true faith in Him; give us faithfulness and constancy; let the light of Your beatific Word shine for us on the narrow path to heaven, and finally let us enter into life and see what You have prepared from the beginning of time. Then we will praise You together with the Son and the Holy Spirit in a heavenly way from eternity to eternity. Amen.

**Text: Luc. 13, 22-27.**

Venerable and beloved fathers and brothers in office and dear fellow believers in common.

"Everyone can be saved by his own faith (propre façon)". With these words of that well-known prince the religious standpoint is described, which innumerable crowds of so-called Christians take in our days. There is only One God, they proclaim, and only One Heaven; and to this One God and in this One Heaven all are gathered who hope to be blessed. There one will hear no more of a difference of names; there all barriers, which divided Christianity here on earth into so many different parties, will fall forever; there only one bond will embrace all in blessed delight, love. Therefore, up! Brothers, let us practice love already here,

St. Louis, Mo., October 15, 1876.

No. 20.

and in love overlook all petty doctrinal differences, we will all enter the blessed hereafter as children of One Father.

Such voices, my dear ones, can be heard in thousands of tones throughout the country, coming from those who have the profession to show the people the way to heaven. As a result, almost without exception, all of them are blessed at the graves, if only one good side can still be found in them. Likewise, as a result of this, the firm conviction develops among countless laymen that if they only do good and practice love, there is no doubt that they will be blessed. - Truly, if this teaching is correct, then many must be saved.

But how, beloved, if all this were only seductive magic speech, which, instead of leading thousands into heaven, leads them away from it! - How if God's Word assured us of just the opposite! - And it does: "Many are called, but few are chosen. "The gate is narrow, and the way is strait, that leadeth unto life, and few there be which find it. Christ has clearly stated that only a small number will be saved. And what he said here with few words, he also explained and confirmed with parables. Apart from those who do not hear God's word at all, even among those on whose hearts the seed of the word falls, only the fourth part will be saved, while three-fourths will be lost. And although many are invited to the wedding of the king's son, it is said of most of them: "But the guests were not worth it"; and even among the guests who have entered there are still those who, because of the lack of the wedding garment, must fall silent before the stern king's word: "Friend, how art thou come in", and are cast out bound into the utter darkness, where there will be weeping and gnashing of teeth. Oh, my brothers, what shattering movements must stir in our souls at this! With what earnestness the question must force itself upon each one of us: Are you one of the few who will be saved? - And we, my brothers in the ministry in particular, how urgent our professional duty must seem to us, to make ourselves blessed and to help those who are listen! Oh, it would be better for us if we had never been born, than if we had not clearly and precisely shown the only way in which a few can be saved.

Since we have gathered here for this year's synodal sessions to discuss with each other the doctrine of eternal life, let me immediately turn our attention to this subject at the opening of the sessions. Let me do this by stating the following sentence on the basis of the text that has been read:

### **Only a few will be blessed.**

Because:

1. Only a narrow gate leads to bliss;
2. Only those who strive to enter through this gate attain to bliss; and
3. Even among those who seek how to enter, many will not be able to do so.

### **I.**

Once upon a time, my dear friends, when our Savior was traveling and teaching through towns and markets on his way to Jerusalem, there was an unnamed listener who said to him: "Lord, do you think that a few will be saved? What kind of heart this question came from can be seen clearly enough from the manner of the answer. In it, Christ addresses the questioner in the plural, i.e. with others of the same mind, and says: "Then you will begin to stand outside," and immediately afterwards: "And he will say, I do not know you, where you are from. From this it is evident that the questioner, after having listened to Christ's teachings for a while, thought to himself, "How narrowly he sets the barriers! If no one should be saved but those who are like him, then only a few will go to heaven. Therefore he wants to ask him whether he really stands so exclusively. - The attitude of the questioner was therefore quite the same as that which fills the hearts of thousands of indifferent Christians in our day; and what Christ answered him is also now the correct answer to the reproachful question of the latter: Do you think that

## 154

Few will be blessed? - And what does the answer say? Far from Christ applying all kinds of mitigating additions in order not to appear in such a glaring light, he rather speaks in such a way that not even the slightest doubt can take place. For when he immediately answers the questioner without a yes with the words of earnest admonition: "Strive to enter through the narrow gate," he means this much: It is not necessary to explain again what you have already heard from my mouth; what I have said is my definite opinion; it remains so forever; and I tell you that if you do not enter with the few, you will have to stand outside when the Lord comes out and closes the doors. So there is no doubt that only a few will be saved. But where does this come from? Because, first of all, only one narrow gate leads to salvation.

"Strive to enter through the narrow gate." Christ does not say "through one of the narrow gates," as if there were more than one, but "through the narrow gate," thus testifying that there is only one entrance to salvation. As certainly as no one can lay any other foundation than the one laid, which is Christ, and as certainly as no one has been given any other name in which he can be saved, except the name of Jesus, it is just as certain that no other gate is open to anyone except the one narrow gate. Therefore, all those who do not enter through this one gate will be eternally excluded from salvation; and since only a few enter through it, only a few will be saved.

But, my dear ones, would it not have been better if God, who does not want the sinner to die but to convert and live, who does not want anyone to be lost but to be helped, had made many and great gates precisely to carry out his will of mercy? - Would not then much greater numbers be able to enter for life?

Of course, one should think that this is the case,

Because, according to our perception, many spacious entrance gates to a large house also allow many to enter. But far from this being applicable to the dwelling of the blessed, it is rather the case that it is through the one gate alone that God's will of grace can be realized and the entrance to blessedness made possible for all.

An example may explain this. If a great building were to stand somewhere, capable of holding thousands upon thousands, and provided on all sides with innumerable doors, but the multitude of those whom it should receive lay around it blind, lame, feeble, wounded, bleeding, dead - what would the many doors avail them? Would they not all still have to perish! But if this building had only one gate, and from it one came forth with a heart full of compassion and with power to help, and stood in the midst of the unhappy crowd, woke up, healed the wounds, stilled the pain and led them one after the other through the one gate into the house - say, would not the one gate be sufficient for all, and at the same time also the only possibility of their entrance? Certainly. - It is the same with the One Gate that leads to eternal life. God wants all people to live and be saved, and has therefore prepared for them an unspeakably glorious heavenly abode. But they have all been killed by the devil through sin, destroyed by the

He has made them sore, blinded, powerless, wretched, miserable, poor, naked and bare, so that if there were a thousand doors of heaven, not one could enter through them to life, but all would perish and perish to the last. That is why he sent his only Son, a merciful and almighty Savior and Physician of sinners, into their midst to help all through him. He should and can take away their sins, their misery, their death and destruction, and give them righteousness, peace, joy, life and blessedness, and thus introduce them into heaven by the hand of his mercy.

From this you can see, my beloved, what I mean by the One Gate: Christ with His whole work of redemption. Apart from Him, no entrance to life is possible, as He Himself says: "I am the door, if anyone enters through Me, he will be saved," John 10:9, and again: "I am the way, the truth and the life; no one comes to the Father except through Me," John 14:6. Through Him, all can enter into life, for He purchased them all with His own blood and invented an eternal redemption; He is the propitiation for all the sins of the world; He is the Savior of all men. The fact that only this one gate leads to life is not proof that God does not want to save all men, but rather the most powerful testimony to his love, which encompasses the whole world; for he truly loves all sincerely and warmly, who does or gives that which alone can surely help all.

But how is it that only a few become wicked, although the One Gate is open? I answer: it is because most do not want to enter through this very gate. Christ with his gospel of sinners is foolishness and

annoyance to them; they do not want to believe that they are lost and damned, and therefore do not desire a savior and a heavenly gatekeeper; they live in terrible blindness and finally go with sorrow into the abyss. Others look at the One Gate and would like to pass through, but they find it too narrow. It can only be passed through by faith, and there it is wide enough; for the true believer relies only on God's grace and mercy in Christ and knows nothing to boast of his own dignity, majesty and righteousness. On the other hand, he who rides proudly on the high horse of his own worthiness, or is heavily laden on one side with a bundle of good works and on the other side with a bag full of endured martyrdom, for him the gate is too low and too narrow and he cannot enter. If the whole world wanted to enter through it, it would be wide enough; but if only the slightest human merit is to be brought through, it is too narrow. - Thus all those will not be saved who first openly declare themselves against Christ and his gospel. And, oh, how great is their number! For to them belong all scoffers, all materialists, all those who are proud of reason and virtue, in short, all unbelievers. On the other hand, all those will not be blessed who, under the mask of the confession of Christ, want to overthrow the only valid merit of Christ and replace it with their own merit. And, oh, how great is their number! For to them belong all the false believers who knowingly fight against the reason of salvation. Therefore: "Only a few will be blessed", because most of them want to



many gates, but there is only one, or they want a wide gate, but it is only narrow. Oh, my dear ones, let us then take to heart the earnest words of our Lord: "Strive to enter through the narrow gate."

## II.

Although, as we have seen, the number of those who will be saved has already dwindled to a small number compared to the others, and only includes those who, as far as confession is concerned, as poor lost and condemned people, want to be saved through faith alone out of God's mercy for Christ's sake, I must nevertheless answer the question: Will all of these be saved? with a "No.". But why not, we will now try to find out, secondly, when we consider that only those who **strive to** see through the narrow gate attain to salvation.

It is true that we hear from Christ's mouth the simple exhortation: "Enter through the narrow gate"; in our text, on the other hand, he expresses the same exhortation with increased emphasis: "Strive to enter through the narrow gate. From this we draw the just conclusion that entering through the narrow gate requires wrestling, and therefore all those who do not want to wrestle cannot be saved. - To ward off false ideas, however, it should be noted right from the start that we are not to think of wrestling as an enthusiastic effort, according to which the unconverted person should struggle and toil until he has penetrated to a sweet feeling of grace; For there can be as little talk of such a struggle as of the breathing and moving of a dead man. By the struggle, which can be seen through the narrow gate, we rather understand the earnestness and zeal of those who have been enlightened, born again and converted to Christ, so that they may now also always remain faithful in the true faith in Christ and persevere to their blessed end. To this end we are often and urgently exhorted in the Holy Scriptures. "Run therefore, that ye may be saved with fear and trembling," Phil. 2:12. "Run therefore, that ye may lay hold on the jewel," 1 Cor. 9:24. "Fight the good fight of faith, lay hold on eternal life," 1 Tim. 6:12. "Be faithful unto death, and I will give you the crown of life," Revelation 2:10. But now there are countless who disregard such exhortations, become indifferent again, forget daily repentance and thus dream away their blessedness. Therefore, only those who struggle to see through the narrow gate will attain salvation.

But let us look at the matter a little closer. Wrestling, as everyone knows, means a strenuous struggle with a person or thing that stands in our way. Whoever wants to become blessed encounters a thousandfold obstacles to stop him on his way. The devil meets him, frightening him with fiery arrows of temptation, or tempting him with the lovely-looking but forbidden fruit of earthly pleasures. - The world meets him with mockery, threatening and flattering words, as well as with its seductive example. - The own carnal heating opposes him with its lust against the spirit. - There are annoyances and impulses from fellow Christians, whom one was perhaps accustomed to regard as role models, and the like. And against this

A Christian must fight, fight daily, fight with all his strength, or else he will be overcome and lose his blessedness. Because there are many who confess that they can only be saved through faith for Christ's sake, but who now think that because they know and confess this, they must undoubtedly be saved, and who now begin to be sure and indifferent, do not watch over their hearts, do not pay attention when danger threatens their souls, do not lie in the field with the armor described in Ephesians 6, with one word, do not struggle. Therefore they will not be saved. In our text such are described with the words: "From that time, when the householder is risen, and hath shut the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us. And he shall answer and say unto you, I know you not whence ye are." Here, obviously, such so-called Christians are described who have dreamed away their salvation; who, as long as the door was open, thought there was no danger, and only when it is closed, i.e. when God looks like going to judgment with them, and their time of grace is ended, wake up and now still call and knock, desiring entrance. But, behold, it is too late, - only One word still resounds blaringly in their ears: "I do not know you, where you are from." - Oh, beloved, how the number of those who will be saved dwindles before our eyes! - The truth seems clearer and clearer to us: "Only a few will be saved," and therefore the serious words of the Lord must resound ever more powerfully in our hearts: "Strive to enter through the narrow gate."

### III.

I would have liked to break off here and conclude with a short exhortation, but the words of our text do not allow me to do so, because they draw the border of the few who will be saved even closer. They show that even among those who seek to enter, many will not be able to do so, and of this let me speak a few things to you.

After Christ had declared that there is only one narrow gate, and that one must strive to enter through it, he continues and says: "For many, I tell you, will seek to enter, and will not be able to do so. How is it, then, that even among those who do not live carelessly, but make it their business how they may be saved, there are still many who cannot do it? Yes, so it is; for Christ adds to his statement an emphatic: "I say this to you". But what shall we say to this? Are they perhaps under the spell of absolute condemnation? Can they not because God does not want them to? Let this be far away. Such a blasphemous thought is cut off forever by the sworn word of the all-loving God: "As surely as I live, saith the Lord, I have no pleasure in the death of the wicked, but that he should repent and live."

Therefore some other cause must be to blame, why with many all striving for salvation remains unsuccessful; and to recognize this, take another look with me into our text, there you will find it indicated. Christ says at the end: "Then you will begin to say, 'We ate and drank before you, and you taught us in the streets. And he will

I say unto you, I know you not whence ye are; depart from me, ye workers of iniquity. Obviously, this describes such so-called Christians who assert their claims to blessedness; they want to make the Lord understand that he must accept them because they have eaten and drunk with him and listened to his teaching. But they run with it, and are rejected as evildoers. - There are not a few among the Christians who sour on church and divine service; they often eat and drink before the Lord at the table of Holy Communion; they diligently listen to the preaching of His word, and often do not let toil and labor, time and sacrifice, go to waste when the service of the church demands it. But they do not partake of the Lord's Supper so that they may obtain the grace and forgiveness offered in it for their poor hearts; they do not hear the Word so that they may be edified in the inner man, comforted in adversity, strengthened for the struggle, and encouraged to holy conduct; Finally, they do not work in the service of the church because they consider it their duty of gratitude, but everything is done by them with the intention of doing God a great service and favor, which he has to reward with eternal bliss. And this reward-seeking attitude destroys all influence of the means of grace on their hearts; they never get to know their Savior by experience, and he does not recognize them as his own, and what they do are vain misdeeds. At their unhappy end they will hear the words: "I tell you, I know you not whence ye are, depart from me all ye workers of iniquity." Their running was a running into the unknown, and their struggling was a struggling for air, and although they ate of the manna and drank of the rock on the way through the desert of this life, they are now downcast, as in whom God could have no pleasure. Thus, my dear ones, it happens that many, although they strive to enter into eternal life, will not be able to do so.

Only a few will be saved. This sad but incontrovertible truth must then stand before our souls as a serious reminder, and call us to conscientious examination of ourselves. "Search me, O God, and know my heart; test me and know how I mean it, and see if I am on the evil way, and guide me in the way everlasting" (Ps. 139:23, 24) These Davidic words must now resound in our hearts. In particular, however, my dear brothers in the ministry, the truth now considered should serve us to learn anew the great importance of our calling. We are to "make blessed those who hear us. Woe to us if through our fault even one soul were to be lost, and that soul could one day say with reason of truth before God's judgment: Lord. Thou righteous judge, demand only, as Thou hast threatened, from their hand the blood of the lost soul. - But it will be well for us if we are faithful, even if it is only over a few, and paint the narrow path of heaven clearly before the soul of our listeners, and ourselves go ahead of them on it, asking, admonishing, pleading and sighing, so that one day, when over the gulf millions howl in the dark abyss, we will shine like the brightness of heaven and like the stars of God forever and ever among the few who will be blessed. Amen.

### **Mathesius about Dr. M. Luther.**

These great people (Luther, Philipp Melanchthon, Bugenhagen [Pommer] and Justus Jonas) knew and testified in the same spirit to the Lord Jesus, and united in fighting the Antichrist, the enthusiasts and false brethren's fictitious dreams and false interpretations, with which they confused and saddened the hearts of many people. But each of these scholars had his own gift, as Mr. Philippus delicately used to say: "Dr. Pommer is a grammarian, who focuses on the words of the text; I am a dialectician (who draws conclusions), looking at how the text is connected and what can be spun out and concluded from it with good reason; Dr. Jonas is an orator. Jonas is an orator (speaker), who can pronounce the words of the text wonderfully and bring them before the people; Dr. Luther is *omnia in omnibus* (all in all). The miracle man's and chosen armor's speech and writing has hand and foot, penetrates through marrow and bone, and leaves its sharpness and comfort in many people's hearts. (Life of Dr. M. Luther in 17 sermons. Sermon 16).

Our God sent me to Luther's table in this year (1540) through the promotion of Dr. Justus Jonas and M. Georg Römer, for which I have to thank my God and my sponsors for the days of my life. What I heard and saw there, I noted with diligence; so God also gave me, through the help of diligent people, many good conversations, which the doctor's boarders had previously written out. From these writings and the reports of many good people, we now want to tell you something about his housekeeping, virtues and speeches. A beautiful saying of a holy man is well to be remembered; would to God that diligent students

had written out more faithfully the sayings of their teachers, as the Holy Spirit does not celebrate in his instruments.

When the doctor reached his 58th year and all kinds of physical weaknesses in old age overtook him, so that he also had to refrain from much preaching, reading and traveling, he stayed in his house and presented the gospel to his family on Sundays in a fine, simple and simple way, which sermons Veit Dietrich collected with faithful diligence in the doctor's house postilion. The man could not celebrate, although his flux, dizziness and faintness did him much harm. Every morning and evening, and often during dinner, he performed his prayers as he had been accustomed to from his youth. Besides, he recited his little catechism, like another pupil, and always stopped to read. His Psalter was his prayer booklet, the catechism his manual; from it he taught, comforted and admonished himself; and because he had overlooked his German Bible for the last time at that time, he took great pains to render the simple and correct understanding in clear words, asked for advice and often stirred up disputations over the table as to how a Hebrew word or a saying could be rendered in intelligible German.

The year before, our doctor also made the annual account of the beginning of the world and finely arranged the biblical histories, which is one of his great and delicious works, with which he has served many who read the Bible.

Because usury, as a common plague of the countryside, was affecting both the high and low classes, the doctor had his book on usury published at that time. Small usurers, he said at the table, who take five or six of a hundred on the authority's allowance, my book will

But the great land-grabbers and envelopes will laugh in my fist, as a chief usurer has already let himself be heard the other day: he has so far taken me for a wise man, but in the book I do not prove it, because I dare to write about trades that I have never experienced: he can write better about this, because he has had to do much and much in this trade with great princes. - —

Although our doctor often took heavy and deep thoughts with him to the table, and sometimes kept his old monastic silence during the whole meal, so that not a word was spoken at the table, he let himself be heard very amusingly at the appropriate time, as we used to call his speeches *condimenta mensae* (the spice of the meal), which were dearer to us than all spice and delicious food. When he wanted to win speech from us, he used to give an impulse: What is the news? We let the first reminder pass. But when he stopped: Prelates, what is new in the country? the old people at the table started to talk. Dr. Wolf Severus, who had been preceptor to the Roman royal majesty, sat at the top; as a skilled courtier, he brought something to the table when no stranger was there. When the conversation began, but with due discipline and respectability, others sometimes added their part until the doctor was brought in. Often, good questions were presented from the Scriptures; he solved them finely, roundly and briefly; and if someone contradicted him, he could also suffer and refute him with a skillful answer. Often, distinguished people from the university, even from foreign places, came to the table; there, very beautiful speeches and histories fell. I will remember some of them here recently.

A bishop would have liked to know what the Lord Christ did in his youth. He dreamt that he saw a little boy picking up wood and shavings, and when lunch was served, he called his father to the table and said, "Mother, shall I call the other man too? Then the bishop was frightened and woke up. I also believe, says the doctor, that dear JEsulein, as an obedient child, had to work for his mother in the house, and sometimes fetched water, perhaps also brought wine with him at times; therefore his mother at Cana at the wedding, when wine was lacking, spoke to him from previous experience. - —

One asked if we would know each other after the resurrection? Indeed, he said; for since Adam knew his Eve, who was built from his rib while he slept, and yet had never seen her before, how much more will we recognize in our new perfection those with whom we dealt on earth. And because we are like and conformed to the Lord Christ through the communicated Godhead as accepted children of God, we will also know all believers from the beginning of the world. I also believe, said the doctor, that because the rich man in his hell sees and knows Abraham and Lazarus, the wicked will not only know each other, but also, to their great sorrow, will see the believers in heaven whom they have afflicted and persecuted on earth, and will have their grief and sorrow over them.

When one mentioned a time of people's reckoning, who determine on year and day the last day, the doctor said: Oh no, the text is too clear in Matthew 24,36., where Christ speaks: Of the day and the hour no one knows, not even the angels.

in heaven, but only my Father. Therefore neither I nor any man can determine the day and the hour. But I believe that all the signs which are to precede the last day have already taken place. Methinks Christ our Lord is already preparing in heaven, and the angels are getting ready for the journey; And since all the great miracles of these six thousand years have taken place in the springtime and around Easter, Christ will also appear around Easter, make his voice heard in the morning weather, then with one blow throw heaven and earth together, in a moment transform the living, raise the dead, create new heavens and a new earth, execute his judgment in clouds, and completely fulfill the Scriptures with his third *consummatum est* (it is finished). For in this pitiful world we have little life, joy and consolation, except in hearing, considering, believing and keeping the dear Word of God. This word, Lord Jesus, you eternal word, leave us; so we are and remain alive and want to prevail over death, the devil and all their gates. On the oral and written word I have begun my task; on and with the word I have so far led it out by God's power; with the word I am superior to all my enemies; on the word I still stand and am grounded; on this word I will go through death to my dear Lord and Savior. Therefore, whoever wants to dare to take this oral word with me, or rather with Christ, let him do so; I know nothing more certain and certain than the word of God, which is written by the prophets and apostles.

Our dear prophet used to hold such speeches over and after the table with his people, which I cannot

recount here. From time to time he also mentioned the evangelical preachers, with a good report of what special gifts one had ahead of the other; likewise what faults and infirmities some of them took with them to the pulpit. He compared three preachers to a full barrel, from which the spigot was pulled out; it came out one after the other, because there was something in it, but sometimes cinders and yeast also came under it. He also praised those who began to speak in the pulpit and stopped again at a convenient time. So he gave me this rule when I asked him to teach me what a young preacher should do. If you see, he said, that the people listen with great earnestness and pleasure, then decide; the next time they will come back all the better. Once a priest got stuck on a nail in the pulpit and tore his skirt on it. When this came to the attention of the doctor, he said: "I thought he had been nailed because he could not stop.

He often remembered the schools with praise. In these, he said, something good has remained in the papacy; for the Lord's Prayer, the faith and the Ten Commandments have been preserved in them. The old emperors spent much on schools, as Charlemagne kept thirty doctors at Fulda, from which he appointed fine bishoprics and offices himself. But the bumblebees drove the bees out of this hive, and monks and canons, who crowded into the schools, shared with the poor schoolmasters and squires, as that farmer did with Mercury, who, at his request and promise that he would give half of what he had given him to the church, gave of nuts the outermost, and of plums the most.

I gave the innermost for pious purposes, but ate the other alone. If I had to put things in order, I would put up with the fact that no one was elected pastor, unless he had previously spent a year or three in schools, taught the catechism to the children in addition to good arts, and had diligently repeated it with them. Schools are also temples of God; that is why the ancient prophets were both pastors and schoolmasters, as is still the case today among Christians under the Turks.

Otherwise, according to the opportunity of the time, all kinds of wise speeches fell. The man was full of grace and the Holy Spirit, which is why all who sought counsel from him, as a prophet of God, found what they desired. - —

When he once felt a strong dizziness and a great roaring and roaring in his ears for a long time, he had the thought that the blow would follow it. As he could not get rid of the thought for a while, he finally said: "Strike me, dear Lord JEsu, always strike me, I am finished. Because I am absolved on Your word and soaked with Your flesh and blood, come in God's name. Then his heavy thoughts left him.

At one point, a woman complained that she could no longer believe. Do you still know your childlike faith? asks the doctor. As she recited it with devotion, the doctor asked, "Do you believe this to be true? When the woman said, "Yes," he said, "Truly, my dear woman, if you believe these words to be true, as they are nothing but the truth, then you believe more strongly than I do. For I must ask every day for increase of my faith. Then the woman thanked God and went away with peace and joy.

He also often remembered the good speeches of Dr. Staupitz. For example, he said: "If you want to speak about eternal providence, speak about the wounds of Christ: then the devil will leave and evil thoughts will subside. He was a noble man, said the doctor, who not only made himself heard in schools and churches as a scholar, but was also considered a man of the world at court and among great people. At one time (in the Metten on Christmas Day) Dr. Staupitz wanted to recite by heart the text of the register of the birth of Jesus Christ (Matth. 1.), as was the custom at that time. Now he was mistaken in the fourteen princes who are counted after the Babylonian captivity. God punishes arrogance, he said, left the text and resorted to interpretation. Both old Electors of Saxony, who were in his sermon, let him ask for a meal. Over the table, Duke Johann begins: Doctor, how did you fare in the Gospel today? My lord prince, said Staupitz, I had three different lords in my gospel, archfathers, these were pious people, with whom I could get along; likewise old kings, who also let themselves be talked to and about; but when I came among the princes, these were strange people, who made me go astray in the gospel. If your beloved, says Elector Frederick (the brother), have something more to ask, you will not find Dr. Staupitz without an answer. But we come back to our Doctor. To evil and sad thoughts belongs a good and cheerful song and a friendly conversation, he often said. Over and after the table, the doctor sometimes sang, as he was a lute player. I sang with him; between the singing he brought in good speeches. Josquin (Maximilian I's Kapellmeister), he said, is a master of notes; the Habens must do as he wanted; the other song masters must do as the

want to have notes. Since St. Paul's small and weak voice was once thought of, he said: I have a small and muffled voice. One hears you however nevertheless very far, replied Mr. Philippus. - —

I heard from his prior, Magister Eberhart, that at one time a very swift newspaper about the pope's ban and the imperial power had come to the monastery. Thereupon the doctor sang with joy in the garden. Doctor, said the prior, have you not received the new newspaper? It is none of my business, the doctor answered, but our Lord Christ's; if He wants to be pushed from His Father's right hand and let His church be overpowered, He will see to it. I am far too weak to defend him and his cause against the prince of the world and his wicked.

When he returned home from Koburg (after the Imperial Diet in Augsburg in 1530) and stayed with his companions at Spalatin's (the prince's court preacher), and Philip was always thinking about the Apology (the Augsburg Confession) and was writing even while he was eating, he stood up and took the pen from him: "God cannot be served with work alone, but also with celebration and rest; that is why he gave the third commandment and commanded the Sabbath.

One of his table-goers once gave him a hundred beautiful bitter orange peppers. Lord God, he said, what will you give to your dear children, who love and honor you and your dear son, since you now let the cardinals and courtiers (in Italy) grow so many beautiful fruits, who mock and blaspheme you. Let us, dear children, endure with our pious God! He will lift up our portion and give us something better.

The short and beautiful speeches, which fell over the table, would also be remembered, if it did not become too long. But let us mention some of them. He once said: "The Bible is a beautiful forest, in which there is no tree that I have not knocked with my hand. The Bible is now, praise God, finished, therefore my books are no longer needed. A preacher should do three things: read the Bible diligently, pray heartily and remain a disciple, then he is a great doctor. Favorite sayings were: If you know something, keep quiet; if you are well, stay; if you have something, keep it; misfortune with its broad foot will soon come. Further: eat what is cooked; drink what is clear; speak what is true. Silence, sorrow, avoid and endure; do not complain of your distress to anyone; do not despair of God; your help comes every day.

Among other great virtues, he was finely frugal and very mild. Prince Johann gave him a new skirt; he wrote to him again: he was doing too much for him; if everything was paid for him here, what would he have to wait for in that life. Prince John Frederick offered him a mining cube on the Schneeberg, but he did not want it. The devil is mine, he says; he says that all the treasures of the earth are his; he would cut off the ore for my sake, and the other trades would have to pay me. It is far better for me to make an atonement with an Our Father, so that the ores may last and the spoils be well invested. His adversaries also gave him testimony to this, as one of them said that several hundred guilders should be shoved down his throat. Nothing helps him," replied the other, "the German beast respects no money and wants none.



if it is already offered to him. Noble and grateful people gave him gifts from time to time, but he usually handed them out again. At one time, a poor man complained to him about his great need; because he had no money, he came to his housewife, who lay in weeks, about the patronage money, brought it to the poor man and said: God is rich, he will provide something else. Initially, many vagrants and lost monks had put him to expense, as he also gladly asked for captured thieves. At last he confessed: "I thought they were all pious who approached me and appealed to the Gospel, but bad boys have made me funny; a fish is nowhere better than in the water, and a thief than on the gallows. Besides his frugal heart and gentle hands, he had a true and chastening mouth. What he promised and pledged, he kept always and firmly, did not speak ill of the people, as he was also to those who thought of the absent in the bad. They are real sows, he often said, who do not pay attention to the roses and violets in the garden, but only stick their trunks into the mud. So do the slanderers; they put the virtue of great people out of sight; if they notice a fault or blemish in someone, they tend to spread it or gloat over it.

As for his housekeeping, he kept his own teacher for his children, had them pray and read before the table, and often gave them something to do himself. He admonished his servants not to cause him any trouble in the house. The devil has a sharp eye on me, he said, so that he might make my teaching suspicious or attach a stain to me.

By nature, the doctor had a man's heart and courage, although he was the most humble man who gladly followed the good advice of his people. Mr. Philippus ordered that all listeners in the college stood up when the doctor came and wanted to read. Although this is an old and honorable school custom, the humble doctor did not like it and let himself be heard: I would like Philip to have a good year with his order; I have to pray several more Our Fathers every time I get up, and if I could, I would sometimes leave without having read. But for the sake of it not started or left, said an old priest, when Satan tickled him in the pulpit with the great crowd of listeners and he wanted to come down again; great glory is great harm. He who runs after glory does not obtain it, and he who gets it brings great danger.

Help, Lord Jesus, that we do not forget the testimony and conduct of the well-deserved man and protect him from his enemies with your word and Our Father, practice peaceful knighthood, keep faith and a good conscience, and let our good cheer shine clearly to everyone, who is pleased with the peaceful and keeps them and calls them your dear children and scatters all those who have a desire for war and quarreling; give us your peace. Amen. (Ibid. Eccl. 12.)

(Submitted.)

### **The memory of the righteous abides in blessing. Prov. 10, 7.**

In the following I want to tell some things from the life of the blessedly deceased school teacher Fr. Nickel at Iron Mountain, which are useful and helpful for the edification of every Christian.

Peter Nickel was born July 18, 1836 on the Schönau farm in Hesse-Darmstadt. Already as an eleven year old boy he was confirmed in Germany because his parents wanted to emigrate to America and did not know when the opportunity would arise there. When he arrived in America, his parents went to see Pastor Dulitz, who was then in Milwaukee, Wisc. Their wish was that their son should study; the young nickel did not lack desire and gifts. However, since his parents were poor and lacked other support, nothing could come of his studies for the time being. The young nickel had to look for other employment, and found such in a hotel as a caretaker.

But the good Lord did not want to leave the young talented man in the service of worldly masters, he was to become his servant, he was to serve greater masters than in the hotel, he was to become a school teacher. Indeed, the baptized children in the school are much greater lords and ladies than many of them, indeed most of them in the hotel.

The good Lord began miraculously by making young Nickel a schoolteacher. A congregation made an offer to let him study; his father brought him this message and with joy he seized this opportunity, left his worldly good position and entered the school teachers' seminary, at that time in Milwaukee, Wisc. The support, however, must have been very little, for the young student is in great need and thus tempted to give up studying again. While his classmates got so-called free tables in the city, his meals were brought to him daily by his siblings who lived a few miles away.

Once upon a time, in winter, food could not be brought to him for several days because of a snowstorm. Hungry, he went to bed the first evening, hoping that he would get something the next day; but behold, the second day passed and no food came. Too bad. Complaining of his misery to someone else, he goes to bed hungry again. The third day passes again and still no food. Dear half-starved Nickel has to go back to his bedroom without food. But, someone might ask, why didn't he ask for food, since it would certainly have been given to him under these circumstances? Answer: He lacked the courage to do so. He could never easily complain about his physical distress to others. He preferred to suffer hardship rather than to say anything. This was a weakness. For a Christian should be willing to suffer according to God's will; but if one can obtain help in need from men in a Christian way, one should also ask for it in God's name. This would certainly have been the right thing to do in the famine mentioned, but, as I said, he lacked the courage.

But the faithful God, who also bears our weakness in patience, now showed that he had not forgotten the hungry disciple, who certainly also asked heartily: "Give us this day our daily bread." But who will bring him anything in the night? He hardly had the hope, and behold, it sent. He is called and asked if he has had anything to eat, and when he finally complains of his misery, he is abundantly fed. As far as I can remember from the account of the blessed deceased, it was a relative of Pastor Fleischmann, who was in the same building at that time. She becomes restless and does not know herself at first what is wrong with her, until God directs her thoughts to Nickel and sends her to him to feed him. Behold, God has only relieved the distress.

but then made it clear that he can help and does help where we least believe it. This should serve to strengthen our trust in God's help in times of need. Therefore, I thought it would be good that such a wonderful story be published in the "Lutheran" for the glory of God and the strengthening of our faith.

However, this was not the only thing that Nickel had nothing to eat for three days, but at that time he lived in oppressive conditions, so much so that even his teachers advised him to give up his studies because he lacked the means. In addition, at that time he was offered a good job, if I am not mistaken, as an accountant. His fellow students smelled him for it, and so it seemed that it was not God's will at all that he should become a school teacher. But behold, God strengthened his confidence in such a way that he explained to his teachers that he could not leave, that he had once devoted himself to the subject of teaching and did not want to be misled by physical hardship, and so he overcame the temptation and stayed. After those three days of hunger, he did not lack for free tables.

There are also some among the students today who have to struggle with physical lack. Therefore, dear congregations, help with your gifts of love, do not grow weary in giving. Let us do good and not grow weary, for in due time we will also reap without ceasing. Those dear students who are really poor and sometimes suffer lack will use the above for their comfort if they stand in faith, but to those who complain without need it is a punishment.

But back to our nickel. He was soon made a school teacher. I don't know how long he studied, but I know it wasn't long enough. He was supposed to be a German school teacher and could not speak German properly himself. The time at the seminary was too short for him to thoroughly learn the German language, which he had forgotten. But the shortage of teachers was great, and so necessity forced him into office, as it were.

First he came to Crete, Ill. Here he had much trouble because of the German language. When therefore to

years a call went out to him to the English district school in Addison, which however was connected with the German parish school, that he also served the church in this position, so he followed this call. There he ministered in blessing for 9 years. He then followed a call to the German Community School at Rich and after 32 years another to the German Community School at Iron Mountain, Mo. in which position he ministered nearly 6 years, then followed a call to heaven.

In accepting the job at Iron Mountain, his loyalty really came to the fore. He left a good position on the outside and in Iron Mountain he did not know what he was getting.

The congregation was new and small and could not promise him a good salary right away. But there was a great need among the school youth. This need urged him not to discuss with flesh and blood, but to go in God's name, where God called him. There, the faithful God also provided him with daily bread, so that he never complained of lack.

He was a faithful Christian. Not that he boasted about himself; no, he complained about his weakness and in all seriousness. But in his weakness the Lord was mighty, so that he was faithful in the faith. He proved himself as a teacher at school, as a priest, husband and father in his home and family, as a brother to his fellow Christians, as a Christian to the children of the world, and as a devoted and loving pastor.

Already last winter, the deceased had to miss several weeks of school due to illness. He gladly surrendered to God's will, even during his illness, but it hurt him so much that he could not be at school with his children that he shed tears over it. He clung to his school with all his heart. He got better again, at least he went to school again, but he did not enjoy it completely. On Palm Sunday, the day of confirmation, he attended the last public service, and with great effort he continued school until Wednesday, when he lay down on his sickbed.

His best remedy for the same was God's Word. He placed his life and death entirely in God's hands; he was ready to die because he was in Christ. We poor weak people thought that it was not yet possible. The congregation still needed him as their teacher, especially since I was also called away at the same time. He could be even less lacking in his family according to human thoughts. He had a lovely wife with

five underage children. Who would feed them if he died? That is what many thought and said.

When I myself pointed out to him the care of God, who also knows how to provide for his own when he takes him to heaven, I had to marvel and at the same time rejoice at the trust he had in his heavenly father in providing for his own, and yet he could leave them nothing in terms of earthly goods. - Oh, poor children of the world, you think that your own are well provided for when you can leave them a lot of money; you do not ask for a gracious God in Christ. A Christian desires most of all to have a merciful God; if he has that, he has everything. If God then gives him something else that he can leave to his own, he recognizes it as a gift from God and gives heartfelt thanks for it, but his trust is not based on money and goods, but on God.

The care for his soul was most dear to dear Nickel. In his life, he had proven his faith through earnest Christianity. People said, "If he doesn't go to heaven, no one will". They thought that because he had been so pious, he would go to heaven; with himself it was said differently, namely: only by God's grace will I die blessed in faith in my Savior. Ah, he complained, the greatest sins are those against the first table and we do not recognize them enough. He wept over his sinful ruin and knew nothing to boast about but his weakness.

But how he then refreshed himself with the sweet gospel of Jesus Christ. When we talked about it and I asked him if he had the certain comfort that he would die blessed in his Savior, he answered confidently: Yes. And on this faith in his Savior he fell asleep on April 28 in the morning between 8 and 9 o'clock. Sunday, April 30, he was buried with great participation. Pastor Obermeyer of Farmington and undersigned delivered funeral orations. We both, Nickel and I, were called from our field of work at the same time, I to another field of work here on earth, he to heaven. Who received the best call?

His departure has caused deep sorrow, especially for his dear wife, but she does not grieve like the unbelievers who have no hope.

Finally, I would like to make a heartfelt request to my brothers and sisters in the faith. It is this: Give generously to the widows' and orphans' fund with your gifts. God could also maintain the widows and orphans without us, but he wants to do it through us and wants to bless it abundantly. So let us do good to everyone, but most of all to our fellow believers. May God, who directs hearts like streams of water, make our hearts willing to give. God loves a cheerful giver.

H. Flax beard.

## **To the ecclesiastical chronicle.**

### **I. America.**

**Iowa.** Pastor Vollmar has sent the editorial staff a defense against an article of defamation that appeared in the Iowa Church Gazette. However, we cannot bring ourselves to include it in the "Lutheran". The same, as we hear, will appear in the church bulletin of the Honorable Wisconsin Synod, and our readers know only too well how little is to be given to the representations of the gentlemen of Iowa, since the same have long since revealed themselves as people who do not stick to the truth. Should any reader still have doubts whether the attacks on Mr. Past. Vollmar are based on truth, he can easily obtain the number of the municipal gazette in which Rev. Vollmar's justification will appear.

D. R.

### **II. Abroad.**

**Emigrant Mission.** We have just received a "Report of the Lutheran Committee for Emigrant Missions on the Year 1875" published in Hamburg this year. Signed as members of this committee are: Chief Pastor Kreusler, Pastor Gleiß, Pastor Moraht, Pastor Meine! and Messrs I. H. Nagel, V. L. Meyer, P. M. C. Böckmann, C. H. Heidtmann, W. Collasius, Dr. ^ur. G. Riecke. From the report we communicate the following: "The Emigrant Mission, which above all aims to re-establish a church home for those emigrating to America via Hamburg\*) and at the same time to help the often inexperienced people from the interior with advice and support in our great city, has continued its quietly beneficial activity in the past year. Our missionary Sitzmann visited many emigrants in the emigrant houses here, among them many people who had been referred to him by their relatives already living in America and by the New York emigrant missinaries Keyl and Berckemeier. Even before they came here, these people often wrote to Sitzmann and he provided them with information and advice for the entire journey from their hometown to America. Our missionary has taken care of the spiritual welfare in the way that he, who is at the same time colporteur of the local Tractat-Gesellschaft for the emigrants, sold or gave them bibles, wills and other writings, and that he invited them to the emigrant services, which, as soon as emigrants are there, are held on Tuesday evenings in the Herberge zur Heimath by various Lutheran pastors. In the past year, 26 services were held, in which 1430 emigrants participated. Of these, 87 came to Holy Communion, of which

\*) In 1875, 31810 persons emigrated via Hamburg, including 25915 persons to the United States of North America.

The Lutheran emigrants, when they express their wish, will be given these things. Sitzmann has ensured that the emigrants over in New York find the necessary ecclesiastical and physical care by distributing many - since 1873 over 4000 - address cards of the New York emigrant missionary Pastor Keyl. Our missionary is greatly supported by the willing assistance he has received from the Honorable Emigration Authority and its officials, as well as from the various shipping companies, especially from the management of the Hamburg-American Packetfahrt-Actien-Gesellschaft, as a result of which he has been allowed to visit no less than 187 ships that directly or indirectly transported emigrants. .... Finally, our missionary also devotes special care to many people returning from America, often in need, who were mostly recommended to him by Pastor Keyl, by endeavoring to bring them back to their home country or to put them to work here". As we can see from the report, the committee is intent on hiring its own preacher for the emigrants in Hamburg. The income in the previous year amounted to 982 Marks 25 Pf. and covered the expenses completely.

### **Roman idolatry.**

It is true that the papists continue to claim with the greatest audacity that they are far from worshipping Mary and the saints; rather, they only call upon them for their intercession. But what to think of this papist vindication of honor may be shown, among others, by the following jewels from the treasury of the Antichrist. The books from which they are taken, by the way, are by no means in the catalog of forbidden writings.

The Jesuit Cornelius s, Lapide, expresses very significantly how seriously one means it when one calls on the saints on the Roman side. He writes: "The faith that we have in the Lord Jesus is the same faith that we have in all the saints ""\*) And in a Roman Missal, the "pious Romans" invoke St. Mary as follows:

O blessed mother in childbirth, our sin's propitiator, Come, by mother's right, command the Savior from destruction. Give in the evening of our life, that we may die gently and blessedly.\*\*)

\*) Fiäcm, gusvi dsdcemus in Vominuin Icsun, csnäcm ct brchslnus in ornncs 8snct,os. (Oornni. in Fp. I?suli sä kkilem. v. 4- ps§. 827.)

\*\*) O tvlix pucrpers dsenstrs pisns seciern, änr" mstris impers Reäempwi-i I)a in vitse vespern Rene rnori.  
(Lissle Rom. Rnrisiis. 1517. ps§. 69 ) K.

### **From the history of the Reformation.**

1. When Luther went to Worms in 1521, an old woman in Frankfurt explained that her parents had already told her about his coming. (Thus Zimmermann reports in his History of the Great Peasants' War I, 141.)

2. When once the Cardinal Albrecht had the relics, which until then had been kept in Halle, brought to Mainz, in order to revive the relic veneration, which had received a hard blow by Luther's Reformation also among the papists, Luther sent out a "Spotteddel" under the headline "Neue Zeitung vom Rhein" (New Newspaper of the Rhine), in which Luther reported that the Cardinal had also found holy objects that had not yet been placed anywhere and would exhibit them for the salvation of Christianity, since Pope Paul the Third had great ab-

I have put on it. The list of the newly found relics is as follows: "1. a beautiful piece of the left horn of must.) 2) Three flames from the bush of Must on Mount Sinai. 3) Two feathers and an egg from the Holy Spirit. 4) A whole corner of the flag, where Christ pushed the Holle. 5. also a large curl of Beelzebub's beard, which remained glued to the same flag. 6. half a wing of St. Gabriel the Archangel. 7. a whole pound of the wind that rushed before Elijah in the cave of Mount Horeb. 8. two cubits of the sound of the trumpet on Mount Sinai. 9. thirty bomdards of the kettledrum of Miriam, the sister of Most, heard by the Red Sea. 10. a great heavy piece of the cry of the children of Israel, so that they threw down the walls of Jericho. (11) Five fair strings of David's harp. (12) Three fair hairs of Absalom, that he might hang upon the oak. But this is not pointed out for sanctuary, but for a miracle, as is pointed out for Judas' rope in St. Peter's Church." (Luther's Letters, collected by de Wette VI, 321 f.) W. [Walther]<sup>††</sup>

As is known, the painters depict Moses with two horns.

Because the Holy Spirit appeared in the form of a dove.

†) Compare 1 Kings 19.11.

††) That is, thirty notes from the beating of the timpani.

‡) Compare Ex. 15:19-21.

## What is most important when a church is to be reformed?

Luther: "The first sin that Jacob punishes (Gen. 35:2) is against the first commandment, that is, idolatry; so he wants them to amend themselves in it and do away with such sin. Do from among yourselves,' saith he, 'the strange gods that are among you? For this is the principal and the origin of all other sins. And all reformation or correction that may be made is in vain unless the doctrine is first purified. For behold the folly of the pope and all succeeding conciliarities, which first of all decree some outward ceremonies, such as commanding the priests to wear long garments, to read their seven times and mass diligently, forbidding them to gamble and commit fornication. They call this a reformation of the church. And when a concilium is held at some time in the future, such a thing will be dealt with and decreed. For the bishops and cardinals are coarse, clumsy people who have no thought for the word and the doctrine, do not understand it and do not ask anything about it. Therefore the axe must be laid at the root of the trees, Luk 3:9, and must attack the head of the serpent. For however hard you strike it on the body, it can bear all this without danger (of life): but if you strike it on the head with even a small rod, it soon dies. Now the greatest power of Satan is to fight against the word and the doctrine to destroy them, which doctrine is contained in the first commandment. He attacks them very hard. For this reason, we should strive above all things to have the right and certain doctrine of God. Then a right reformation and church order may be established." (I, 1333. ff.)

## "They will all be taught by God."

Joh. 6, 45. Jer. 31, 34. Isa. 54. 13.

Blessed Martin Boos (died 1825), who came to the knowledge of the Gospel as a Roman priest, wrote on January 1, 1811: "I am accused in all places that I was seduced by Martin Luther and that I worship his rudeness; but they do me an injustice; I only met Martin Luther here about half a year ago.

I had to marvel and make eyes like chariot wheels when I saw that a man was looking at and interpreting the Holy Scriptures just as I am compelled and driven to look at them by the merciful grace of God. (Martin Boos von Goßner. 1826. p. 495.) As Boos was with Luther, so Luther was with Huss; Luther, too, should certainly have been seduced by Huss'ens writings. This is still the case today: anyone who completely agrees with Luther's teachings, for example, is now thought to be just imitating Luther. Those who are not themselves of the true faith cannot imagine that unity in faith has any other reason than that one merely repeats the words of another. W.

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## Apocalyptic

They are called those who occupy themselves much with the Apocalypse, that is, with the Revelation of St. John, and from it want to investigate the future of the Kingdom of Christ and the world. Especially beginners in Christianity are often very inclined, like curious children, to delve into these mysteries rather than into the mystery of the Gospel. Such a man was the well-known Lindt. When he had recently come to a better understanding, he once spoke much to Goßner about the information he had received about the revelation of John and about the millennial kingdom. But Goßner answered him: "That is something that will get you a beating, Lindt. You are still a child, barely crawled out of the egg, and you already want to climb to the top of the tree and look into God's cabinet. I'm telling you, you're going to get your ass kicked." - Now there are many who have not even "crawled out of the egg," young, immature preachers, who pose as if they had already torn the gospel to shreds and are now indulging in all kinds of chiliastic speculations. But what do they get out of it? - Goßner says it: "Blows!" And rightly so! W. [Walther]

## Not Lutheran and yet quite Lutheran.

At the time of Dr. Luther, "when the Gospel was first introduced," a prioress or headmistress in a nunnery was "worried about which part (Luther or Pope) was right and how she could die blessed. Finally she declared: "I know well what I want to do, I want to be neither papal nor Lutheran, but a Christian. Therefore, dear sisters and virgins, read to me the history of the Passion of the Lord Jesus for when I die, through all four evangelists, Matthaeum, Marcum, Lucam and Johannem. This history was written before the Pope and Luther became young, and were truly good Christians; from these words my heart shall be comforted." The narrator (N. Joh and Protestant. . Mair, 1650 pastor at Augsburg) adds: "And that is just quite Lutheran, Lutheran

**How long there will be no need for the purity of the teaching.**

That is certain, as long as Luther, Brentius, Chemnitius and such excellent, well-deserved men, some of whom are still alive, some of whom are with Christ in his kingdom and have served the church with their writings, rule the pulpit, and as long as the pure doctrine resounds in the church of God according to their interpretation, so long, God willing, there shall be no need for the purity of the doctrine. But when these men's writings are no longer respected, when they are put under the pew and the people's ears are scratched with new doctrine, then God bless the world, it will be done.

Polycarp Leyser,  
in the preface to Chemnitz's Postille, 1593.

# 160

## On Psalm 62:12, 13.

### Ordinations and introductions.

1. At the Diet of Regensburg in 1546, the Lutherans said that the gates of hell would not be able to do anything against the Augsburg Confession. The Emperor sneered at this and soon sent the Cardinal of Trent to Rome, where the alliance with the Pope against the Protestants was signed with great rejoicing. - Will those who are still smiling today get further than the emperor and the pope?

2. Johann von Weza, Bishop of Constance, let himself be heard at the feast: He still had some Lutheran and Zwinglian boys in his diocese, whom he still wanted to punish or the hand of God would have to touch him. This also happened. The following day he gave up his spirit (1547). His acquaintances considered him a brave drunkard.

3. How does the pope help himself? In Augsburg, at the first session of the Diet in 1530, the Pope's nuncio Vinzentius Pimpinelli said the following in his address to the emperor and the estates:

"If Peter's keys could no longer open nor lock the marble hearts of the German princes, Paul's sword would have to help strike in." Only the Archbishop of Mainz did not like the word. (Alsace Lorraine Messenger of Peace.)

### Bible Firm.

In Toulouse, I. Caturce, a native of Limousin in Langue- doc, a professor of law, was a serious man, and after dinner, instead of fooling around and dancing, he had everyone recite something from the Holy Scriptures, for which he was imprisoned in June 1532, and they wanted to let him go again, if he wanted to recant in a public lecture. When he refused to do so, he was degraded in June on St. Stephen's Square, where a Jacobean monk preached on 1 Tim. 4:1: "The Spirit clearly says that in the last days some will depart from the faith and follow the seducing spirits and teachings of the devils. Caturce shouted that he should continue reading the text. The monk at once fell silent, and Caturce continued: "by those who are liars in glibness, and have brands in their conscience, and forbid to be married and to shun the food that God has created, to take with thanksgiving the faithful and those who know the truth," 2c. which words he thoroughly explained before your people and many students, and was then led to the fire.

Alsace-Lorraine Messenger of Peace.

### Death notice.

Mr. Alfred Heinrich Grubert, formerly a Lutheran missionary in the East Indies and who left the Leipzig mission last winter for the sake of God's truth and its confession, died here in the Lord on September 16. - He had already left East India with broken health; after a futile attempt to restore it in Bath One, his illness developed into tumescence of the throat, which during a 10-week stay with Pastor Brunn in Steeden weakened him more and more, so that on September 8 he arrived in Wisbaden in great weakness, where he intended to spend the winter. But the Lord hastened to rest with His servant, and already on the aforementioned day, soon after receiving the last Holy Supper on earth, He called him to His eternal supper. - "Blessed are they which are called unto the supper of the Lamb," and "These are they which came out of great tribulation, and have washed their robes, and made their garments brightness in the blood of the Lamb"-with such words of God we buried the body on September 18. Besides the small Lutheran congregation, the young widow of the deceased brother and his father-in-law, the Leipzig missionary in Madras, Mr. Kremmer, followed with his wife to the grave.

Wiesbaden, September 20, 1876.

Hein, Lutheran pastor.

On Ren Sunday after Trin. Candidate Theodor Hänschke was ordained and inducted by the undersigned at St. John's Parish, Leroy, Bremer County, Iowa, by order of the Reverend Presidency. W. Kanning.

Address: Itsv. 1'. Unensottlco, Lox 114. Kuiriliir, Lrsmr Oo., Iowa.

On the 16th Sunday n. Trin. Mr. Candidate G. Birk- maun was ordained from the theoretical seminary and introduced by

L. Geyer.

Address: Ksv. 6. lirkmrrnn.

Lox 20-OicläinFS, IXs 6o., II'oxns.

On the 16th Sunday after Trinity, Candidate E. H. Wisch Meyer was ordained in accordance with the commission he had received, with the assistance of Pastors Hofius and Kaspar, in the midst of his congregation, and was installed in his office. T. Stiemke.

Address: livv. L. H. 'Wisolime^vi-, Hr^li UM, Oo., I'exns.

Mr. Candidate W. Luker, called by two clusters of Lutherans in Crawford County, Kansas, was ordained and installed there by order of Mr. President Biltz by the undersigned on the 14th Sunday after Trinity at Cow Creek, and on Monday following was installed in his office at Lightening Creek.

F. Karth.

Address; Itsv. 'W. I-usktzi-, Iowa Onwlorcl Oo., Ivansss.

Introduced by order of the Most Reverend Presidency of the Illinois District, the Rev. I. Bergen, of Prairie Town, Madison County, Ill, on the sunday after Trinity, by

W. Heinmann.

On the last Sunday n. Tr. Pastor G. Baumann was introduced into his new field of work by the undersigned with the assistance of Pastors F. Liebe and G. Erdmaun.

Ch. Tegtmeier.

Address: Kov. O. üamrmnn,

"Wew Iiil, lirrñolpll 6o., IU.

Rev. W. L. Fischer, hitherto a member of the Ohio Synod, having received and accepted a call from Zion Lutheran congregation near Gardensville, Cape Girardeau County, Missouri, was installed in office by the undersigned on the läten Sunday after Trin. by order of the Reverend Mr. President Biltz. F. I. Th. lungck.

### Church dedications.

The first of October was a day of great joy for the Bethlehem Lutheran congregation at Eva nston, Cook County, Ill, as they were able to dedicate



their newly built house of worship, 40 feet long and 24 feet wide, to the service of the Triune God. The festive sermon was held by Pastor A. Reinke. E. Döring.

Dedicated September 17 and 18, the lovely decorated church of Pastor Hannawald's congregation at Louisville, Nebraska. It is 40 feet long and 26 feet wide. The bell tower is 42 feet high. Festive preachers were the Rev. I. Strafen, L. Hannawald and the undersigned. T h. Grüber.

### **Mission Festivals.**

On the lofty Sunday after Tr. the Lutheran congregation at Bear Creek in Gage County, Nebraska, celebrated its first mission feast. Festival sermons were preached by Rev. John and the undersigned. The collect was 411.00. m. Mary's.

On the second Sunday after Tr. the first Lutheran congregation in southeastern Nebraska, that at Elk Creek, celebrated its first mission feast. In the morning Rev. Mariens preached on Hcidenmission, in the afternoon Rev. Leritzsch on inner Mrssion. The collect was 428.35. F. W. John.

### **Church consecration and mission feast.**

The congregation of the undersigned was able to consecrate their new church, a frame building of 30 x 50 feet, adorned with tower and bell, to the service of the triune God on the last Sunday after Trinity, on which occasion the pastors Bartels and Lechtel preached, and the undersigned said the prayer. - —

On the following Monday the same congregation celebrated its first mission feast, the pastor deS Orts preaching and Mr. Pastor H. H. Holtcrmann giving a historical lecture. The collect was 410.00. W. Oetting.

On 2a. September, St. Peter's Lutheran congregation in Nebraska Township, Livingston County, Ill, celebrated its annual mission feast. The sermon was preached by Rev. H. Meyer and the undersigned. The collect was 47ä.20.

1. Dagrförde.

## Books - Display.

### Proceedings of the Twentieth Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, and Other States. 1876.

In this synodal report the reader will find negotiations on an important doctrine of our holy Christian faith, that of eternal life. It was especially discussed at the synod that the right doctrine of it has its foundation only in the Scriptures, but because it has a firm, irrefutable foundation in them, it is a certain doctrine and a fundamental article of the first rank; furthermore, it was demonstrated what the Holy Scriptures teach about eternal life. Attention was also drawn to the contrary teachings of the papists, reformists, chiliasts, Swedenborgians, etc. The reader can see from this that the discussions must have been highly edifying as well as instructive. May the magnificence of the subject inspire many to acquire the report on these negotiations. It contains 56 pages and costs 20 cents. ' G.

### Our calendar for 1877

will leave the press in a few days. Regarding the contents, we refer to the advertisement in the previous issue. Although it will contain 8 pages more than last year's, the old price will remain the same.

10 cents for 1 copy (with postage 12 cents) remain. Only if this amount is enclosed with the order, single copies will be sent.

### Festive Songs. A collection of church choral songs for soprano, alto, tenor and bass, with original contributions by C. F. Baum.

Two issues of this collection, published by bookseller L. Volkner in St. Louis, Missouri, (901 N. 4th St.) and already recommended in "Lutheraners", have appeared again: Booklet 5 and 6. Original contributions include: a hymn for Trinitatis, a piece for the Reformation feast; former: Singsgesang der Gerechten ("Man singet mit Freuden von Sieg" 2c.), "Frohlocket, ihr Völker" 2c., "Heilig ist Gott der Herr", "Mein Hirte" 2c. The two booklets contain 32 pages. Price: 20 cents per booklet, A1.80 per dozen ncst 10 centS postage. G.

## Conference - Displays.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., on Tuesday, November 14, at St. Stephen's Church of the Rev. Löber there. G. Kühle.

The New York Pastoral Conference will meet, s. G. w., from the 7th to the 10th of November in Pastor König's congregation at New York. A. Brömer.

Buffalo Districts' Conference at Wolcottsville from the 24th to the 26th of October. Pick up in Lockport on Monday afternoon. H. Kanold.

The Northwestern Districts - Conference of Minnesota meets, s. G. w., October 26. A. Hertwig.

The Baltimore Districts-Confrerenz will commence its meetings, s. G. w., on the morning of the 2nd Tuesday in November, the 14th d. M" at Mr. Pastor Stürken's in Baltimore. Every one is requested to give due notice of his appearance. H. Walker.

### For preachers' and teachers' widows and orphans fund ?

(dcs Illinois districts) have received-

From the teachers: F. Krumsirg 48.00, F. Hertel A5.00, F. Fa- z thaucr, G. Tröller each A4.00. I. L. List, W. Kammann each A3.00. From the pastors: I. Feiertag A12.00, H. Succop, G. Neisin- is ger, W. Bartling, E. Hicbcr each A5.00, E. Nöder, I. A. F. W. Müller, E. Döring each A4.00, E. Riedel A3.00, A. Schulz A2.00. By Prof. T. I. Great A4.00. 2. Contributions: i

3.

Gifts:

From the congregation of the Rev. Riedel in Homewood A9.00. From the congregation of the Rev. Müller in Echester A7.20. From Mr. H. Bode there A5.00. From the congregation of the Rev. Francke in Addison A48.31. From the congregation of the Rev. Baumgart in Warsaw A6.00. Chicago, Ill, Sept. 29, 1876. H. Wunder, Cassirer. V

### Changed addresses:

Hev. IV. X.a<z6lkr, 6oncoickia-Vvs , 8t. P^ouis, Uc>.

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### Printing Office of the Synod of Missouri, Ohio and Other States".

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## Volume 32.

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### On Reformation Day.

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Up, up, rejoice and leap, you Christians near and far!  
Give thanks, rejoice and sing to the gracious Lord!  
A day of salvation is today, Which God Himself has made, A day that brings victory and booty  
Brought to Christianity. - —

In the church sky hours  
The clouds cloudy and heavy.  
Tied and bound  
Lay God's army of warriors.  
The golden chain of truth  
Was also broken: It stood in a holy place  
The Greu'l of the false Lahr.

One gave the poor souls Only hard stone for bread  
And never lacked for vain human kind.  
There was no happy dying: With works of one's own choice One should acquire oneself  
The Roo in the Celestial Hall.

Buried was the source  
Of salvation. The Antichrist had taken Christ's place  
Set by force and cunning.  
He had in all lands  
His kingdom at that time  
And held in its bonds the precious Christendom.

Grace was despised, God's Son denied.  
Desperate was the pity: For disdainful mammon wages  
One could get indulgence from sins without number.  
Nor was the chalice stolen from the people in the Lord's Supper.

The enemy had become lustful for faithful witnesses' blood  
And drove a great murder  
In cheeky cockiness:  
Where one confessed to Christ early and late:  
As soon as he burned the  
And boasted of the deed.

It sighed for mercy  
The church in its distress: "With help appear to us poor, Hear us, O Lord of hosts!

## St. Louis, Mo., November 1, 1876. No. 21.

Ah, gird yourself anew,  
You hero, with your sword, that Israel may rejoice  
And Jacob become merry!"

God had already chosen  
An armor bold and noble. That should' with a strong broom  
The church duck empty  
Sweep from dust of error, Christianity with strength  
Liberate", a blessing to the world, from a thousand years of imprisonment.

That was a mighty struggle  
With devil, pope and world!  
You still have to succeed:  
With you was God, you hero!  
The enemy hit in the heart,

Overthrown the Antichrist, The spring is open again.

Out of it flows salvation and life.

Purified through Luther's ministry,  
Gathered and united in Christ, her Head, the Church cheerfully believes that her sins are forgiven,  
Wrath, curses and guilt are wiped out, so that you can enjoy eternal life.  
Given by the grace of God.

Sir may now succumb  
In sheer delight and joy In all the heavenly treasures That grace bestows upon her.  
It resounds to God's glory  
So loud, clear and pure  
The honeyed lesson:  
"Faith alone does it!"

We fold your hands silently  
And plead from the bottom of your heart:  
Preserve, O Lord, until the end  
Us in the covenant of grace.  
Let us hang on the word.  
Let us stand in faith,  
Until we get there. Where we see you forever.

Therefore arise, rejoice and leap, you Christians near and far.  
Give thanks, rejoice and sing to the gracious Lord!  
A day of salvation is today.  
Whom God Himself has brought: Come on, give yourselves to Him as a prey,  
Who has set you free!

E. W. K.

### **A beautiful testimony of Lutheran confessors in Venice, from the year 1542.**

Luther's 95 sentences against the pope's indulgences, as Myconin tells, had passed through the whole of Germany in 14 days and almost the whole of Christendom in four weeks. The bright light of the Gospel had also penetrated into dark Italy, where the Roman Antichrist was particularly powerful. The pure doctrine seems to have been received earliest in the Republic of Venice. As early as 1520, Luther received news from Venice about the great demand for writings in which the pure doctrine was presented and for preachers who would proclaim it. In 1528, he received no less gratifying news about the glorious progress of the Gospel in Venice, where most of those persecuted from all parts of Italy took refuge.

How firmly Lutheranism took root in Venice can be seen from the fact that the confessors there followed the course of the Diet of Augsburg in 1530 with great suspense, since the news of Melanchthon's compliance had also reached them and they feared the worst for the cause of the Reformation from such compliance. Lucio Paolo Roselli urgently wrote to Melanchthon on their behalf to encourage him to persevere to the utmost.

Among these Lutheran confessors was also the former provincial of the Franciscans, Baldo Lupetino, who, for the sake of his confession, languished in a Venetian dungeon for 20 years and was finally drowned in the sea. It was this Lupetino who drew the attention of Matthias Flacius, his cousin, to the bright light of the Gospel that had risen in Wittenberg, shared Luther's writings with him, and advised him not to go to the monastery but to Wittenberg.

In 1542, the Lutherans in the Venetian region were severely distressed. Rome did not like the bright light of the Gospel. The poison of Zwinglian heresy had also reached them. How faithfully the Lutheran confessors held to the pure doctrine is shown in a letter written by Balthaser Altieri (Alterius), who came from Aquila in Neapolita.

Seckendorf, who came from Nischen and was for a time secretary to the English envoy, addressed Luther in 1542 in the name of his brothers. We cannot refrain from presenting this Latin letter in German translation to the readers, which Seckendorf included in his *Historia Lutheranismi* from the Weimar archives. It reads:

"May the streams of living water that flow from your body, most honored Luther, increase more and more day by day through the heavenly rain, so that you may water the thirsty pastures of the Lord, there through daily preaching, here through writings. Although we have long since testified, and testify daily as much as we are able, that it has been His goodness and grace toward us that in this terrible time, when Satan and his child, the Antichrist, so completely reign, He has given us, among others, such a man, through whose service and watchfulness that thick darkness, which has darkened almost the entire world to the highest degree, has been driven out of our hearts and our Lord Christ has been brought out of the grave into the light again, we have nevertheless considered it our duty to testify by letter how much we owe you for this and how devoted we are to you, since you not only put all your work and diligence into it, but also gave your life so often as a good fighter for Christ, so that the Gospel of God, the word of our salvation, might first be proclaimed to your Germans, our beloved brothers, and then also to us, and be accepted by us. Since this is well done by us, we ourselves do not know how it came about that we, with such great delight, with such unspeakable joy and delight of all our hearts, which we have received from God, have been able to remain silent for so long without having made you a part of it, so that we might receive comfort through your faith and ours, and so that immortal thanksgiving to the great and most gracious God and Lord might not be offered by you as well as by us, and by us, and that we also show you the honor due to those who especially work on the Word and in teaching, and that you recognize us as your children, whom you have long since begotten in Christ, so that you may instruct, remind, punish and instruct us as such at times. Has God, when he turned our prison, made us like dreamers and so affected, like those whose hearts are upset by sudden joy, that we have had to keep silent? Has our mouth been so full of joy and our tongue full of glory that we could not speak to you? The Lord has done great things for us, and we are glad? Or was it the shame of a child or the sluggishness of our hearts that prevented us, who are still children and have just been born in Christ, from acknowledging what has happened to us? To you, such an important and holy person, we did not dare or were not able to report? Be that as it may, we sincerely confess our guilt, we recognize our error, that we have been so ungrateful to you, so unaware of so great a blessing, so far from love, which does no one wrong, even does not think evil, which gives to all what it owes, always shows itself ready to serve and kind to all. We have also acted too much against godliness, in the promotion of which we should be inspired with such zeal that even among what is most precious to us, nothing could be preferred.

What now our ingratitude, shameful laziness

We were prevented from doing so by the necessity and the greatness of the things that now press us much harder than before. The cruelty of the Antichrist is pressing, which is becoming more and more violent against the elect of God with each passing day. Many are banished, some of whom, it is said, have gone to Geneva, others to Basel and Switzerland, others to neighboring places; most are taken captive to die in eternal prison; and yet there is no one to save the innocent, to bring justice to the poor and the orphan, to defend the honor of Christ. All have conspired to overthrow the Lord and his anointed. But nowhere is this misery greater than here, where the Antichrist is in full power, has his dominion, and by force possesses everything in peace, that vile one, the child of perdition and the man of sin. This great robber and most ferocious of all wolves slaughters and strangles the sheep of the Lord. But we, who go about scattered, do not cease to ask the Lord diligently to send the strong one who will come upon him and overcome him and take from him all his weapons, on which he now relies so much, and to hand out the robbery, and to reinstate the good shepherd who laid down his life for us, whose voice we gladly hear, whom we follow willingly because we know him, so that he may lead his scattered sheep again to pasture and they may be with him forever. Only he delays his return so long, and we erring sheep are lured into the wilderness of this world and plunged into ruin. But you, who in the meantime have been placed by the Lord in the guard of his host until he comes, watch and ward off the wolves, lest they attack and devour us so freely; for you know how ravenous and rapacious they are, and how little they spare the host. Do

what you can to us so that this does not happen, bearing in mind that the same thing has happened to you that has happened to us; you have experienced all this sufficiently, so that you do not let us be so miserably torn apart, since we are members of one another; feel the wounds that are inflicted on us, since we are of one body, the head of which is Christ, for whom he died and which only receives revival and growth through his spirit. That you are willing to do this, we not only hope, but also know for certain. Because you have suffered so much, just so that the name of Christ may also come to us, it is not to be believed that, since we recognize the same and follow him, we will be abandoned almost in the middle of the race by you, by whose voice we have been so much encouraged to this struggle and are still wonderfully driven. Yes, we promise ourselves much more from you than we can desire or know, which also lets us hope for your sincerity, loyalty and great love. But this, so far as we have been able to hear from Christ's spirit, and perhaps will not displease you either, is that you bring this whole matter as soon as possible to the Serene Princes of Germany, who are on our side, and whose, as we have heard from many, by Christ's grace, are a fair number, and ask them for Christ's sake, that they write to the Senate of Venice on our behalf, asking and exhorting it to refrain from the arbitrary judgments and decisions which it has carelessly permitted the servants of the pope to inflict on the sheep of Christ with greater cruelty every day, torturing them ungodly under the pretense of faith and religion; that, on the other hand, he allows each one to live according to his own way, only that sedition and disturbance of the public life may be prevented.

The church has decided to avoid a general peace and to postpone this matter to a general council, which according to them is to be held soon, but according to our opinion will never take place, and in the meantime not to force anyone to believe; that if they were to act differently, they should first of all know that God will be avenger of all this, and that they do not regard this injustice as being done only to these believers, but as being done to the whole of Germany. How, if we could maintain this state of peace by God's grace, the kingdom of Christ would grow in faith and love! How many preachers would publicly step out to faithfully preach Christ before the people, how many prophets would also step out to rightly explain the Scriptures, who are now half-dead in corners from great fear! The harvest is not small, but great, but there are no workers. You know how your churches have increased, what a great door has been opened to the gospel in the state of peace which we hear you enjoy for three years. Therefore, diligently see to it that we also obtain the same, take up the common cause and see to it that this comfort is given to us in Christ when we suffer daily persecution for Christ's sake. For we long for the word of God to be spread, but there is a lack of people to feed us properly, unless your abundance makes up for our lack.

There is something else that presses us and threatens our churches with ruin every day. The controversy about the Holy Communion, which began in Germany and was then brought to us, oh, what unrest it has caused, what dissension it has created, what trouble it has given to the weak, what damage it has done to the Church of God, what obstacles it has put in the way of the advancement of the glory of Christ! For if in Germany, where there are so many well-established churches, so many holy, zealous, and highly learned men, such poison has been able to divide people into two parties in disputes (although all this must happen, it is nevertheless to be avoided as something abominable and displeasing to God), how much more is this pestilence spread among us and grows daily worse, since we have no public churches, but each one is a church to himself, according to each one's will and arbitrariness. The weak rise above the strong, above the measure of their faith; the strong do not receive and bear the weak according to the spirit of meekness and gentleness, and do not think that they also have weakness and clinging sin about them, but rise up and put the same aside and despise them; They all want to be masters rather than disciples, since they understand little; they all want to be prophets, since they know nothing, nor are they driven by the Spirit of God; many want to be doctors, since they do not understand what they say or say; some want to be evangelists, for whom it would be better to learn from others in silence than to preach to others; many want to be apostles, when they are not truly sent. Here everything goes through each other, nothing in proper order. But because God does not easily allow his own to persist long in error, he has made you agree that you should accept one opinion, namely, that nothing else should be taught in your churches but that in the bread the body of the Lord and in the wine Christ's blood are truly given, but to the end that we live in him and he in us, and that through these signs, as through certain means, grace and the Spirit are given, not out of their own

but Christ's power, who works and gives all things in all. This was recently pointed out to us by Mr. Bucer, who exhorted us to be of one mind, disregarding controversy, and to praise God with one mouth, who is not a God of disorder but of peace. He also added that by Mr. Phil. Melancthon regarding this comparison, which we are awaiting with eagerness. This has refreshed us beyond measure, so that everything has quickly become calm and peaceful among us and we have become one in Christ. But because our enemy does not sleep, he tries to stir up new unrest through some clever and hard-hearted people, brings up new questions, stirs up new quarrels. We wish both for the sake of these (that they may be put to shame, or - God grant - converted), and for the sake of some of the weak, of whom there are many among us (that their minds and consciences may finally be strengthened, that they may not be driven about by every wind of doctrine), that you write to us again about what you think of it, although we are not unaware of your opinion. But we stand firm in it and hold it, because we know that it is true and according to the words of Paul and Christ. You will also be so kind as to inform us of the nature of the comparison. For although the man of God, Bucer, has told us everything very accurately, and we gladly believe this and give undying thanks to God for it, we nevertheless wish to learn certain things from you; from which you can also conclude how highly we hold you above all others. Send us also the Apology and what else you have recently published in the matter of the Sacrament, as of other matters of faith. Know that all of yours, because it is Christ's, is quite pleasant and valuable to us, and rightly so; for there is no one who does not know what and how much God has entrusted to you and what you have done in the matter of faith and have worked to the best of your ability. But in all this we praise, extol, exalt and honor the Lord, who has set up such bright lights in his church that they shine to all who are in it. By the way, we would like to know how the matter of faith stands with you; because we believe that everything that God works in you, pleasant and sad, also happens to us, because we have the same spirit of faith, but especially because the strength or weakness of ours depends on the success of your matters. Therefore, may you, most gracious Luther, not only remember us in your devout prayer to God that we may be filled with his knowledge through the Spirit of Christ, but also with frequent sending of your learned, pleasant and edifying writings and letters, so that those whom you have begotten through the word of truth may the sooner take shape and attain to the measure of the perfect age of Christ, since here we have great hunger and lack of the Word of God, not only because of the tyranny of Antichrist, but also because of the shameful wickedness and almost unbelievable covetousness of the booksellers who bring your writings here, and fraudulently withhold them until they are paid to them dearly enough, not without great harm to the whole church. May you greet the brethren, of whom there are many with you, in the name of all of us with the kiss of peace. We beseech the Lord that he may finally accomplish the great and wonderful work which he has begun in you and which we see largely completed by the grace of Christ, so that he may first and foremost bring to fruition his glory, which for so long has been



and now, through the ministry of some believers in some places, has been restored to its former freedom and dignity everywhere; then that he may restore to you, who have fought a good fight and have We ask that you, in your kindness and humility, do not hold it against us if we have been burdensome to you with this chatter of ours. Finally, we ask you, after your kindness and modesty, not to hold it against us if we have been burdensome to you with this chatter of ours; but it may not express the strong desire we have to see you ourselves, or to speak to you by letter in our absence. If it pleases you to answer us, as we sincerely hope, and also implore you to do so, see to it that your letters are delivered to us at the house of the envoy from England, whose secretary I, Balthasar, am, and who I have sent the I have been commissioned to write to you in the name of the brothers. Farewell in the Lord and keep us dear. Given in Venice, November 25, 1542, your most devoted brothers in Christ of the Church in Venice, Vicenza and Treviso.

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Luther's answer to this letter has not come down to us. In a letter of 1544 he exhorts the brothers to constancy and warns them against the enthusiasts. The end of the letter reads: "The Lord, who called us and you and made us in one mind and one speech, may preserve, strengthen and prepare us and you for the one image of His beloved Son. Amen."

Altieri, the author of the beautiful testimony, died persecuted and surrounded by constant danger, in the Brescian 1550.

(Submitted.)

### **Report on the work of the inner mission in the Northwestern Synodal District.**

Since for years a major part of the immigration has turned to our Northwest, the Northwestern District of our Synod, which includes the states of Wisconsin and Minnesota as well as the territory of Dakotah, has the task of taking the work of inner mission in hand. What has been done and achieved in this regard has already been reported in the "Lutheran" in the last two years. In order to arouse lively participation elsewhere, which is so necessary for the successful operation of this work, an excerpt from the annual reports of our traveling preachers is again being published on behalf of the Synod.

While in Wisconsin Pastor W. L. Schilling, in addition to serving his three small congregations, worked as a traveling preacher from Stevenspoint, along the Wisconsin Central Railroad, and served ten different settlements of German Lutherans with Word and Sacrament, the far more extensive mission area in Minnesota was again worked on this year by our traveling preacher H. Vetter. But if he already had to focus his attention on the preservation and consolidation of what already existed in the previous year, this was even more the case this year. He writes: "Although I traveled during the whole year as uninterruptedly as never before, it was still impossible for me to complete the work in a still unvisited part of the state.

of seeking out. - In order to warn the sincere souls in my small communities against the soul poison of the false prophets, I had no choice but to travel from east to west and from west to east. This I did, according to God's ability, under many tribulations and trials, and I do it to this day with great joy, because I can see that God did not let me go in vain with the preaching of His word. This year I cannot report on a number of sheep that I should have prepared for confirmation by teaching, which I would have done with great pleasure for my own edification and because this is my favorite work; but I could report on it, as I have done in the past.

God, through my incessant traveling and preaching, has made the enemy's counsel futile. - There is no doubt that great harm would have been done in the West if I had not been able to come there more often. For although people give us the confidence that we will do well with their

Even if they sincerely mean what they say, they are so weak in their knowledge that they are often unable to distinguish between our love, since we try to keep them with Christ through the salutary Lutheran teaching, and the love of the enthusiasts, since they are led to their sect by Christ and his word under a purely pious pretense. On what devilish

Unfortunately, we know all too well how all sectarians use such weakness. But, praise God, even here at our mission post we see how the sincere souls are preserved by God".

Who would not want to rejoice and praise and give thanks, if by God's grace it has been possible to

resist the invasion of the evil enemy and so about 250 families, which are spread over 27 preaching places, some of them far away from each other, have remained under the sound of the pure and clean preaching of the Word, which should not come back empty, and also about 40 children could be excepted into the kingdom of our dear Lord Christ through the bath of holy baptism? -Yes, even more. Immediately after last year's synod, our traveling preacher was able to cede part of his field of work to Pastor Ferd Häuser, who had been called to Long Prairie, and now his work has had the same success, in that the St. Cloud Parish, 12 small congregations, in the midst of which he had previously resided, has also been able to appoint its own pastor, and after various futile attempts, has now received one in the person of Carl Mende, a candidate of theology. "There is now really," writes Pastor Vetter, "a stone of sorrow from my heart. I can now make better progress in the West" (to which he has already moved). For the parish here is so extensive that I should not leave its midst; but if God keeps me healthy, I will certainly come from here to the aid of the poor fellow believers who are separated from us and perhaps live far away. As I have hitherto, besides the arduous St. Cloud parish, ministered Word and Sacrament to the little clusters on the west side, so now from the midst of these latter clusters I shall attempt a like thing to the north and south of the state." - —

So then time, forces and means have not been used in vain and we may hope that also here for planting and watering God will continue to give prosperity. - —

However, the dear Lefer is now also to be put on an-

We will be led to another area of our missionary activity, which has opened up to us west of Minnesota in the Dakotah Territory and which is being worked on by Pastor Döscher, who has been active for years in Iowa as a traveling preacher.

A little more than two years ago, he visited the German Lutherans who had immigrated from Southern Russia for the first time in Dakotah, and they made a good impression on him already during this first visit. After a second visit he was called by about 30 families to serve them from Fort Dodge. But because of the long journey, Pastor Döscher would have been deprived of his congregation in Fort Dodge too often for a longer period of time by accepting this appointment, so the latter could not be persuaded to give their consent, and the appointment had to be refused. The consequence of this was that a certain Heinle - of bad memory from earlier times - came there and knew how to win the confidence of the Russians so that he was employed with an annual salary of 800 dollars as pastor for Lutherans and Reformed at the same time. When Pastor Döscher again traveled to Dakotah in December 1874 on the advice of his pastoral conference, he found Heinle there, who soon showed himself to be completely unworthy. As much as Heinle tried to prevent it, it came with God's help so far that the first German Lutheran congregation could be founded in Jankton, which now - although counting only 11 members with voting rights - appointed Pastor Döscher as their pastor. Since the congregation in Fort Dodge also gave their consent, Pastor Döscher dared in the name of God to move with his numerous family from Iowa to Dakotah at the beginning of December 1874, and although he had to make many sad experiences, he nevertheless continued to work with courage and joy, and his work was not in vain in the Lord. - Not only did the congregation in Yankton increase, but in addition to the two congregations that had issued the first, but at that time rejected call, two other preaching places were added, one located south, the other north of Yankton. For the notorious Heinle, however, his stay was now no longer. His people in Yankton forbade him to preach and he was deposed by his congregation in the country, for which he forced them by court order to pay him by far the largest part of the promised annual salary, although on the whole he gave them only

year had served. As a result, these Russians became very suspicious of all American pastors.

Thus, the large and beautiful church of this rural parish, built in 1874, now stood empty, or was only used for reading services. Pastor Döscher's ardent wish to be able to move into this church, which he passed by so often, was fulfilled in June of last year, but his joy was to be short-lived. Already in the course of the following winter it became apparent that many members of the church did not want to suffer the wholesome teaching and discipline. An influential man in the congregation, who had had to be rejected from the Lord's Supper because he rejected the Lutheran Church's doctrine of Holy Communion and held on to his error in spite of all teaching, managed through his agitation in the congregation that the congregation finally renounced Pastor Döscher again and declared him deposed - without entering into further negotiations.

However, quite a number of Lutherans living in the vicinity of that church are still faithfully adhering to their pastor. Also, the original rural congregation living north of the James River, in fellowship with others, has now built a house in their midst with great willingness and joy for their pastor, who until then had the most miserable dwelling. Yes, Pastor Döscher can write: "A large part of the Russians is very happy to have found the pure Word here in America and to be faithfully served with the same. They love and honor the sacred office of preaching, which is held in considerable contempt by the others - the so-called brethren of the hour. It is my firm conviction that the faithful God will make something of these people. There are already some very excellent men among them who stand as models in every respect. - In spite of the departed congregation, I still have a large field of work. I now have 26 places to preach and about 225 families to serve. These churches and preaching places are scattered in 8 counties, so that even in the main churches I can only hold services once every four to six weeks. In addition to the Russians, I have to serve about 50-60 German families at various preaching points, some of whom give me much joy because they gather for Sunday reading services, faithfully instruct their children in God's Word, and are quite united among themselves. The Sunday reading service is also faithfully used among the Russians. In general, I can say with a happy heart that our dear Lutheran church has gained a firm foothold in Dakotah. Glory to the Lord alone. And the same faithful God, who has helped up to this point, will continue to help according to His "abundant" grace and love for His glory and the salvation and

blessedness of many souls. The prospects for the future are promising. Large numbers of Germans are still coming from southern Russia, and more and more Germans from the Union States are choosing Dakotah as a new home, since there is still a vast amount of government land to be had for free under the homestead law, and since Dakotah also has such beautiful land and such a good climate as is perhaps to be found anywhere in the United States, with the exception, however, of the sometimes severe cold in winter. It seems, however, that our dear synod has to go through more or less difficult struggles everywhere. This is also the case with our missionary work in Dakotah. Nevertheless, I am of the firm hope that the Lord will crown our work and our struggle with glorious victory and blessing." - —

So far Past. Döscher. From all this it is clear that our missionary work in Dakotah must be continued with all seriousness and zeal. Our District has decided to hire an assistant for Pastor Döscher, for which he has urgently asked, since he is not only so alone, but also can no longer overlook the work. The suitable man is still missing, but the means are also lacking, since our mission fund is completely exhausted and the middle district of our synod has not yet been able to provide us with the help promised last year. When you pray your Our Father, dear reader, and come to the second request, remember also the scattered fellow believers in the Northwest and see if you do not also have a mite which could serve the furtherance of the kingdom of your Lord Christ in Minnesota and even further back in Dakotah.

C h. H. Löber.

(Submitted.)

## **A mission feast.**

At Springfield, Ills., on the 13th Sunday after Trinity, September 10, a mission festival was held, which was not only an extraordinary event in terms of attendance, but also in terms of purpose, which is why the reporter believes that he is entitled to a somewhat larger space in these columns than can otherwise be granted to such ecclesiastical news.

As most readers know, the practical department of our theological institution in St. Louis has been located in Springfield for a little more than a year, after the seminary was temporarily moved there two years ago. But although Springfield is the state capital of Illinois, it lacks the ring of German Lutheran branches that surrounds our other institutions, St. Louis, Fort Wayne and Addison. Therefore, in order to attract the more distant, respectively, nearest congregations of the Missouri Synod and the Illinois Synod, which is also connected with it through the institution, to the interest of this common planting school, Pastor Johannes von Pekin suggested the holding of a general mission festival here and especially on the college site, which is suitable for this purpose, and it is to his efforts that it is to be thanked that the so blessed enterprise came about in spite of many difficulties.

On the morning of the Sunday in question, train after train roared in from various directions, after guests had already arrived on the previous Saturday from the nearest Missouri parish at Carlinville, 38 miles away, and the nearest Illinois parish at Lincoln, 29 miles away, as well as Pastor Bergen, who had been in Jacksonville until then, and also several from St. Louis and Chicago. The eleventh train brought k. Landgraf with fellow believers from Decatur and the surrounding area and almost simultaneously the other members of the congregations of Beardstown, Arenzville and Meredosia, and among them the pastors Knoll, Hirschmann and Buszin. For some time a stream of participants from Nebraska Township, Minonk, Secor and the surrounding area, El Paso, Bloomington, Mount Pulaski, among whom were Pastors Dageförde, Baumgärtner, Gieseke, Burfeind and Mangelsdorf, flowed out of the train that had arrived from the north via Mount Pulaski. No sooner, however, had these, like those who had arrived before, been received by the festive committee of the local congregation on the spot and under the entrance gate, which was decorated with an appropriate inscription, with instrumental music by students, than finally a double train, which had come via Petersburg, brought the main contingent from the congregations of Peoria, Pekin, Bath, Havana, Chandlerville, Bishop Station 2c. with Pastors Heid, Johannes, Bangerter, Recker, Gerken, Sieving, and Willner, plus guests from Petersburg and Tallula - their total of about 1000 persons.

Finally, about 3,000 people, including 17 pastors from out of town, had gathered on the fairgrounds - an open-air church gathering the likes of which had probably never been held in Springfield before.

After those who had come from far away had enjoyed some warm coffee, the bell on the tower of the institution gave the signal for the beginning of the morning service, in which the local pastor first welcomed the large congregation in an address.

Pastor Link from St. Louis preached on the mission to the Gentiles based on Acts 13:46-48. 13:46-48, and Pastor Heid gave a historical lecture on the beginning and progress of the Lutheran mission in the East Indies. For the lunch that followed, most of the guests had taken what they needed with them, in accordance with the agreement, whereby the students were also served by the Pekiners at their previous invitation, while the local congregation offered coffee, lemonade and cider to drink. In the remaining time until the beginning of the afternoon service, guests were shown around by students in the college rooms, during which the festival committee with all the pastors and respective congregation leaders held a consultation on the appropriate use of the love offerings. In the afternoon service, Pastor Wagner of Chicago preached on inner mission on the basis of Luk 10, 30-37. and the conclusion was a farewell address by Professor Crämer, in which he recommended the institution to further caring and intercessory love with thanks for the proven participation. All the communal singing was done with instrumental accompaniment, with alternating performances of appropriate pieces by the external community choirs, the local community choir, and the choir of the institution under the direction of Professor Wyneken.

The previous week had been a rainy one and many of the officials were worried about the responsibility they had assumed for the excursions. To everyone's delight, the sky cleared up on Saturday, but rain threatened again as soon as Sunday dawned. Nevertheless, the festival could continue undisturbed, because the Lord held back the rain until near the end, and even then it was insignificant and of very short duration. In the evening the various trains took away our guests, who, as we heard afterwards with thanks to God, happily reached home and did not regret having accepted our invitation.

As already mentioned, the purpose of this joint celebration was to stimulate interest in our institution, which is so much in need of support from many sides. It is true that there is no lack of the main thing, namely students. On the contrary, the number of students has risen to 107 in the new seminary year and has thus become larger than in the previous year, despite the fact that since the beginning of the new semester the Norwegian department and its professor have been transferred to Wisconsin's capital, Madison. But the more there is a lack of space and means to remedy the lack of space and many other deficiencies, and it is the same with the school of the prophets here as with that of the prophet Elisha, since the children of the prophets not only said to him: "Behold, the space where we dwell before you is too narrow for us," but they also got into a squeeze when they wanted to lay hands on the building (2 Kings 6:1-5). Due to the lack of money, we must refrain from the construction of a second building for the time being and be content with the addition to the same, so that one has a room for washing and baking bread, for the stay of the sick and next to it for the living of a few healthy people. In the previous building, the living and sleeping quarters were overcrowded, the corridors were filled with beds everywhere, and the residence of the caretaker and his family was poor and limited.

The urgent need of draining the institution and the professors' apartments by means of drainage is still a big question mark because of the costs involved. The participation of so many pastors and congregations and the material support that we have received beyond our expectations seem to us all the more hopeful with regard to the achievement of our actual purpose in the future; Not only did the collection in both services amount to 191 dollars 86 cents, one half of which is to be used for the support of poor students here, the other half in equal parts for heathen mission and inner mission in general, but also the surpluses from the various excursions have been assigned to the institution by all participants. And these are not insignificant. According to the reports received, they amount to about 851 dollars, of which 440 dollars are to flow into the student treasury according to the determination of one excursion train, but the rest is placed in the hands of the supervisory authority with the instruction to use it according to their best judgment for the institution, respectively for the buildings and, if possible, for their drainage.

The various discussions that took place during and after the celebration also showed us that our actual purpose had been achieved. Among others, one of those who had come from afar expressed to the writer of this article his joyful amazement at God's gracious providence with the local institution. Once, when it still served the false-believing General Synod, but he had to leave this community with a group of like-minded people because of his conscience and had to look at the church property with his back, he had considered his contribution to the support of the institution, which he had previously given in simplicity of heart, as a lost one. And now he was allowed to see the institution again in the service of the same synod to which he himself had belonged for years; after all, his gift of yore was not to be called a lost one, or rather, a found one!

To Him, the Lord of the Church, be praised and thanked that He has allowed our project to succeed so far. But also to the dear brothers and sisters in office, all of them, who were so concerned about the realization of this meeting, their congregations, who so kindly accepted our invitation, as well as to the inviting congregation here in their service of love rendered to the institution. Not only to the intercession and love of all these, but also to all theirs, may the local school of prophets be commended, who heartily pray after the Psalmist for the church: "Thy servants would gladly that Zion were built, and would gladly see her stones and lime dressed" (Ps. 102:15). If, under the changed circumstances, the flow of German-Lutheran immigration decreases even more than it has for some years, or even if it finally dries up, the church will not be able to do without the service of a practical institution even then. It will not only need them for gathering, who knows how long, but also for maintaining, for, as is already happening in part, the spreading offspring of our older congregations, especially rural congregations, will seek to establish their homes in the still undeveloped parts of the West and Northwest, and therefore the church, in order to maintain its children who have wandered far away in the pure Word and Sacrament, will have to send its messengers of peace to them from here as well. F. Lochner.

### **To the ecclesiastical chronicle. Abroad.**

**The lay petition,** which we reported in the April 15 issue of this newspaper, was sent to the Saxon regional consistory, but it was left unanswered. Thus, 50 laymen have now turned to the regional consistory with the request that it present the petition in favor of it to the regional synod announced for Oct. 3. In the petition in question, these laymen not only express their "confidence" in their "high church authority," they also naively add: "We laymen cannot find ourselves at all in the fact that some clergymen, as servants of the church, may eat and eat the bread of the church, and highly revile and desecrate the Lord of the church by false doctrines, and thus seek to desolate the church, and mislead the congregation entrusted to him, and lead it to eternal ruin." The dear people do not mean that ordinary Christians "cannot find themselves in it," but highly learned consistorial councilors can.

W. [Walther]

**Small contributions.** What can be achieved by small contributions, if many people participate, is proven by the following report of the Elsasser Friedensboten: "The Propaganda" or papal society for the spreading of the (Roman - papal false) faith, to which each member contributes one Su weekly, has collected 5,797,463 Fr. 70 C. in the past year, 311,948 Fr. 50 C. more than in the previous year. The collections have never had such success. W. [Walther]

### **Roman idolatry.**

#### **11.**

Allow us to cite a few more samples of the Pabst Church's idolatry of the Blessed Virgin from good Catholic writings. We may cite a few more samples of the idolatry practiced by the Pabst Church against the Blessed Virgin, taken from well-written Catholic writings, to prove that it is not slander, as the Archbishop of Cincinnati, Purcell, recently claimed, when the Protestants accuse the Romans of worshipping the saints.

Thus it says, among other things, further in the already cited Roman missal:

"Of the bands of sins,  
Enemy, world, flesh shame,  
Save us, Mary!  
You, our confidence,  
Do not leave us sinners;  
Drive away all vices, visit the sick with pleasure: awaken the dead.

Give comfort to the sad.

Thou bringest mercy to the righteous, And grace and joy to him who is in debt. Loosen the yoke of sin, deliver from vices;  
Replace what was lost.

Let fall guilt and anger, Mary!" 1)  
1) De peccati vinculo, Hoste, carne, saeculo, Libera nos, Maria! Tu, nostrum refugium, Da reis remedium, Procul pelle vitia, Infirmos tu visita, Mortuos resuscita.

Da moestis solatium, Per te justis gratia, Per te reis venia Datur et laetitia.

Solve peccamina, Relaxa crimina, Restaura perdita, Dimitte debita: Maria! (Missale Rom. Paris 1517. p. 69. 70.)



In a Roman prayer book from the previous century, the following blasphemous prayer to the Mother Mary is found: "O sweet Mother of graces, into your gracious bosom place and hide all my sins, and with the mantle of your mercy cover my abominations. Offer to thy Son in payment of my debts all that of virtues and graces God has poured into thee, and by thy merits pay the penalties of my sins.")

The same prayer book also says: "With childlike love and trust I come to you, O Mother of Mercy, and seek help and comfort from you. For you are the safest refuge of all the poor and the best mediator between God and man. . . O, how often have you reversed the "righteous" judgment of God, or have you soothed it? ?)

From the Marian Psalter of Cardinal Bonaventure, cited by Chemnitz in his Examen Concilii Tridentini and approved by two popes, we take the following blasphemously mimicking passage of the 54th Psalm: "Help me, O Lord, by thy name, and deliver me from mine iniquity. Shield me under the shadow of your wings, so that the wiles of the enemy do not harm me. O Lady, help me; bestow your grace on my soul.") Yes, Ps. 97 the clean "saint" exclaims, "Worship her (Mary that is), you inhabitants of Paradise!" \*)

In a booklet published at the beginning of the 17th century in honor or rather in dishonor of the Virgin Mary it says among other things.: "Whoever therefore desires to follow this so noble example and to pro- fit and serve the most powerful Queen of Heaven for a slave, must first of all consider the great power, authority and glory, which this Queen has and enjoys eternally, to which not only all creatures and creatures, but the Creator himself is subject; The shell and all its power, the purgatory, are subject to her, so that she comforts the poor souls, the earth and all kingdoms, the churches for which she fights, the sea, the air, the sky, the saints, the angels, yes, in a word, God the Lord Himself. Therefore you have not one, but many thousand causes to profit and join and submit to Her even for the least slave." No wonder that in such a book a prayer to Mary closes with the words: "May I, in the company of the dear angels and all the saints, worship you, crowned Queen of Heaven, from eternity to eternity").

The invitation (invitato- rium) to Matins on the "Feast of the Conception of the Most Blessed Virgin Mary" in the "Roman Breviary" reads: "Let us celebrate the Conception of the Virgin Mary; let us worship her Son, Christ the Lord!) How seriously this adoration of Christ is meant, however, is shown by the following so-called prayer prescribed in the Officium for December 9: "Who, O most holy Virgin Mary, is able to thank thee sufficiently? How shall human frailty praise thee, who alone found the way to its restoration through the divine Son of thy virgin Schoenstatt?

Gertrudsbuch. The zchende print noticeably improved by R. Martin von Cochem, Lapuzinern. Cölln 1707. p. 178.

2)op. cit. page 190.

<sup>3)</sup>„Domina, in nomine tuo salvum me fac et ab injustitiis meis libera me: ut non noceat calliditas inimici, sub umbra alarum tuarum protege me. O Domina, adjuva me, gratiam tuam largire animae meae." (Exam. Cone. Trid. P. III. 1. IV. s. II. Ed. Berol. p. 683.)

<sup>4)</sup> "Adorate eam, cives curiae Paradisi." (1. c. p. 687.)

The booklet contains the most holy and glorious Virgin Mary and Queen of Heaven, etc. 12th Augsburg, 1627, chapter 1.

")A. a. O. Cap. 3.

?) The Roman Breviary. From the Latin ... by Marcus Avam Nickel. Frankfurt a. M. 1855. Wintertheil. S. 479.

Graciously receive, then, our thanksgivings, however meager and in no way worthy of your great merits; receive our petitions and pardon our transgressions through your intercession. Receive our prayer into the sanctuary of thy hearing, and in return bring back to us the grace of reconciliation." 1)

Finally, in order that there be no doubt that in the Roman Church itself no distinction is made between invocation and adoration of the saints, Cardinal Gabriel Vasquez testifies: "It is a Catholic opinion, confirmed by constant use and tradition of the Church, that religious adoration is due to the saints". 2) The Jesuit Leonhard Lessius wrote a dissertation of the veneration of the saints under the explicit title: "Of the Worship of the Saints." 3) And Joh. Faber, in his translation of the books of Johannes Damascenus as ortuôaoxa Läs in the 4th book ch. 17, gave the title thus: "Of the worship of images." 4)

From these few samples, it is easy to see what abominable idolatry has always been and still is practiced in the Pabst Church. O thank God, therefore, dear Lutheran Christian, that he has also rescued you from the darkness of the wretched Pabstism and led you into the true apostolic church, in which the true service of God in spirit and in truth is going on.

E. W. K.

## Philipp Jakob Spener's judgment on the publication of private letters without the consent of the writer.

When Luther once wrote a private letter to the pastor Link in Nuremberg and said in it that the hostile Duke George of Saxony had secretly made a treacherous alliance with some papal princes against the Lutherans, the aforementioned duke not only knew how to obtain Luther's private letter with cunning, but also published it. On this occasion, in 1529, Luther wrote the strange book "Von heimlichen und gestohlenen Briefen" ("On Secret and Stolen Letters"), in which he paints people who handle private letters in such a way that a Christian's heart must be horrified by it. Since it has happened in recent times, both here and in Germany, that people have known how to obtain private letters and have also published them, it would be good that this writing of Luther's be reprinted, so that it awakens consciences that are asleep for this sin. The writer of this does not wish this because he also made the experience in recent times that some of his private letters were published, because we do not have the slightest reason to shy away from the light with what we have ever written privately for the sake of our person. But if that sin is committed over and over again with impunity, it can have no other consequence than the dulling of consciences.

This time we only want to share a judgment about the publication of private letters without the consent of the writer, which we found in Spener's theological concerns. He writes as follows:

"I consider it to be against love and justice, where someone would publish such (letter) without my, as the author's, will. I have heard from the lawyers that among them it is also a kind of theft when someone takes a borrowed thing to another person.

1) Ä.ä.Ö. Page 484.

<sup>2)</sup>„Sententia Catholica est perpetuo Ecclesiae usu et traditione confirmata, Sanctis deberi sacram adorationem/\* <sup>1</sup> (Comm. in 3 part. S. Thom. Tom. I, disp. 97. c. 2. p. 767.)

<sup>3)</sup> Dissertatio de adoratione Sanctorum. See its lib.II. de justitia et jure. Cap. 38.

<sup>4)</sup> p- 270 b.: De adoratione imaginum."

The following table shows the number of the used parts. \*) Now where one writes to good friends, one writes in confidence, and thus often things that one has misgivings about revealing to others (for as I must never speak or write anything against my conscience, so I am not bound to tell everyone what I have in my thoughts, but it is up to me to whom I want to confide such things or not), then in such a case one does not always write with that diligence and as accurately as one would have to do, since one intends to lay it before the eyes of the whole world. Therefore good friends, when they receive such things from others, must also accept the letters in this way, that they do not regard them as a thing with which they have power to do; but as either the other himself measures how far he wants his letters to come, or as their prudence and love themselves show, to deal with them in such a way that the author has the least inconvenience from it and his labor of love does not bring him some harm. Now, few writings that one sends privately to good friends are so elaborate that *authors would* like to see them published than those who would otherwise publish them themselves. Therefore, I do not see how such private writings could be published without violating the rights of love as well as friendship, without the will of the other person, in the least with an expression of the author, or that the reader could easily find him. Therefore, I kindly ask the person of whom the reminder is made not to do such things himself, and also to prevent others from doing so, so that nothing is published without my will. So that I can rightfully demand, and on the other hand, where the contrary happens and I would have to complain about it publicly, those who cause such an edition to be published would be recognized by righteous Christians as acting against love, since those who seek to improve the church, to set love as the guideline for all their actions along with the truth, should recognize themselves bound before others. I do not write this, even if I were ashamed of what I have written, as I will soon show that there is no contradiction, but that I consider it to be in the public interest that such examples, as some have occurred, no longer happen easily, that one breaks out publicly with other people's writings against the will of those who are interested. Since this harm would also result from the fact that many an honest and Christian man, who with his gift would be able to serve others through counsel and instruction, would also be willing to do so, would be made all the more shy to answer questions if it came up that such private writings might also be made public at will. Since it is not convenient for everyone to apply as much diligence as is necessary in public works, nor does everyone like to see himself interfering in public disputes". (I, page 261 f.) W. [Walther].

### A Lutheran Martyr.

The following is written by the Evangelical Lutheran Messenger of Peace from Alsace-Lorraine, September 10:

In the year 1815, when the Allies once again overran our Alsace with war, a redoubt was hastily thrown up half an hour from the Upper Rhine town of Kaisersberg, above the former convent of the Poor Clares in Alspach. There was great astonishment when a skeleton was found at a certain depth, its head apparently cut off and placed by its feet. Everyone began to speculate about this skeleton.

Those who were better acquainted with the old Kaisersberg chronicle considered it to be that of an' earlier

\*) "That with them also **spsoßs kurti** be, si **guis r<r eomwo- äatL** in **aliuw usum, gu "na all Huem concessa est, utstur."**

He was forced to seal his evangelical testimony with death. He was not guilty of anything other than agreeing with Luther's powerful confession and showing obedience to the Holy Scriptures in matters of faith alone instead of to the Pope. As he believed, so he spoke. The Lord blessed his testimony; the citizenship fell to him, and he now also intended to carry out reforms in the outward form of the church service. Without a doubt, he wanted to hold the service entirely in the German vernacular, sweep out the abomination of the papist mass, and administer the sacrament of the altar according to divine endowment in both forms.

Emperor Charles V, however, had published a sharp edict against Luther at the Diet of Worms on May 26, 1521. It had been sent to all towns of Alsace by the imperial bailiff at Hagenau, Baron Johann Jakob von Mörsperg, with intensified orders of persecution from the Archduke of Austria. Among other things, the latter expressly insisted that all Bibles and all Lutheran books be burned with fire.

The Kaisersberg magistrate was therefore not a little frightened by Hitler's faithful appearance, and in order to nip the movement in the bud, he had the city pastor, after he had again preached the gospel with great faithfulness and joy, removed to the town hall in 1523. There is a legend in Kaisersberg that fanatical women had inflamed the zeal of the wise magistrate against the intrepid witness.

What was negotiated with the man of God between the four walls of the meeting hall, eternity will reveal. One thing is certain: Hiller was given short shrift: handed over to the executioner, he was beheaded in the town hall itself and buried in a lonely place. This is how the oral tradition reports, how the Jesuit Father *Laguille tells it* in his "History of the Province of Alsace", how the thorough and conscientious researcher Schöpflin confirms it, who has read the above-mentioned details with his own eyes, briefly summarized on a parchment of the Barfüßerkloster at Kaisersberg.

This execution, however, was only the prelude to the bloody persecutions that were undertaken in Upper Alsace at that time against the dawn of the Gospel.

### **The most important office experience of a village schoolmaster.**

Here's what the Ev.-Luth. Messenger of Peace tells us:

An old village schoolmaster was sent to the seminary for a re-examination and was to write an essay about his experiences in office. He was a plain, simple man, a carpenter by trade, who taught the children of his little beach village in winter what he knew himself, but he did not go beyond that. Now when he had toiled at his work from morning till evening, the following came out approximately:

I live in a small beach village, five miles from the nearest highway, five and a half miles from the nearest town. Strangers do not come to us, nor do newspapers; some read the official gazette in the schoolhouse when they go to church a mile away on Sundays, but there are only a few of them. That is why I have not been able to gain much experience in the ministry. But there is one. Several years ago, two siblings, a boy of four and a girl of five, were playing by the mill stream and finally sat down in a scalding barrel which, in order to be drained, was standing by the water. From the movement of the children, however, the barrel began to float, and was gently floated down the creek, which flows into Garde's Lake. The children had never

no one saw them, they were only missed late in the evening. When the parents then searched in vain, it was generally believed that they had died in an accident. But in the early morning of the next day, the fishermen saw a new scalding barrel floating in the middle of Garde's Lake and found the sleeping children in it, which they then brought back to the grieving parents to great joy. The fishermen and all the people of the village knew quite well why the Lord had given the children such a sound and peaceful sleep, which had lasted all night, into which they had been lulled by the gentle movement of the barrel on the mill stream before they entered the lake. For if they had been awake, they would certainly have moved back and forth in their fear and anxiety in the "unsafe" little ship, and it would have had to turn over immediately if the balance had been disturbed even a little! That same morning, the children sang at the beginning:

God, I thank you from the bottom of my heart that you have protected and guarded me this night from danger, fear, distress and pain, so that the evil enemy's cunning did not prevail against me.

Then I told the story of the storm on the sea, which the Lord Jesus calmed, and then the rescue of the two children, whose mother was sitting in school with the children on her lap in her Sunday clothes. At the end we all sang: "Now give thanks to God". Through all the singing you could hear the mother's voice quite brightly through until almost the end, then she and the children all cried with her, so that I had to sing the third verse alone. And that has been my most important ministry experience!

## **Our help is in the name of the Lord who made heaven and earth. Ps. 124, 8.**

The friends and followers of John Huss and his doctrine, who called themselves the Bohemian Brethren and were very numerous, were continuously persecuted in the most terrible way after his death at the instigation of the pope. The king of Bohemia, George Podiebrad, ordered to catch them everywhere and to force them to deny their faith. The prisons in Bohemia and especially in Prague were soon filled with brothers. Some died of hunger and others were terribly maltreated. The rest were forced to flee into the thickest forests and hide in caves and rocky gorges during the day. In order not to be betrayed by the rising smoke during the day, they built fires only at night, read the Bible and prayed. If snow had fallen and they had to go out to find food or to visit others, they walked one behind the other, so that the next one always followed in the footsteps of the one before; and the last one dragged a bush behind him to cover the trail, so that nothing could be suspected except that a poor man must have gone there to fetch brushwood from the bush. Under these persecutions, the brother Mathias Dolanscius, because he confessed the pure gospel, was imprisoned in Prague first for 6 and then for 4 years. At first, some good people entertained him with food and drink, among them especially a noble woman whose maid came to know the truth through his exhortations. But when the enemies commanded these people not to send him anything more to prison, and thus there was danger that he would die of hunger, God helped him in another way. Once he looked at the windows of the prison and noticed that a jackdaw had sat there carrying something in its beak. When Mathias turned to look at it, it flew away, but dropped from its beak a small wrapped cloth. In it he found a piece of gold, for which he paid

He was able to buy food from the keepers of the prison, and with this he was able to sustain his life until the king died in 1471, when he was freed from the prison.

Thus the Lord still miraculously helps His faithful, and even makes the animals ready for their service, as the ravens once did for Elijah.

(Elsasser Messenger of Peace.)

## **Ordinations and introductions.**

By order of the Reverend Presidency, Candidate F. H. Iahn was ordained and inducted by the undersigned in the midst of his congregation at Grand Island, Nebraska, on the 13th Sunday in Tr. I. Hilgendorf.  
Address: Rsv. I? II.

**Oranä Islanä, Hall Oo., Hsdr.**

On the 17th Sunday after Trin. Mr. Pastor Friedrich Zucker (formerly a missionary in India) was installed by the undersigned as assistant preacher to Mr. Pastor Weisel son. in Williamsburgh, New York. F. King.  
Address: U<rv. Tucker,

**188 Lwsn 8t., Lroolrl^ n L. v., Is.**

The undersigned has introduced Pastor F. W. Schlechte in the Lutheran congregation at Strwtarson on the 17th Sunday after Tr.

D. Kothe.

**Address: Lev. I'. ^V. 8tRIöefito, Ztwkrtson, 8de1d^ 6c>., IU.**

## **Church dedications.**

On the 15th Sunday after Trin. the St. Pauls congregation in Pottawatomie County, Kansas, had the pleasure of dedicating their newly built church, a stone building 24 feet wide and 40 feet long. Rev. H. C. Senne and undersigned preached sermons of celebration. At this, it is not only noted, but also recommended to some congregations for imitation, they would like to build their churches themselves. In spite of the fact that the congregation here is small, has been severely affected by the locust plague several times, and the members are mostly penniless, it has nevertheless financed everything itself.  
A. D. Krämer.

On the first Sunday in Tr. the church of the ". Lutheran congregation at Meriden, Steele County, Minnesota, was dedicated to the service of the Triune God. It is quite a friendly house of worship 50 feet long and 34 feet wide with a steeple 80 feet high. Sermons were preached by the pastors Sippel and v. Schenck. I. Schulenburg.

On the 10th Sunday after Trin. the rebuilt house of worship, now provided with a school locale, of the Trinity Lutheran congregation at Atchison, Kansas, was rededicated on the occasion of the meeting of the West Missouri and Kansas Pastoral Conference. Pastors B. Sievers and A. D. Krämer preached. The congregation of the Rev. Meyer in Leavenworth and the local singing society joined in the celebration.  
W. Zschoche.

## **Mission Festivals.**

On the 17th Sunday a. Tr. the Rev. Meyer's congregations at Leavenworth and on Stranger Creek, the congregation near Farley, Platte County, Missouri, and the undersigned's congregation celebrated their mission feast at Leavenworth. Pastor Mathias preached on heathen mission, undersigned on inner mission. The collected 453.61 is to go to the Emigrant and Inner Mission Funds. W. Zschoche.

On the 15th Sunday after Trinity, the St. Paul's congregation at Des Peres, Missouri, celebrated its mission feast with its neighboring sister

congregations. The collection amounted to 470.35, which was divided equally between the inner mission, the emigrant mission in Baltimore and the institution in Steeden.

Th. Mießler.

Although the local congregation was able to celebrate a joint mission festival with 14 neighboring congregations in the surrounding area on September 10 in Springfield, it did not want to miss the opportunity to celebrate its own local mission festival, which took place on October 8 in favorable weather and was well attended. Prof. H. Wyneken of Springfield Seminary, who had been appointed to speak at the celebration, also brought his choir with him, which contributed not a little to the uplifting of the celebration. After the usual altar service and choral singing from Ps. 118:24, Prof. W. entered the pulpit and preached a rather edifying mission sermon on the Gospel of the young man at Nain, from which he described 1. the great misery of those who lie without help under the terror of death, 2. the glorious help of Him who alone saves from death, and 3. the holy and sweet duty of those who have experienced such help. After the pre

After the sermon, the congregation and the choir sang the motet: "Praise the Lord, All Ye Gentiles" 2c. (Ps. 117.) During the afternoon service the choir sang again some songs, namely before the sermon from Ps. 23: "Be thou my shepherd, Jesu Christ" and after the sermon the song: "The matter is thine, Herr Jesu Christ." The undersigned preached on Matth. 5, 14-16; the topic was: "Of the children of light and their missionary task", in which mainly the inner mission was emphasized. The total amount collected was 431.32. The Board also approved a contribution of 420.00 from the General Fund to defray the travel expenses of the students. - Certainly this day will have left a lasting blessing for many.

Mount Pulaski, Ill

B.

## Display for pastors.

## Magazine for Evangelical - Lutheran Homiletics.

Published by some pastoral conferences of the German Evangelical Lutheran Synod of Missouri 2c. Edited by M. Günther in conjunction with a commission appointed for this purpose. This new journal, which, g. e. G" will appear in the coming year, will contain: Sample sermons and speeches from ancient and modern times, dispositions and drafts for sermons on the pericopes and casual speeches, Mittheilungen from older homiletical works and original articles, reviews and critiques of sermons and sermon collections, homiletical works 2c.

The journal will be published in the format of "Lehre und Wehre". - Price: 42.00. - Subscriptions accepted 2lr. 24. 0. Lsrüstl, corner ok 2li "mi 8t., L Indiana Ave. 8t. Louis, 2lo. Notices for the paper should be sent to the undersigned.

The first number will be issued on December 15.

May\*this enterprise, too, be only to God's glory!

M. Günther.

## Our calendar for 1877

is now ready for dispatch. Regarding the contents, we refer to the advertisement in No. IS. Although the calendar now has 8 pages more than last year's, the old price is still the same.

10 cents for 1 copy (with postage 12 cents) will be retained. Only if this amount is enclosed with the order, single copies will be sent.

## For the Christmas party

are available from the undersigned:

1. **Liturgy for a children's service for the celebration of Christmas**, presented by Friedrich Lochner, pastor. Price: the piece 5 cents, the dozen 40 Cts., the hundred 42.50 plus postage.
2. **Songs for the "Liturgy for a Children's Service for the Celebration of Christmas"**, presented by Friedr. Price: the booklet 10 cts, the dozen 41.00, the hundred 47.00 nrst postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing it in family circles, No. 2 contains the liturgical chants, as well as the choral, children's, and gcmrl'ndegc chants in polyphonic setting in order. L. Volkenina.

901 N. 4th St., St. Louis, Mo.

## Conference - Display.

The Baltimore Districts Conference will commence its meetings, s. G. w., on the morning of the 2nd Tuesday in November, the Uth of M., at Mr. Pastor Starken's in Baltimore. Let every one give due notice of his appearance. H. Walkrr.

## Changed conference - display.

Because of the election, the New York Conference will be held 8 days later, beginning on November 14 and lasting until the 17th.

F. King.

## Revenue into the Western District's coffers:

To the synod treasury: from Past. Hoffmann's congregation in Spring Valley, Kansas, 46.25. Past. Gräbner's congregation in St. Charles, Mo., 48.55. Past. Kleist's congregation in Washington, Mo., 474.75. of Zion's - District in St. Louis 420.00. of Teacher Erck's in St. Louis 42.00. Harvest Festival Collect in Past. Fackler's congregation, Columbia Bottom, Mo., 47.62. From Triune District in St. Louis 411.00. From Jmm. District there 441.15. From Past. Lenks parish in North St. Louis 410.00. From Past. Sandvol's congregation in Port Hudson, Mo. 46.25. Past. Luker in Aroma, Kansas, 42.00. Past. Rupprecht in Norfolk, Nebr., 42.00. of whose congregation there, 42.50. of whose congregation on Battle Creek, 41.80. of whose congregation on Spring Branch, 1.75. of whose congregation in Union Creek Settlement, 41.75. of Pres. Biltz in Concordia, Mo., 42.00. of Hcinr. S junkel there, 45.50.

To Synodal Mission Fund: from A. B. through Past. Sicrers in California, Mo., 41.00. Bon Wittwe Kl. by Past. Biltz in Concordia, Mo., 450.00. For inner mission: From Mich. Friedrich in Cal- houn County, Ill., 42.00. Past. Kleist's congregation in Washington, Mo., 45.45. From Jmmanuels Distr. in St. Louis 41.46. Mission feast - Collecte in Past. Mictler's congregation in Des Peres, Mo., 423.45. From Wittwe Kl. through Past. Biltz in Concordia, Mon., 450.00.

On the construction fund: from Past. Holls' congregation in Columbia, Ill., 437.25. Past. Sievrrs'congregation in California, Mo., 410.00. H. Kammevcr in Concordia, Mo., 45.00.

For the Emigrant Mission in New York: By Past. Kaspar by F. Klein in High Hills, Texas, 46.00. By F. Kaase there 410.00. For Past. Brunn's Institution: By Ludwig Kahle in Darmstadt, Ind., 45.00. Mission Festival - Collecte in Des Peres, Mon., 423.45. For Hermannsburg Mission: from Wittwe Klein in Concordia, Mo., 422.00.

For poor students: From Zion District in Saint Louis 42.00. For Baltimore emigrant mission: mission feast collecte at Des Peres, Mon, 423.45. To the college household at St. Louis: From H. D. Bruns at Concordia, Mo., 41.55. H. Schlüter there 41.00. St. Louis, Oct. 22, 1876. E. Roschke, Kassirer.

## Proceeds to the treasury deö Illinois District:

To the synod treasury: By Past. Ernst in Blue Island by some members of his congregation 416.00. Communion Collecte by Past. Müller's congregation in Chester 415.40. By Past. I. Nachtigal from sr. Jmmanuels congregation in Watrico 410.00. By Past. Detzers congregation in Des Plaines 47.40. By Past. Lehman in Chicago by K. Jeske and K. Mummel- thei each 50 Cts. Communion collecte by Past. Fiebers Gent. at Mattison 46.58. By N. N. at Effingham 45.00. Half of the Collecte at the Mission Feast at Yorkville 424.00. Don the congregation at Rock Island by Teacher E. L. Selle 430.00. By W. Marken at Past. Wangerin's congregation at Bethlehem 43.10. From the congregation at Collins Station by Past. Jul. Dunsing 42.00. By I. H. Kühlenbeck from the congregation in Collins- ville 48.75. By Past. Miracle in Chicago by N. N. in sr. Parish 45.00. By Past. H. Schmidt in Schaumburg. Collecte sr. Gemeinde am Erntefeste, 446.50. In regular contributions: From the pastors: A. Detzer, G. A. Müller 42.00 each, W. Bartling 45.00, E. L. Mangelsdorf, A. Schüller, Ph. Pissel 44.00 each. By Prof. T. I. Große 42.00. By the teachers C. Müller and Burhenn 42.00 each. (Summa 4207.73.)

On the construction fund: from Past. Schuessler in Union Hill 41.00. For inner mission: By Past. Ernst subsequently to the Mission Festival Collecte 41.50. By Past. F. Lochner, part of the collection at the mission festival in Springfield 447.97. From Addison: By F. Bockelmann 41.00. Heinemann and his children 41.70. By Past. Oriting at Ellistown, dir half of the Collecte at Missionfest, 45.00 and by G. Rmgwald 60 Cts. A fourth of the collection at the mission feast at Yorkville 412.00. (Summa 469.77.)

For the heathen mission: Lurch Past. F. Lochner cin Theil der Collecte am Missionsfeste in Springfield 447.97. From a virgin in Schaumburg 41.00. For college maintenance in St. Louis: Communion - Collecte from Past. Riedel's congregation in Homewood 421.00.

To the college household at Springfield: a the part of the collecte at the mission feast at Yorkville 46.00.

To the seminary household at Addison: a portion of the Collecte at the Mission Feast at Yorkville 46.00.

For the new seminary organ: by teacher Nagel in Chicago 45.00. By teacher Miltzer in Arlington Heights from his choral society 45.00. By teacher F. Krum- sied in Chicago: by himself, R. Abel, L. Appel, D. Baur- meister 41.50 each, L. Höbe, H. Pieph 42.00 each, Jak. Schwach, Aug. Marquart, L. Karau, W. Gutzmer 41.00 each, L. Würfel, I. Elsner, H. Schweps, H. H. Einspahr, I. Einspahr, C. Wutzke 50 Cts. each, John Lunz 30 Cts. By teacher S. Garbisch. Collecte 435.75 wedding in Luzerne, Iowa, 47.85. (Summa 467.50.)

For poor college students in Fort Wayne: From Chr. Grupe in Chicago for Joh. Schütte 45.00. For poor students in Springfield: through Rev. F. Lochner, half of the Collecte at the Springfield Mission Festival 495.93.

For poor students in the seminary at Addison: One third of the collection at the mission festival in Addison 435.50. For F. Zimmermann by Past. W. Bartling in Chicago 415.00. For Jnl. Trapp by Past. Engelbrecht's Young Men's Association in Chicago 55.00. For W. Girkke by his Young Women's Verein 45.00. For Th. Baumgart by Past. Wunder from the women in s. Gemeinde 47.00. (Summa 467.50.)

For the Emigrant Mission in New York: A part of the collection at the mission festival in Addison 425.00. From the congregation in Collinsville by I. H. Kühlenbeck 43.25.

For the Emigrant Mission in Baltimore: A portion of the Mission Festival Collect in Addison 410.50.

For Pastor Multanowsskir From Past. Rauschert in Dalton 45.00.

For the deaf-mutes in Norris: By Past. A. Wagner in Chicago from K. Gehrke 45.00 and from the poor box of his church. Parish 410.00.

Addison, Oct. 11, 1876. H. Bartling, Cassirer.

Received for poor students: By Mr. I. W. Diersen 413.00 for Niemeier. By Mr. Past. SieverS, part of a collection, collected at the wedding of his son,

Mr. Pastor Friedr. Sievers, 46.00 for Hoyer, By Mr. Pastor Wangerin from his Gemeinde 45.50 and, collected at Mr. Turner's wedding, 75 Cts. for Engel. Through Mr. Past. F. Lochner, part of the local mission festival collection, 495.93. By Mrs. Pastor Barth as a thank offering 43.00. By Mr. Past. Wagner

from the Jünglingsverein sr. Parish O25.00. For our library by Mr. Past. B. 1 OkemnitLN Uxamon Loncillj Iriäsv- tini- By Hrn. Past. Oetting, part of the mission festival Collecte sr. Gemeinve O5.00 for angels. By Mr. Past. Hahn from a parishioner of Mr. Past. Tonjes G1.00 for F. Ehlers. By Mr. Past. Landeck, Collecte sr. Gemeinde \$10.00 for Grabarkewitz. By Past. L. Crämer, collected on Mr. M. Mack's wedding, H6.50 for Alexander. By Mr. Niemann from the congregation of Mr. Praeses Beyer P12.50 for A. Schwan- kovsky. By Mrs. Past. Wüstemann from the Collinsville Women's Association 2 bust shirts and 10 pr. stockings. Through Mr. Past. Link from the women's association sr. Gemeinde P15.00. 18 bust shirts, 2 undershirts, 5 pr. stockings; by the Jungfrauenvrrin H9.50 and by Mr. Sapperkötter \$10.00. By Mr. Past. Buszin from sr. Gemeinde \$9.80 for Heiner. By Mr. Past. Schaaf, collected at Mr. Beyse's wedding, P4.00 for Schatz. By Mr. Zeige from St. Pauli Parish in New Orleans H50.M for Hantel. By Mr. Past. Daib from the Wisconsin sub- stitute coffee O15.00 for Kaiser.

For the college budget: From Mr. Dä'benS from Hrn. Past. GerkenS congregation (IllinoiSsynod) K5.00. From ^5\*00'^ ^^tichers branch (IllinoiSsynod).

In No. 12: Instead of "By Mr. N. N. from some friends in Beardstown \$2.00" read: \$20.00.  
Springfield, Ill, October, 1876, A. Crämer.

Se't the end of May of this year the following gifts were received by the undersigned for the support of very needy Wisconsin sophomores:  
1) for Joh. Bey efr From Hrn. Past. C. Markworth's ZionS- congregation in Caledonia, Wis, \$1.76, by himself 24 Cts.  
2) for Gustav Wegn er: By Hrn. Past. E. Markworth: collected at F. Schumann's infant baptism, Ht.10, by sr. HionS- congregation P3.26, by N. N. K2.00.  
3) for poor Wisconsin students in Springfield, Ill: From Mr. Joh. Beyrrlein in Milwaukee \$2.00.  
4) For such in general: By Messrs. Pastors: L. Osterhus, M. Claus and Kaseitz each \$1.00. A. E. Winter \$1.25. W. I. Friedrich P1.38. F. Aulich 50 Cts. By Rev. C. Penalties at Watertown by sr. Parish \$15.00. By Mr. Rev. C. Seuel, on Mr. Friedr. Borchart's wedding gesam- melt, \$16.10. By Mr. Past. Feustel, Erutefest-Collecte of his congregation in Concord, O5.0(). Travel expenses - surplus of the conference from gifts received, \$10.21.  
On behalf of the poor recipients, we would like to thank the benefactors and wish them a heartfelt "Vergelt's Gott!"  
Oshkosh, Wis., Oct. 15, 1876. I. L. Daib.

Received for the purchase of musical instruments for the school teachers' seminary here: By Kassirer I. Birkner K5.75; by Past. Engelbert from his parish H8.00; by Prof. Lindemann K67.05; by Kassirer C. Eilsfeldt H8.03; by Kassirer Roschke \$20.00; by teacher C. H. Brase 50 Cts.; by Kassirer H. Bartling H8.25; by Past. F. I. Elitz from his Jünglings- verein \$10.00, from his Jungfrauenvrrin P10.00; by H. F. Mirtens, Collecte at Mr. Rchlin's wedding in Bay City, Mich. p8.08.  
Addison, Oct. 11, 1876. K. Brewer.

## For the Lutheran Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan,

received from Rev. Saucr's congregation in Dudleytown, Ind. O130.50. received from Rev. Mertz's congregation in Jackson County, Ind. D33.25. Past. Hahn's congregation there, \$3.00. Past. NützelS congregation tn Columbus, Ind, P30.10. Past. Heitmüller's parish H9.00. George Beck in Lincinnati 50 Cts.

Wishing God's blessing to the dear givers

C. H. Berg er, Collertor.

For poor students received from L. K. (in Pekin, Ill. ?) P5.00. From an unnamed benefactor in Baltimore -K5.00.  
To Mrs. Pastor Sondhaus for assistance in her distress received through Pastor Barth from himself and several other pastors P6.25 C. F. W. Walther.

The following monies were received in the support fund for Michigan children: Collecte of the congregation at Amelith -P5.00. Kindtauf - Collecte at Engelhard in Frankenlust \$2.20. Palm Sunday - Collecte of the congregation at Frankenlust \$18.00. Collecte from Weber's wedding in Frankenlust G6.00. Kindtauf- Collecte at T. Zupe in Bay City P4.65. Vermächtniß der sel. Magd. Merzer in Frankentrost \$1.25. Collecte of the parish at Nosevill P13.45. Kindtauf- Collecte with T. Salvner in Saginaw H3.45. Ios. Schmidt.

From the Collecte raised at the Mission Festival of the three Lutheran congregations at Quincy, Ill, \$31.75 for the establishment of deductionS canals at our Institution and O21.15 for poor students; further received for poor students from N. N. at Quincy \$1.45 and from Mrs. Barlag at Cleveland from the "savings fund of her little sel. Louis P2.00 with thanks.  
Springfield, Oct. 21, 1876. H. Wyneken.

## Correction.

In "Lutheraner" No. 19, p. 151 above, the introduction of Pastor F. Häuser is stated as having taken place on the 17th Sunday a. Tr. Tr., while the same took place on the 14th.

I. Schulenburg.

## Changed addresses:

L.vv. O. D. Hiaollvt, 8t.at.ioil, Kioollst, Oo-, Ninn.

Rov. 0. Lrot^manu, Duäloz'lovn, .laolcson 6o., Inä.

Rov. 7V. 8. 'Wtsrcl. Uox 55- OlasZov, Dlo.

Printing Office of the Synod of Missouri, Ohio ". a. States.



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## Volume 32.

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### Obituary to our unforgettable blessed F. Wyneken.

So now you are at peace and rest gently and blissfully in the Lord; But we think of you with longing and look in the spirit of your dear image so gladly.  
Time passes in changeful activity, But your memory will remain in blessing.

You would be founded on the eternal rock; For God's word was your confidence, Through which the Holy Spirit ignited your heart. That you knew Jesus as your light, in whose suffering, blood, merit and wounds you found righteousness before God.

That's what filled you with spirit and strength And what soothingly permeated your heart;  
That was what eternally quieted your sorrow  
And awakened you to joyful praise: That Christ lovingly gave himself for you, That was your paradise, your comfort, your life.

Therefore you rest at God's Father's heart So blessed, as his reconciled child, For sin, death, the devil, the world and hell pains Are enemies long since vanquished by Christ.  
From his word you drank with full draughts, and found complete satisfaction in Christ.

And because you basked in His grace, Your heart also saw pure sunshine, That you could not refrain from praising the Lord, You had to be His love's herald.  
Full of bright fire You have praised them, And directed many to righteousness.

The grace of Christ, in which you rejoiced, gave you the joyful, brave manhood, so that you did not shy away from Satan's power and cunning, no! fought chivalrously to the death. The love for the sheep you bought so well drove you to punish sin and error severely.

You wanted to point them all to Christ: Your heart was aglow with desire. The eternal mercy to the sinners, you have fervently endeavored. How sweetly in Your image holy earnestness united with gentleness and meekness!

Now is thy mouth silent, that sang Christ's praise; But in many hearts it resounds on: They sing Christ's praise with glad tongues, Which thou awakest with God's holy word. O may thy example ever inflame us, To proclaim Christ's grace fiery! H. F.

St. Louis, No., November 15, 1876. No. 22.

### **The Pope's Murders.**

Keep us, O Lord, in thy word, and prevent the murder of the pope and the Turk.

The more witnesses of truth appeared in the Middle Ages against the abominations of the Antichrist, the more the pope had to be anxious to shut up the courageous, zealous witnesses. The persecution of these witnesses, who were called heretics, was initially taken care of by the bishops. They were obliged (according to the provisions of the Council of Toulouse in 1229) to employ sworn men who had to track down the heretics and hand them over to the courts. Any secular or ecclesiastical superior who spared a heretic was to lose land, office and property. The house that housed a heretic was to be subject to destruction. Heretics who returned repentant were not allowed to stay in their place of residence, but had to be transferred to unsuspecting places with a sign. If the return was not voluntary but out of fear of punishment, then the accused should be locked up in a monastery. All inhabitants were to communicate three times a year and swear their allegiance to the Roman church every two years, and all those who acted contrary to this were to be regarded and treated as heretics; those suspected of heresy were to be denied all medical and other help, even in case of fatal illness, etc. The reading of the Old and New Testament scriptures in the local language was strictly forbidden to the laity.

But as strict as these measures were, the pope still did not achieve his goal. The blame was laid on the bishops. Therefore, the pope considered it necessary to take over the persecution of the so-called heretics from the bishops and to establish special papal inquisition tribunals, which were independent of the bishops, and to which the bishops themselves were subjected. These were placed in the hands of the Dominican monks by Pope Gregory IX in 1232, since Dominicus, the founder of their order, had shown particular skill in seeking out heretics. These inquisitorial courts had unlimited authority, they could confiscate any suspected or suspected person, proceed against them without accusers or witnesses. Use torture and torment to obtain a confession.

In the execution of these infernal plans, the pope and his creatures were supported by the secular authorities, partly because they were devoted to the pope, partly because they were afraid of his power, and partly because a good part of the confiscated goods of the heretics fell into their hands. Therefore, it willingly gave itself to execute the death sentence on those who had already been half-martyred by the monks, so that the "holy" Roman Church would appear not to thirst for blood.

Even if they were not all holy martyrs who were persecuted and executed by the Inquisition, the main purpose of the Inquisition was to get rid of witnesses who stood up for the truth and against the papacy. The Franciscan Bernard was able to declare publicly that **even the apostles Peter and Paul, if they were still alive, would not be freed from the charge of heresy in the process followed by the inquisitors.**

Let us take a closer look at the atrocious activities of the papal inquisitors, as they were still going on at the time of the Reformation and after it. We look to Spain, where the power of the Inquisition strengthened the most.

Old, gruesome, solid castles and palaces were used as prisons for the captured victims. Young men and maidens, men and women, old men and matrons were thrown into the dark, damp vaults of these castles if there was even the slightest suspicion of heresy. Without mercy they were torn away from the bosom of their families at night and thrown into these caves of misery, where they awaited the terrible judgment of heartless monks.

Every defendant who found himself in the clutches of the Inquisition first had to take an oath that he would speak the truth in all his testimony. He did not know his accusers any more than the witnesses who appeared against him. If the accused did not want to confess to the crime of which he was accused, then they proceeded to the torture in order to extract the confession from him.

## 17V

pressing. It was carried out in three different ways, namely in a container located deep underground, in the torture hall. Such a lonely place was undoubtedly chosen so that the cries of agony and lamentation of the tortured would not be heard.

The first type of torture consisted of exposing the unfortunate, tying his hands behind his back, attaching to them a rope that ran over a pulley attached to the ceiling, and thus pulling him up several feet above the floor. To increase the agony, a heavy weight was attached to the nettles fastened above the ankles, and thus the whole body was pulled apart, causing a most sensitive pain especially in the arms and feet. While the martyred man floated in this position, tortured by the pain, the hypocritical priests exhorted him with an air of deepest pity to confess his guilt, and sometimes even had his bare back whipped with rods. The cruelest torture here was that the executioners, at the command of the priests, suddenly let the rope go and let the poor slaughter victim roll down so far that the weight on his feet did not quite touch the ground. By the sudden holding out of the rope the martyred person received a shock which increased the pain to the utmost.

If after the application of this torture the required confession was not yet made, then the second type of torture was carried out, which consisted of stretching the accused, also with his body exposed, on a hollow bench, which was called the gag bench. It consisted of 2 side beams connected at certain distances by crossbars. Head, upper and lower arms, as well as the thighs and shins were fastened to the side beams with ropes and the ropes were pulled tighter and tighter by means of gags, so that the martyred person had to endure the most sensitive pain at these parts. Not enough! In order to force a confession, the brutes had the tortured man drink several cans of water by means of a piece of silk stuff stuck down his throat, which, as the stuff was driven deeper and deeper into his gullet, caused the agonizing sensation of suffocation. Sometimes one covered the face with thin canvas and dripped water on it, which entered the mouth and nose through the breathing of the person who was panting with pain and also caused the embarrassing state of suffocation.

If the accused remained steadfast even under these tortures, the third type of torture was carried out. The naked convict was placed on a chair with his hands tied behind his back. The neck and hips were fastened to the back of the chair, but the bare feet were clamped between two strong boards with holes in them, so that the unfortunate man could not move in the least. The soles of the feet were smeared with grease and a vessel with glowing coals was brought to them, so that they had to fry, as it were. If the tortured person cried out, a board was pushed between the brazier and the feet and the unfortunate person was again exhorted to confess.

Many gave up the ghost under these tortures. Often the extorted confession was not enough, and in order to get what was demanded, the procedure began anew. The unheard-of, indescribable cruelties will only be fully revealed on the last day.

The punishments imposed were: Loss of honor, civil and ecclesiastical rights, hard imprisonment in the dungeon and in the galley, according to circumstances for life, and death in various ways, sometimes by simple execution, sometimes with applied tortures, sometimes by stonewalling, sometimes and most often by fire.

The day on which the execution took place was considered a holiday. Such a cruel execution was considered a sacrifice pleasing to God, even a spectacle. Therefore, it was called *auto da fe*, an act of faith. Kings and great men were present, and such spectacles were often held in their honor.

Also such a "Glaubensthat" be demonstrated to the readers.

Philip II, King of Spain, son of Emperor Charles V, had returned to his homeland, Spain, on September 8, 1559, and was also to come to Valladolid, where he was born. Immediately the Alguacil Mayor, a high official of the Inquisition Court, made his appearance on the Campo grande. He was accompanied by musicians, noblemen and a whole squadron of armed servants of the Inquisition (Familiars). He had his secretary announce that for over a month, on the 8th of October, in honor of religion and to glorify the imminent descent of the king, a great feast of faith would be celebrated. Wood merchants and carpenters were sworn in. The former had to deliver the wood for the pyre and the stage, the latter had to build the stage itself and a pulpit. After the preparation was finished, the Alguacil Mayor and his escort rode

through the streets of the city again on October 7 to give his orders for the morning festival. Great was the crowd of the people that followed him and cheered. In the evening, a larger crowd gathered when the great procession of the cross began. This was nothing more than a procession of all the priests of Valladolid to plant a large green cross, wrapped in a transparent black veil, on the altar in front of the pulpit in the place of execution. The ceremony lasted well into the night.

The following day, October 8, was the actual, the main festival day. Eyewitnesses report that at least 300,000 spectators, locals and foreigners, took part in the spectacle. Many thousands, who could not find lodging, had to stay in the open.

Philip II, accompanied by his son, his sister, the Prince of Parma, three French envoys and a large entourage, had arrived in time and taken the designated places on the stage. The great procession of faith began at 7 o'clock. In front marched 300 soldiers of the faith, after them the musicians and after them the Alguacil Mayor with his officers. Then came the poor heretics, surrounded and guarded by hundreds of bailiffs. The prisoners were dressed in the "Sanbenito", the heretic dress of yellow cloth that went to the knees and was painted with devils. On their heads they wore the "caroza", the high heretic cap made of cardboard and painted with devils, flames and crosses. A red rope was thrown around their necks, and some had a gag put in their mouths so that they could not speak.

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They had yellow wax candles in their hands. Next to each of the prisoners walked two Dominican friars, who constantly spoke to them. After them came the inquisitors, ecclesiastical and secular lords of all kinds, dressed in festive splendor.

After the procession arrived on the spot, the Bishop of Zamora preached the sermon of faith. Afterwards, the Grand Inquisitor, Don Ferdinand Valdes, addressed the King and made him swear that he would promote and support the Holy Inquisition in its work and force all his subjects to submit to the commandments of the Roman Church. The king took this oath, brandishing his sword, indicating that he was ready to use it against the heretics. After a short pause, during which all who desired it, the poor heretics excepted, took refreshment, the prisoners were led around in a circle, so that everyone could see his pleasure in them. After this exhibition, the "crimes" they had committed were named and the sentence passed was made known.

In addition, 11 were listed "in the picture", namely 3 who had fled to Germany and 8 who had succumbed to torture in the dungeon. These pictures, painted on large cardboard covers and decorated with devils and flames, were then also thrown on the funeral pyre. At the same time it was announced that their property was forfeited to the "holy" Inquisition, and finally their children and children's children were subjected to the great curse.

Of the 29 living, 13, convicted of heresy, were sentenced to death. Of these 13, 10 had recanted, 3 men already in prison, in the hope that they would be pardoned to eternal imprisonment, 2 others still at the stake, having already failed the torture when they saw the flames blazing. Among the 10 were also 5 nuns, one of whom was related to the Grand Inquisitor. But the Holy Inquisition could not see its way to give them life, they had once been addicted to heresy and had to die. The only mercy they received was to strangle them before throwing them into the flames.

Let us now look at the three who persisted in their "Lutheran" confession and were burned alive.

The first and most distinguished was Don Carlos de Seso. He was a distinguished nobleman of ancient lineage and, as an excellent statesman, rendered very important services to the Emperor Charles V. The Emperor felt indebted to him, held him in high esteem, and married him to Donna Isabella of Castilia, who came from the royal family of Castile and Leon. After his marriage, he moved to his castle estate and devoted himself to serious studies. Reading the Bible and Lutheran writings led him to realize that the Lutheran doctrine was the true one. With great zeal, he spread this doctrine in Valladolid, Palencia, Zamora and the surrounding towns through oral instruction and the distribution of Lutheran writings. When in 1558 the small Lutheran congregation in Valladolid was discovered by the Inquisition, he was also thrown into the prison of the Inquisition, together with his wife and her niece Donna Catelina. However, since the latter gave in on some points, they were not sentenced to death by fire, but to life imprisonment.

his faith for a moment. On June 25, he was interrogated for the first time by the Inquisition judge. In this, as in all subsequent interrogations, he persevered with the pure teaching of the Gospel. He had to languish in the dreadful prison for over a year; for the inquisitors always hoped for recantation, which had to be doubly pleasant for them in the case of such a high-ranking man. But he was held by the almighty hand of God so that he did not waver. Finally, on October 7, 1559, it was announced to him that he would be publicly burned at the *auto da fe* that was to take place the following day. Throughout the night, he was besieged with ideas, and he was even given hope that his life would be preserved. But in vain. He remained convinced that he had found the *truth*. No threats frightened him. He calmly asked for pen, ink and paper, wrote down a confession of his faith and handed it over to the priests with the words: "This is the true doctrine of the gospel in contrast to that which is valid in the Roman church, which has been falsified for centuries. In this doctrine I will die, and in the remembrance and living faith of the Passion of Jesus Christ, surrender my body, now so far degenerated, to God."-"It is difficult," said one who read this confession in the Inquisition archive, "to form an idea of the unusual strength of mind with which he wrote two sheets full, although he was already in the face of death!" The following morning, before the *auto da fe*, the monks were still making attempts to persuade him to recant. But even this last effort was in vain. De Seso stood in his father's hand, from which no one could tear him. When he was brought to the marketplace in public with the others, he wore a gag in his mouth so that his joyful confession would not move others to the same faith. When he was tied to the stake, the gag was taken away from him. Then the monks began to torment him anew with their conversion attempts. But he replied in a loud, firm voice:

"I could prove to you that you are bringing yourselves to ruin by not following my example; but there is no time. Executioners, light the woodpile that is to consume me!" De Seso died in the flames without sighing or lamenting, in the 43rd year of his life. As he had led many to Christ in life, so he still recruited souls for the Archpastor in death.

Johann Sanchez, who was condemned to death by fire with him, was strengthened by De Seso's joy of faith, so that he did not recant at the end. The inquisitors still had hope that they would be able to make him recant with ease. But he resisted and therefore had to climb the pyre. When the fire had already consumed the ropes with which he was bound, he fell away from the stake and jumped unconscious onto the scaffold on which the recantants were making their confession. Immediately the monks gathered around him and urged him to recant his teaching. But when he looked around, he saw on one side his fellow prisoners lying on their knees, confessing and recanting, and on the other, Don Carlos de Seso standing unshaken in the midst of the flames. Then he went back to his stake and demanded more fire, shouting, "I will

die like de Seso!" The executioners saw in such behavior a proof of impudent impiety and competed in the fulfillment of his wish.

The third was Domingo de Rojas, son of the Marquis of Posa. He had entered the Dominican Order at the age of 14 and was therefore well known to all the inquisitors who belonged to this order. That is why they were so angry when they heard that he was in close contact with de Seso and other Lutheran heretics. Domingo, however, fled to Flanders. He had already reached Calahorra when he made himself suspicious by his tonsure. He was immediately taken to the dungeons of the Inquisition in Valladolid. God strengthened him so that he did not deny. Even through torture he could not be persuaded to recant. Even less could he be persuaded to name persons against whom the Inquisition would have liked to have a hand. Thus his sentence was death by burning, and with the gag in his mouth he too was led out with de Seso, Sanchez and others. When the pyre was lit and the gag was taken out of his mouth, so that he would not be released from his suffering too quickly by suffocation, he cried out in a loud voice: "I die for the defense of the true evangelical faith; but you have the false one! These words had such a powerful effect on Philip II that he immediately ordered the man's death to be hastened.

This is how the Antichrist once murdered the saints of God. He took pleasure in such murder. He called such murdering a "faith hat" (*auto da fe*), a service of God. Let us hear what Luther says about this murder of the saints of God. To the words of the Lord: "The time is coming that whoever kills you will think that he is doing God a service by it," John 16:2, he writes: "Then comes the devil again, who disguises himself as an angel of light and adorns his murder with the beautiful adornment that is called holiness and worship. ... No prince or ruler, who punishes the wicked, keeps discipline and peace, has ever been praised so piously and praiseworthy as the one who murders a Christian. For this is a right princely office, to punish murderers and evil-doers, so that the pious and innocent are protected. But it is nothing against the praise that he has before the world who murders an apostle or preacher. This is a very holy work, so that they think they have earned heaven from God.

And this they will do (he will say), not secretly, as if they had to be ashamed, or did not want to have it said of them, but in public court, and with all honor and glory; and they will not only have to oppose their temporal authorities, but that they have to do it for the sake of God and the Christian church, as obedient members of it, to obey their judgment and ban (against the Christians), and to preserve both, God's and their obedience: That the Christians must thus suffer and die as the devil's members, blasphemers and rebels, whom one should not nor can suffer on earth; that everyone may boast and say: This emperor or prince has executed and burned the evil-doers. O what an excellent, princely, yes, Christian virtue, and a right holy, priestly work and sacrifice he has done to God! For it is not better than with such accursed people from the world, ever before, the better, and thrust them to the devil. God in heaven tastes this, and all the angels rejoice over it.

With other shameful murderers and evil-doers, who are judged for their misdeeds, who have done harm and damage to lands and people, both judge and executioner, and whoever is sentenced, still have mercy and compassion, and had to be desperately wicked people, who could laugh and be in good spirits at such things: but where a Christian is judged (for the sake of his faith and confession), there is joy and rejoicing among all. O it is right and well done, one cannot make it so cruel and evil with the punishment, they have deserved much more.

This is also what hurts so much in such suffering that they have to die, not only without all compassion, but also with the highest shame, scorn and mockery, and with all the joy and rejoicing of the world, who sing *Deo Gratias* [Thanks be to God] and *Te Deum laudamus* [Praise be to you, Lord God], and want to be specially praised before God and held holy by it, as those who thereby earn high and great things for God, so that he should reward and repay them greatly.

But for this very reason Christ proclaims these things beforehand, so that his righteous Christians will be prepared against them and will not be frightened by such a gruesome example and terrible image. For so he himself must die, as one cursed of God, and so to be put to death, that his name also should be taken out of men's hearts, and that every man should be afraid to remember him; thinking that if they had

brought him to the cross, they would be blessed, and would have reconciled God, and done the dearest service, that they should have put away that cursed man.

St. Paul also praises him and other apostles in 1 Corinthians 4: We are (he says) a curse of the world, and a sacrifice of sweepings of all men; for this is an abominable, terrible word, at which all the world is astonished. For curse and sacrifice are the names of such people, who are thought to be so wicked that God and all creatures are theirs, and therefore he must punish the land and the people with all plagues, and cannot be reconciled, but they are put to death. So the world considers us apostles and preachers of the gospel (says St. Paul) to be the most poisonous. Paul) as the most poisonous worms and greatest plagues on earth, above war, pestilence, and all that is evil, since everyone cries out and begs that they may only be rid of us; and they think that when they have executed us most shamefully, the world will be healed and God's wrath will be appeased, that whoever slays such a one will receive much greater thanks and honor than he who drives a common pestilence out of the land.

This should be the happiness of Christians on earth, that they daily bargain for their life and limb with such shame, and allow themselves to be given to the devil, and grant their persecutors the praise and glory that they are called God's dear children; As we now see and learn from the enemies of our gospel, how exceedingly greedy and thirsty they are for the blood of pious Christians, and how they rejoice when they have killed one who has done nothing but preach the gospel or publicly confess it, as if they had pleased God in heaven. These are called the right holy people, who are to be lifted up to heaven; there the pope, bishops give their blessing and



They cry out and write together: O right, so continue, you are on the right track; God in heaven will repay you for this, and your children's children will enjoy it 2c. For they are not like any serpent, any evil worm, any Turk, any sin or shame, or even the devil himself, than they are like us and our doctrine; just as they write impudently that no Turk or tartar is as evil as we are, that emperors and princes could earn no greater reward from God than if they eradicated this heresy.

Now such bitter hatred, murderousness and thirst for blood cannot be natural nor human, but must be diabolical, which cannot be satiated nor quenched and stop persecuting and murdering such people, who neither harm nor harm anyone, nor intend to harm, but do good to everyone, serve and help the world, patiently suffer violence and injustice and pray for their enemies; In sum, they have nothing to complain about, nor can they blame them, without preaching about Christ, and wanting to bring people from sins, death and hell, to God and heaven. This is the great sin, that we teach, first, to believe in Christ, that God will give us eternal life for his sake, and not for our own merit or holiness, 2c.; then also, to praise and obey God, and to do good to our neighbor, to teach to do good works, to be obedient, peaceful, charitable, patient, chaste.

These must be desperately devilish people, who persecute poor Christians so fiercely for the sake of their good deeds, which they both show to everyone with teachings and examples, that they must die as the worst of avengers and most shameful evil-doers. (Erl. Ausg. Bd. 50, 19 f.)

(Submitted.)

### **America now also has a place of pilgrimage.**

In recent years, especially since a Cardinal in the flesh has been living in New York, one has often heard the remark that the Roman Church in this country lacks only a few saints and a miraculous place for pilgrims, otherwise it could well compete with the Roman Church in Europe and other countries. The lack was felt quite vividly especially in regard to pilgrimages, all the more so because the pilgrimages "in the spirit" could be only a most insufficient substitute for the so exceedingly sensual and unspiritual Pabstkirche. In general, however, it was felt that the establishment of a place of pilgrimage in this land of enlightenment and general education, of railroads, telegraphs and schoolhouses, was an impossibility, and that selling the waters of Lourdes was the most that could ever be achieved in terms of pilgrimage in America. But as so often before, the ingenuity and influence of the Roman Church was underestimated. If one has made it to the Cardinal, why should one not also be able to obtain a sanctuary for pilgrims? Despite enlightenment, etc., the goal has already been reached. An English newspaper writes about it thus:

"The American Cardinal could not be satisfied without a place of pilgrimage, and already a place has been discovered on this side of the Atlantic Ocean which apparently possesses all the necessary accessories.

It is a small village in Canada, some twenty miles below Quebec, known by the fundamental Catholic name of St. Anne de Beauper. According to newspaper reporters, the population is hard Catholic, crude and uneducated, comes from Brittany and Normandy, and has been under the unconditional rule of ultramontane leaders for more than 200 years. The village has an old picturesque church dedicated to St. Anne, and the people seriously believe that the sunny slopes of the village and the surrounding area are dearer to the good saint than all the rest of the world; and that she has so far answered all their prayers and given them rain and fine weather in time of drought after excessive wetness. The previous winter, the village was ravaged by smallpox and mortality was high, but the saint was invoked, her image was nailed to the doorposts of the houses of the faithful, and the latter, they said, escaped the cruel disease.

Since this supposed help from the patron saint, the villagers were more zealous than ever in their worship, which zeal the saint did not leave unnoticed. It is said that she revealed herself in various ways, and the effect of this was that the old chapel was considered too small and a new, larger one was built. Finally, as if to complete the resemblance with the famous Lourdes, a spring was discovered whose waters, it is said, possess miraculous healing powers. For the convenience of the great throngs of pious pilgrims who now flock to the shrine, excursion trains run down from Quebec, and many Ertrad steamers daily land whole loads of expectant visitors. Whole barrels full of the precious water are shipped away, filled in bottles, and hundreds of people believe by their pious pilgrimage to this sanctuary

to have been richly blessed.

St. Anne seems to make a special business of curing the crippled, and although she began her work late, forty crutches are said to have already been hung on the walls of her chapel by visitors who pretend to have no further need of them." The same paper brings from the "Toronto Globe" the following description of such a cure:

"The person in question was a lady named Toupin of St. Justin, who had lost the use of one leg and had to walk with a crutch. On the day of the feast, she went to church, supported by her mother and brother. She confessed, received the Sacrament, and then stood before the statue of St. Anne placed at the entrance to the churchyard. In the presence of a number of people, she then called out in a loud voice: O great and good Saint Anne, you must heal me. I give you my crutch, keep it. After saying these words, she stood up and shouted: "I am healed! I am healed! Then she went firmly to the church to offer her thanks to St. Anne for the miraculous healing!" C. S.

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Luther writes of such papist miracles, especially those that occur at places of pilgrimage, thus: "It is not to be wondered at whether, at times, through God-

loose signs happen, and the devil deceives people with them, as he used to deceive the world with the pilgrimages in the name of Mary and the deceased saints, item, with the appearance and rumbling of the dead.

has. For here you hear that God is thus tempting people, especially in these last times, when it is said that the devil shall reign mightily in Christendom through the end of Christ. For it is a bad art for him to perform signs and wonders (if God gives him room). - Although it is truly not miraculous work, but deception; for he can so captivate and charm people's eyes and senses that they have to swear that they are true signs, as it is read that he thus made some dead people alive, whom he kept under the water for several days, or otherwise so that they had no breath, and then let them come to themselves again....

With such ghosts and lies the spirit has also deceived many great people, as St. Gregory and others. Should he not rather have deceived us sleeping and snoring people, accepting and worshipping everything for truth, which he has pretended through every jack? without that he now, now the light shines again, and exposes such his lies and deception, must be ashamed of such his lies and ghosts himself. But where again seduction and darkness should begin, through God's wrath and doom (as will happen after us, if the world should stand longer), and the devil would begin to do signs through a false saint, and perhaps heal a sick person, then you should well see how the mob would fall with great force, that no preaching nor defense would help against it. Yes, dear one (they would say, as they have done so far with the dead saints), say what you will, I have nevertheless seen and experienced that this one is helped who has vowed himself to it or has accepted the preacher. For with such the devil is said to be mighty and strong (says St. Paul), who do not accept the love of the truth, so that they are deceived by all kinds of deceit of the devil, and do not have to be so wise that they could guard against it.

Therefore I have said that the Holy Spirit himself must be there with his revelation, that one should keep the word of Christ and his prophecy, and judge all doctrines and signs, life and deeds according to it, so that if it goes against this main doctrine and article of Christ (of which Christ says that the Holy Spirit is to transfigure him), it should neither be respected nor accepted, even though it is daily abounding with miraculous signs. For what is contrary to this doctrine is certainly a lie, and is brought on by the devil to deceive souls. If you want to see and encounter miracles and signs, look for them here, for this teaching is confirmed with miracles from heaven and all kinds of true, divine, truthful signs, and not with a few so far against the devil and his lying spirits.

Therefore let us stay with this revelation or proclamation of the Holy Spirit, who alone is to tell us what we are to know, and make us prophets, and show us what is to come in Christendom, how Christ will reign to the end and preserve his Christendom, and finally destroy the reign of the end-Christ and his master, the devil. This prophecy is more certain to us than all signs and wonders, for it will stand, no matter how hostilely the devil opposes it. He will not pull down our Christ, but he shall and will overthrow him, with all who cling to him. (To Joh. 16, 13. Erl. Ausg. Bd. 50, 88 f.)

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## Golden words of Luther about reading the Bible.

If you want to read, pay attention to what you read. For thou readest not the word of man, but the word of the Most High God, who will have disciples that diligently observe it. And if it is well said that one should read the letters of princes three times, how much more should one read God's letters, that is, the holy Scriptures, three, four, ten, a hundred, a thousand, and a thousand times! For he speaks thoughtfully and importantly, yes, he is the eternal wisdom himself. He who does this becomes more learned and better from the Scriptures. He who does not, learns nothing, and becomes worse from it. (IX, 1404.)

God has given the Holy Scriptures to us poor sinful men, that we should not only read them, but also (as the Lord says John 5:39) search or ponder and consider them, and in them shall be found eternal life. But he that readeth them above, and thinketh not continually and more deeply, is weary of them, and forsaketh them, as if he understood them, and findeth nothing therein; or else becometh a heretic of them, sucking poison like a spider out of the lovely sweet rose, when the little bee sucketh sweet honey out of it. (IX, 1418.)

Gregory spoke very wisely and with truth: The Scripture is a river in which a lamb can stand and an elephant must swim. (IV, 1621.)

Truly, you cannot read too much Scripture, and what you read you cannot read too well, and what you read well you cannot understand too well, and what you understand well you cannot teach too well, and what you teach well you cannot live so well. *Experto crede Ruperto!* (Believe one who has experienced!) (Preface to Spangenberg's Postilla. XIV, 379.)

In all study of the Scriptures or godliness, one must completely despair of one's understanding and work, and only ask for understanding from God with fear and humility. Therefore, when you approach the Bible, first lift up the eyes of your heart and body to Christ and ask him in a short sigh for his grace; which you must also do often while reading, that you think and say: Oh, Lord, grant that I may understand this rightly, and rather do it. But beware of everything else, that you do not merely want to know and understand (for I do not think you are so crude as to seek honor, gain or glory), nor that you want to teach others. Let the thought be quite firm in this; for the vain desire for honor can be hidden quite secretly; and seek nothing but the honor of God, that you may be so minded: "Behold, dearest Lord JEsu, if this is not to Your honor, let me not understand a syllable of it; but give me as much as seems to You to be to Your honor in me poor sinner." (Letter to Gg. Spalatin of 1.1519. XXI, 632. f.)

In Luther's Table Talks, it says right at the beginning that Luther once said of the Bible that it was like a very large forest, in which there were many and all kinds of trees, from which one could break off many kinds of fruit. For in the Biblia one would have rich comfort, teaching, instruction, admonition, warning, promise and urging 2c. But there is not a tree in this forest on which he has not knocked and broken and shaken off a few apples or pears. (XXII, 3. f.)

It is not enough to read God's Word in the Book alone

or in your mouth, but it must live in your heart, that is, you must have a desire and love for it. Then you will be safe from stumbling and trouble. For love of the word of God admits neither heresy nor evil. That is why St. Paul says in 2 Thess. 2, 10 that the reason why God sends powerful errors is that they have not accepted the love of truth. (IX, 1385.)

### **External mission within Christianity.**

The castle church on the Friedenstein in Gotha, which Duke Ernst the Pious built, has become a mission church like hardly any other in Germany. In addition to many children of Christian parents, 6 Jews, 4 Muhamedans and 2 Moors have been baptized in it within 80 years.

The first was Rabbi Abraham Zarphessi from Krakow, who studied in Lemberg and Lublin and had already written a learned work. When he came to the realization of his Jewish errors, he went after his son, who had already become a Christian in 1665. He found him in Dresden, and there he was persuaded to be baptized. He said, however, that he had heard of a pious prince in Gotha; he wanted to go to him and be baptized. He received holy baptism in Gotha on January 26, 1668, and then went to Jena to teach the Ebrew language there.

On December 21, 1685, a Jewish woman was baptized with her son in her arms. As soon as she was able to partake of the sacrament, the child was also baptized according to the liturgy.

On December 27, 1686, on the 3rd Christmas holiday, a Turkish woman, who was staying at the princely court at that time, received Holy Baptism and was named Christine Sophie Marie.

The Jew Isaak Bock, born in Trier, had studied in Frankfurt a. d. ^O. and had become a judge of the synagogue there. He came to faith through the Word of God and received the bath of regeneration on December 8, 1693, receiving the name Friedrich Wilhelm. In the following year he went to Halle and taught there the ibrabic language.

On May 11, 1694, two Jewish women, Sarah Hofmann and Rahe! Blum, were baptized at the same time.

In 1748, a Negro was also added to the Church of Christ. His name was Sencasenc, he was about 14 years old and came from Zidda on the coast of Guinea in Africa. He had been stolen from his! He had been stolen from his parents and taken to Surinaw. There, a carpenter from Georgenthal near Gotha had bought him, brought him home and given him to the duke. The duke not only took care of his physical well-being in the most fatherly way, but also handed him over to the collegiate preacher Herr, so that he could instruct him in catechism. On October 6, the 17th Sunday after Trinity, he was able to "freely make his confession of faith in a quite moving way in public congregation," whereupon he received holy baptism and was given the name Christian. The baptismal ceremony was performed in the following manner:

After the service had been held as on other Sundays, the Oberhofprediger Brückner preached on the prescribed gospel and, after previous introduction from Gen. 50, 20, presented from it: The evil of men, as God 1. allows the same; 2. sets the same goal and measure; 3. nevertheless knows how to make it good or to turn it to the best and cares for it: as can be seen clearly in this Moorish boy. After the sermon was completed and the regular prayers were said, a special intercession was made for the person to be baptized. Now the preacher sang from the pulpit: "Christ, our Lord, came to the Jordan" etc., and when the chorale was almost finished, he descended and stood before the altar. During this, the baptismal witnesses, the court preacher Rang and the collegiate preacher Herr, had brought the boy and now placed him before the officiating pastor. The latter gave a short speech, following the inscription on the medal that had been minted to commemorate the day. It showed in the center the baptism of the chamberlain from Moorland, and around this picture were the words, "The Moor becomes white, by Christ's sweat, to God's praise." Then Pastor Herr held an exam with the baptized, and after he had passed it well, the preachers led him to the baptismal font. The sprinkling itself was performed by the court preacher, but in such a way that the tabernacle preacher poured the water out of his hand, and he himself poured it on the baptized person; whereupon the court preacher presented a white cloth for drying, which was placed on the head of the baptized person. After the usual prayer "Almighty God and Father of our Lord Jesus Christ" 2c. the cloth was taken away, Christian knelt down, covered with the vestment, and the court preacher said the prayer of thanksgiving and the blessing over him. After the congregation had sung the last two verses from the hymn "Es ist das Heil uns kommen her" 2c. and the

pastor had sung the collecte and the blessing, the whole service was concluded. - Christian Sencasenc died already on January 27, 1749 from a hot fever, and thus soon came to see and fully enjoy the heavenly goods which his Savior had given him in baptism'.

On Sunday Jubilate, April 20, 1755, another Negcr boy was baptized at Friedenstein. His name was Zamor, but he could not state his place of birth. But he knew that his own countrymen had stolen him and sold him as a slave to Surinam. From there he was taken to Holland and then given to the Duke of Gotha by a Prussian officer.

(Kirchen- und Schulen-Staat des Herzogthums Gotha, I, 4, 10. ff.)

## **To the ecclesiastical chronicle.**

### **I. America.**

The **Maryland Synod**, belonging to the so-called Lutheran General Synod, assesses the congregations belonging to it! According to a resolution, the president has to present the following questions to each pastor when he hands over his parochial report: 1. have you collected the sum expected from your parish? 2. if not, why not? In truly Lutheran synods, only voluntary collections are made.

**What sad Reformation festivities** the congregations in the so-called Lutheran General Synod celebrate, we can imagine to some extent when we read what their preachers write in their papers concerning the Reformation. For example, in an article found in the l'utüerun Olrssrvs of November 3, which bears the headline: "Reformation Festival

gcdanken" - the following appalling statements: "What has been the use of the controversy about the Sacrament that has been waged since Luther's time? No one knows, and no one can know for certain, whether the true presence (of the body and blood of Christ) as taught by Luther, or the spiritual presence as taught by Calvin, or the mere remembrance as taught by Zwingli, is the correct doctrine." - We could cite more of the like. This few suffice to show what food is put before the poor congregations in the General Synod. How can people come to certainty and joy with such wretched teaching? Thank God that we can confess with Luther: "This article is not a doctrine or essay invented by men apart from Scripture, but clearly founded and established in the Gospel by bright, pure, undoubted words of Christ, and from the beginning of the Christian church in all the world to this hour unanimously believed and held." (E. A. Vol. 54, 288.) G.

**Methodism.** As is well known, the papists teach that good works are necessary for salvation, that faith cannot attain eternal life without works. The Methodists teach quite the same thing. Thus we read in the "Christian Messenger" of the Evangelical Fellowship of October 11: "With regard to the attainment of eternal blessedness, faith without works can accomplish nothing, absolutely nothing." - Isn't that a terrible teaching!

The **Methodist congregations do** not have the right to appoint their own preachers, but these are appointed to them by the bishops at the annual meetings. How some people feel about this matter can be seen from a correspondence of the Methodist "Friend of the Family", in which it says: "Our congregation has a hard time in certain points, and therefore also our dear preacher, and if it were allowed, I would petition the Annual Conference to get our present preacher back. But one thing we may do, and will do, is pray to the Lord for it."

**A Methodist preacher** in Saratoga has invited Unitarians who deny the deity and redemptive work of Christ 2c. to hold their annual meeting next year at his church!

**Within the Ohio German Conference of** the Methodist United Brethren, 19! persons were excluded into the congregations. 184 of these are described in the report of the supervisory elder as converted. As is well known, the Methodists want to be able to tell whether people are converted or not.

**Begging Nuns.** The nuns, who are often seen begging from house to house in the cities, with a rough belt around them, on which they carry their begging machine for display, are quite like the priest's and the pope's beggars. They usually pretend to have a good purpose in their begging, but in truth they often do not know themselves what happens to the money they beg. The *Christian Standard* informs that, as was recently proven in court, such begging is forbidden by law. The nuns who were brought to court could not testify that the money they begged was used for charitable purposes, because they had to give it to the priest and that was the last they knew of it. The judge said that no such begging was allowed where the beggars could not prove that it was really used for charitable purposes, and the beggar nuns who beg from house to house were liable to prosecution unless they could prove that it was used for truly charitable, not pontifical, purposes. But this is what they usually pretend with the people. Whoever wants to help the pope should only give money to the nuns.

(Fr, Potsch.)

## II. Abroad.

**Burning of corpses.** Gotha used to be the place where bridal couples went on pilgrimage to obtain the marriage ceremony denied at home. Now Gotha takes care of the deceased. Under some police conditions it is allowed to burn the corpses. For this purpose, the city councillors built a Siemen incinerator, for which they set aside 15,000 marks in a will. The approval of the Ministry is not in doubt.

The **Lutheran Synod in Australia** held its meeting in February of this year. The President of the Church Council, Pastor Öfter, introduced the meeting with singing, scripture reading and prayer, as well as with the following declaration: "The Holy Scriptures of the Old and New Testaments, as the revealed Word of God, the rule and guideline by which all teachings and teachers are to be judged and evaluated, as well as the Symbolic Books of the Lutheran Church, as our common confession, form the basis of the Synod. All those assembled gave their solemn consent to this by standing out. One of the main subjects of discussion was the school system. The synod declared that state schools, which are under the new law, in which religious instruction is not permitted at any time, cannot be tolerated in the synodal association. It unanimously declared the following principle: "Since we are obliged by God's Word to provide for Christian school instruction, it is also our duty to support in Christian brotherly love such impecunious congregations which cannot obtain a teacher on their own. In order to comply with this principle as far as possible, it was decided that voluntary school meetings should be held every six months in all the congregations of our synodal association, and that the contributions thus collected should flow into a "synodal school fund", from which, according to the judgment of a "school committee" appointed for this purpose, periodic grants should be made to really needy school congregations for the maintenance of their teachers". The appeal of the school committee says: "As a result of the new school law, unbelief has been given all freedom, but our Lutheran church has been deprived of all possibility of leaving schools in connection with the state. Lutherans who want to keep God's word and Luther's teaching are guided by the word of the Lord: "Let the little children come to me, and do **not hinder**

**them: Teach** them to keep all that I have commanded you. Our wholesome teachings from the Word and catechism are of no value to the state law; it only provides for worldly education and forbids Christian instruction. Our synod has therefore unanimously decided not to tolerate grant schools in its congregations and to immediately provide for the maintenance and promotion of congregational schools itself." The committee also passed the following resolution: "In God's name, we want to begin the work assigned to us on a small scale; if the Lord gives us more means, He will also show us further ways to increase and expand the work. For young people who apply for training for the school office, the costs of maintenance and books are to be covered by the school cafeteria, unless seminarians are wealthy enough to bear the costs of training themselves. The School Committee obligates the seminarians that those who would later accept a state school office shall repay the costs of the training to the Synodal School Fund." The institute for the training of teachers wants to take the congregation in Hahndorf into its midst. - The "Lutherische Kirchenbote" for Australia, from which we take this news, has become the property of the synod. The Synod constitutes itself into a General Synod of Australia under the name: Lutheran Synod in Australia; it is initially divided into the Provincial Synod in South

Australia and the Provincial Synod in Victoria.

G.



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## An old bishop's unequal compliment.

When the orthodox bishop Amphilochius of Lycaonia had often humbly asked the Christian emperor Theodosius the Great to expel the Arians, those Christian desecrators and vile enemies of the Holy Trinity, and received a negative answer, he was advised to win the emperor in another way. After a few days he came to the imperial palace, paid the usual respects to Theodosius; but to the emperor's son Arcadius, who had recently been chosen as his father's co-ruler and future heir to the throne, he did no honor, but went up to him, struck him on the head and said: "God greet you too, my son. The emperor Theodosius thought that Amphilochius did not know the court manners and was doing this out of simple-mindedness, but he also reminded him that he should show due reverence and respect to the newly elected emperor. But when Amphilochius replied: "Such a boy should not be treated differently," the emperor became embittered and ordered the bishop to be shown the door and told to go and learn better manners. When Amphilochius was thus led out by the servants, he turned back just before the door of the palace and said: "Dearest emperor, you cannot suffer one who does not pay due honor to your son: now you can suffer so many thousands of godless Arians who cut off the honor of the Son of God. Is the disgrace done to your son so close to you, and yet you are only a man: how close do you think it must be to Almighty God on your account, that you harbor in your bosom like poisonous vipers the violators of the honor of his only begotten Son? At this, the emperor went into himself, called him again in a friendly manner and soon gave him a gracious decision on account of the Arians. (Freimund.)

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## Ordinations and introductions.

By order of the honorable Presidency of the Western District, Candidate A. Eirich was ordained and installed in office in ÄlgierS, Louisiana, on the 16th Sunday after Trinity, assisted by Rev. Mödinger ordained and installed in his office. C. A. Frank.  
Address: Kvv. üiriciü,

There.

Candidate Karl Franke was ordained and installed at Waverly, Bremer County, Iowa, on the 10th Sunday after Tr. W. Kanning.  
Address: Rev. 6th I'rankr.

Lox 58th ^Vrverl^, Lismvr 60th, lov2c.

On the list Sunday n. Tr., with the assistance of Pastors G. Link, E. O. Lenk, and M. Hein, I inducted Rev. C. C. E. Brandt at Lowell, North St. Louis, by order of the honorable DistrictS PresidiumS. G. Schalter.

On behalf of President H. Wunder, I introduced Pastor I. Dunsing to his new congregation on the first Sunday after Trinity. D. Kothe.  
Address: Rov. 3. DunsinZ,

8t,i-rrsi>urA, 8ks0>^ 6c>., III.

Rev. I. Hilgendorf having recovered to some extent since his departure from Omaha, and having accepted a call from my former St. Paul parish to Belle Creek, Washington County, Nebraska, the same was introduced to his congregation on the 19th Sunday after Trin. by order of the venerable Herr Präses Biltz byl . Fres e.

Address: Hsv. ck liliAsnäork,

Lkile 8tiction, ^Vnsüinxt.on Oc>.,

On the List Sunday after Trinity, Pastor F. W. Müller was introduced by the undersigned. C. H. Lüker.

Address: Kev. 4'. Nuellvr,

(loltvLvooä ie "0s, Llircsv Oo., Xnnsrts.

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## Church dedications.

On the 10th Sunday a. Tr., St. John's Lutheran Church at Mapleton, Blue Earth County, Minn. was dedicated to the service of the Triune God. It is 40 feet long and 26 feet wide. The festival preachers were Pastors I. v. Brandt, T. H. Dahl, H. Kretzschmar and H. Müller. Undersigned said the wkih prayer. C. Börneke.

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On October 8, as the 17th Sunday a. Tr., the Trinity Lutheran congregation at Oshkosh, Wisconsin, had the great joy of dedicating their church, built this year. The festival preachers were Pastors C. Mark-worth (farewell address from the schoolhouse), C. Strafen, Sprengeler zuu. and I. I. Hoffman" (the latter in English). - In bringing this to your attention, we again express our heartfelt thanks to all the dear donors who have helped us to build this church and wish them God's rich blessing, especially in spiritual goods, through our Lord Jesus Christ.

I. L. Daib.

The Lutheran St. John's Church in Lone Tree, Iowa, was consecrated on the last Sunday in Trinity. The morning sermon was preached by Pastor Mennicke, the afternoon sermon by the undersigned.

Johannes Thurner.

On the 20th Sunday after Trin. the St. Peter's Lutheran congregation at Petersburg, Monroe County, Mich. had the joy of dedicating their beautiful new church to the Triune God. Pastor A. Ch. Bauer and the undersigned preached in German, Pastor C. A. Weisel in English.

Ch. Hoyer.

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## Mission Festivals.

On the 14th Sunday after Tr. a mission feast was celebrated in Defiance, Ohio, with Prof. Bischofs and Rev. Dulitz preached. The collection was 433.60.

G. M. Sugar.

On October 15, the Evangelical Lutheran congregations of Randolph County, Illinois, celebrated their annual mission festival in the congregation of the undersigned. In the morning Mr. Rev. Köstering on heathen mission, in the afternoon Rev. I. A. F. W. Müller on inner mission. .. The collection amounted to 464.38.

F. W. Pennekamp.

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## The widows and orphans

The pastors and teachers of our synod will have to suffer shortages if help is not given quickly. About 41,000.00 are still needed to be able to provide the widows and orphans in need of support with the small amount of help that has been set as the minimum; and this is already so small that it can hardly save them from the most extreme need. It will not be necessary to mention again that this support is not, like that of the usual support societies, based on the principle that the giver gives only under the condition to take back later for himself or his own; but it is merely a work of Christian charity or actually the payment of a debt to the survivors of those who have not loved their lives and the goods of this life, but have consumed themselves in the service of the Lord, too good for us. Therefore, you dear fathers and brothers in office, pastors and teachers, and especially you, dear congregations, help that ours, especially our housemates in the house of the synod, you widows and orphans of our preachers and teachers, be provided for. Winter is at the door. Every widow is eagerly waiting for the promised support, in order to be able to procure the most necessary things for the winter, clothing and fire for herself and her little ones. But where should the support come from? The treasury is empty! - Well, let us prove that we still have a heart for widows and orphans! Contributions and gifts will hopefully come in abundance to the respective district treasurers of the widows' and orphans' fund, whose names and addresses are listed in the calendar, page 40.

The dear brethren may be assured that the undersigned will ask for a stop as soon as the inflow into the treasury will become too strong. C. F. W. Sapper,

General Treasurer of the Wittwen Orphans' Fund.

## Reminder.

The undersigned takes the liberty of reminding the pastors of the Southeastern Missouri Conference District of the resolution passed at their last meeting concerning the establishment of a fund for poor students. Any gifts for this fund, as well as requests for support, should be directed to the undersigned.

C. C. E. Brandt,

Lollokonimno Rnsä iierer Xvo., XortU 8d. Louis, 21o.

## Conference - Displays.

The Fort Wayne Pastoral Conference will meet, s. G. w., December 27th to 29th in Fort Wayne.

H. W. Querl.

The Grand Rapids Specialconference meets, s. G. w., December 5, in Grand Rapids.

W u g g a z e r.

## Books - Display.

**Lutherische Brosamen.** Sermons and speeches, since 1847 partly in pamphlet form, partly already published in journals, presented in a new anthology by C. F. W. Walther. St. Louis. 1876.

It gives us great pleasure to be able to announce, and it will certainly also give pleasure to the readers, to hear that this collection of sermons and speeches of the dear author, which has been desired for a long time and in wide circles, has now been published. Most of the sermons and speeches presented here are unknown to the majority of our readers; a large number of them have not been available for a long time, and if a reader already has one or the other, he will be pleased to have it together with many others that he does not have, in such a handy edition.

As for the rich, delicious content, the reader will find here: one sermon for the first Sunday of Advent; 2 for Christmas; one for New Year's Day with the theme: "How confidently those can begin a new year today who know that they have a Savior"; 2 for the day of Christ's appearing; one each for the 2nd and 3rd Sundays after Christ's appearing; one for the day of Mary's purification; one each for the Sundays Reminiscere and Judica; one for Maundy Thursday; 2 for Easter; 2 for Pentecost; one each for the 12th, 17th, and 20th Sundays after Trinity; 6 for the Reformation Feast; one for the Day of Penance; one for the Mission Feast; 2 for the Bible Feast; one for the laying of a foundation stone; one for the anniversary of a Christian Young Men's Association; 2 funeral sermons; 2 funeral orations; and 24 other sermons and orations.

May the faithful God, who blessed these testimonies so richly when they were first published and when they first appeared in print, also bless their new beginning and lead many to the knowledge of His dear Son and of the pure doctrine, and promote and strengthen them therein!

The book contains 618 pages in octavo and is splendidly appointed in every respect as regards paper, printing and binding.

It makes an excellent Christmas gift. It is available from our agent, Mr. M. C. Barthel, and costs \$2.25.

**"It is one God."** Testified to responsibility by Hermann Fick. For the benefit of the Lutheran Orphanage in Boston. New York. Available from J. Birkner, 102 William St. 1876.

A book of 240 pages in octavo has just been published under this title. On reading the title, perhaps some of our dear readers will speak in their hearts: How? Does the author consider it necessary to prove to Lutheran Christians that there is a God? Is not the existence of God as certain to every Christian as his own? So what is the point of "such a book? But as true as it is, beloved reader, that a God-denier does not even deserve to be called a man, let alone a Christian; and as true as it is that a Christian does not need any reason to be convinced of God's existence or even to become more certain of it: yet a book which proves the truth that there is a God in a striking manner from reason, and which shows how unreasonable, indeed how ridiculously silly, everything is which the atheists or God-deniers put forward against it, is a most valuable gift from God. First of all, the holy scripture clearly says that man can recognize the existence of God from the light of nature, Rom. 1, 18-21. 2, 14, 15., and punishes the pagans for having extinguished this light in themselves. Therefore, it is completely in accordance with the word of God, if a Christian also deals with the reasons of reason, which irrefutably prove the existence of God. On the other hand, we are now living in that time of which God's Word predicts that in that time the world will finally be filled even with obvious religious mockers, 2 Peter 3:3, 4. In such a time, however, it is very important that the dear Christians know the reasons with which they can prove their faith in the living God to the mockers from reason and refute their nonsensical counter-reasons. Even if they do not convert any nefarious scoffers in this way, it still serves God's honor when the scoffers see that Christians can also justify their faith and know quite well that the alleged wisdom of the scoffers is nothing but foolishness and folly even according to reason. However, daily experience teaches us that especially young, inexperienced Christians, who are not secure in their faith, are attacked by dangerous doubts when they have to deal with scoffers a lot or even daily in their earthly profession. The scoffers go on and on with the splendid words: light, enlightenment, progress, irrefutable results of the new science and the like; therefore, it happens not infrequently that even Christians who are weak in knowledge finally come to the idea: How?

if in the end the scoffers were right? For such people, a book that proves God's existence by reason and nature, and shows that the splendid speeches of the atheists are only hollow phrases, miserable boasts and juggleries, yes, nonsense that makes a mockery of all reason, which they praise so highly, is a delicious means of becoming free from the consternation into which they had fallen through the mockers' blinding talk. But there are also such persons who, through constant intercourse with atheists, because they are without all Christian knowledge and experience, finally also become atheists, without, however, becoming as nefarious and vicious as their seducers. For such, a good book, which beats the atheists with their own weapons, can be their salvation from the hideous pit into which they have fallen, yes, a bridge to Christianity. In any case, Christians, even if they do not need a rational proof of God's existence against the atheists, read these proofs with great pleasure and with heartfelt thanks to God who has revealed his existence so gloriously even in nature.

So we consider it our duty to recommend to our readers the book of our dear brother Fick: "It is a God" in the most urgent way. We would almost like to claim that the author has surpassed himself in it. The book has all the qualities that it must have in order to bring the benefit of such books as described above. It is usually quite easy to understand by everyone, and where some words are not as understandable to some as to others, he can easily deduce their meaning from the context. What makes the book especially valuable is that the assertions of the atheists are stated in their own words, along with the place where they can be found. The alternation of the form in which the author has clothed his proofs and refutations, which sometimes consists of conversations, sometimes of narrations, prevents the reader from getting tired, but continues reading with pleasure. The book is also especially rich in most remarkable testimonies from the writings of the ancient pagan philosophers, from which the reader sees with astonishment that the present unbelievers have sunk from God's judgment into deeper blindness and darkness than those who had never heard anything of God's revelation contained in the holy Scriptures. The proof that there must be an all-wise, all-powerful, and all-good Creator of all things is splendidly and with special diligence led from the facts of natural history.

No preacher, no school teacher, no Christian, be he man, woman, youth or virgin, yes, even no unbeliever, if he is not yet of hardened mind, will read the book without great benefit. It is especially well suited to be used as a textbook for useful debates in the meetings of young people's associations. May this new gift of the author, who is so indefatigable for the cause of his God and Savior, be bought by many, and may God bless its use for time and eternity for the sake of Jesus Christ, who came to seek and to save all that is lost.

Price: 75 Cts.

W. [Walther]

## Proceedings of the Fifth Assembly of the Evangelical Lutheran Synodal Conference of North America at St. Paul, Minn, July 19-25, 1876.

If the readers have already read a short report about this year's negotiations of the synodal conference in the "Lutheraner", they will certainly like to read a detailed account of them. This applies in particular to the doctrinal negotiations and the resolutions on state synods and the establishment of joint teaching institutions. The doctrinal negotiations concern two important points: the serving of united congregations and the temporary profession. Since our synod also has to vote on the establishment of state synods and on the establishment of joint teaching institutions, it is of great importance that our congregations consider the matter carefully in time, and they will not be able to do without this detailed report.

The same is available from our agent, Mr. M. C. Barthel, and costs 20 cents, including postage. G.

**What is a Lutheran? or Why do you call yourself "Lutheran"?** Published by the German-American Lutheran Tract Association.

A new edition of this first treatise of our association has been published. It answers questions of great importance. Pastors, leaders and members of the congregation who are interested in the building up of the Lutheran Church will certainly not have to regret it if they distribute it as widely as possible. Would not all those who still have copies of this and the other tracts here and there distribute them as soon as possible?

This tract, as well as all others, may be obtained from Mr. F. Dette, bookseller, No. 710 Franklin Ave, St. Louis, Mo.

### Revenue to the Northern District coffers:

To the synod treasury: From Past. Senne's congregation \$2.00. Past. Spindler's congregation \$9.00. Past. Trautmann's congregation \$3.10. From Sebewaing's congregation \$6.50. Ida's congregation \$2.37 and to cover travel expenses to Synodal Conference \$2.00. Descl. from congregation in Grand Rapids \$10.14. From Past. Partenfeller \$2.00. By Pastor Ernst \$10.79. By Past. Brandt \$2.00. teacher H. Meyer \$2.00. By d. congregation in Frankenlust to cover travel expenses \$8.86. By teacher Stupke \$2.00. collected at I. Oster's wedding \$8.00. By Past. Furbinger \$1.00. from the Sancti Pauli congregation in Detroit \$21.00. From Teacher Pfeiffer \$2.00. Past. Schwarz \$1.00. Past. Bolling \$2.00. teacher Schmalzried \$2.00. teacher Ublig \$2.00. teacher Huser \$2.00. from the parish in Burr Oak \$10.90. from teacher Onasch \$21.10. Past. Trautmann \$2.25. from Frankentrost congregation \$5.00. from Saginaw congregation \$20.00. from Hadley Hill congregation \$5.70. from Past. Hattstadt's congregation \$13.33. Past. K. Moll's congregation in Detroit \$13.00. by himself \$4.00.

To the Seminar-Hausbalt in St. Louis: A Viertel of the Harvest Festival Collecte in Frankenlust \$7.50.

To the College - Fort Wayne budget, one-fourth of the Harvest Festival Collecte in Frankenlust \$7.50.

To the seminar household in Springfield: a quarter of the harvest festival collecte in Frankenlust \$7.50.

To the seminary household in Addison: A quarter of the harvest festival - Collecte in Frankenlust \$7.50. On I. Heine's wedding \$11.32. Heine's wedding collected \$7.50. From the community in Wyandotte \$11.32.

For the Emigrant Mission in New York: On I. Heine's wedding in Frankenmuth collected, \$7.50.

For the Deaf and Dumb Institution: By I. C. Liken, collected at the wedding of his daughter. Daughter's wedding \$10.00. Collected at I. M. Laux's wedding \$8.00. Collected from Mrs. Katz in Monroe \$1.00. By Past. Schroeder from an unnamed person 50 Cts. From Mrs. Hake in Grand Rapids \$5.00. House collecte of the congregation in Frankenlust \$38.00. Children's collecte at I. Sehler \$4.25. From some school children in Frankenmuth 53 Cts. Thanksgiving offering at the 25th anniversary of N. N. \$5.00. From the Women's Association in Adrian \$10.00. Harvest Festival Collecte d. Gemeinde in Frankenmuth \$29.00.

For poor students in St. Louis: From Mrs. Hake in Grand Rapids \$5.00. F. Krekel \$5.00. From N. N. in Grand Rapids \$5.00.

For poor students in Fort Wayne: collected at Mr. I. Latz wedding \$3.00.

For poor students in Springfield: from the Ludington community for Germann \$3.76.

For poor students in Addison: from the Women's Community Association to Santry Creek for Spubler \$6.00.

For musical instruments in Addison: Instruments collected in Addison: On Hm. M. Bierlein's Jun. wedding \$8.40.

On the widow's fund: From Past. Trautmann \$4.00. Past. Hahn \$2.00. Past. Hattstadt \$2.00. Past. Partenfeller \$4.00. Thank offering from Mrs. G. Meyer \$1.16. By Rev. Ernst \$1.00. From Immanuel's congregation in Detroit \$13.03. By Past. Schieferdecker \$5.00. Whose congregation in Hillsdale \$4.70. By the congregation in Frankenmuth \$15.95. By Past. K. L. Moll \$3.00.

\$2.00 Building fund: Kirchweihfest - Collecte in Frankenlust

For the orphanage in Addison: House Collecte of the community in Frankenlust \$19.00. From the school children of teacher H. Meyer \$2.55.

For the Heidenmission: By A. Sack \$1.00. By Past. Ernst \$29.80. From Teacher Selle \$1.00. By Past. Schroder, half of the Mission Festival Collecte at Alice, \$1624. From the missionary box of the congregation at Wilbersore.

For inner mission: From the congregation at Frankenlust \$11.57. Wedding Collecte at F. Barmbal \$10.10. From the congregation at Frankenmuth \$23.03. From Past. Partenfeller's congregation \$11.00. By Past. Ernst \$20.35. by the congregation in Ludington \$4.47. By Teacher Selle \$1.00. pastor Hahn's congregation \$11.23. don the congregation in Saginaw \$9.00. congregation in Sturgis \$2.25. congregation in Adrian \$12.00. congregation in Frankentrost \$5.19. by Past. Schroder, half of the Mission Festival Collecte at Alice, \$11.24. Wedding - Collecte at Ph. Born in Frankenlust \$5.18. Harvest Festival - Collecte of the congregation in Fraser \$11.00.

For pastors who are ill: From Big Rapids congregation \$4.52. Monroe congregation \$12.00. Immanuel's congregation in Detroit \$13.29. Montague congregation \$5.16. From Past. Tomey \$1.00. Past. Franke \$1.00. Mr. L. Lange \$5.00.

For Pastor Miltanowski: From Pastor Bolling \$1.00.

For the community in Beaver Dam: From G. Meitz and A. Sack 25 Cts. each.

For Pastor Wagner's congregation in Hesse: From some members of the congregation in Waldenburg \$6.00.

For the community in Hudson, New York: from community to Miller \$5.00.

For the parish at Lawrencburgh, Ind: Don of the municipality of Millers \$5.00.

The gift of \$16.00 from the missionary box of the congregation of Past. Jske is intended for the Hermannsburg Mission.  
Monroe, Nov. 4, 1876. I. S. S. I. mon, Cassirer.

### Proceeds to the Northwest District coffers:

For poor students in Fort Wayne: From Past. Rohlack's Parish in Reedsburgh \$3.00, in Woncwoc \$1.00. I. H. Br "u vhorst in St. Paul \$3.00.

For the Boston Orphanage: From I. H. E. Randhorst in St. Paul \$3.00.

For the orphanage near Saint Louis: From Past. 2. Kollmorgen's congregation \$4.00. Mrs. Charlotte Wieland in Berlin \$1.00. I. H. Brandhorst in St. Paul \$3.00.

For the seminar in Springfield: Hochzeits - Collecte bei Hm. Grafler \$6.80. From I. H. Brandhorst in St. Paul \$4.00.

For poor students in Addison: From I. H. Brandhorst in St. Paul \$3.00. From the singing club in Carver by teacher H. Ehler \$5.75. From Past. A. E. Winter \$2.00.

For poor students in St. Louis: By C. Schubert in Milwaukee \$2.00. I. H. Brandhorst in St. Paul \$3.00.

For the Baltimore Emigrant Mission: A portion of the Mission Festival Collecte in Oshkosh \$5.00.

For the Emigrant Mission in New York: From the Mission Festival Collecte in Oshkosh \$10.00. From Rev. Stecher's congregation in Nantoul \$2.00.

Through Past. Walker 70 cents.

For Stud. J. Hoyer in Springfield: by Past. H. Mare \$2.00.

For the congregation in Wausau: From Sanct Stephen's congregation in Milwaukee subsequently, 25 Cts. From Past. I. Horst's parish to Hay Creek \$5.00.

For Past. Renz's congregation in Hudson: From Past. Rolf's congregation in St. Paul \$3.41.

For the East Ind. Missionaries: From Mrs. A. Metz in Oshkosh \$1.00.

For Rev. Miltanowski: From Past. I. L. Darb \$1.00. Mrs. A. Metz in Oshkosh \$1.00. Past. C. M. Zorn's congregation in Sheboygan \$23.00.

For Past. Rehwinkel's congregation in Town Maine: by Past. C. M. Zorn's congregation in Sheboygan \$35.65.

For the Heathen Mission: Mission Festival - Collecte at Reedsburgh, Wis. \$18.00. From Mrs. D. Krosch in Berlin 25 CentS.

For the dove stummen - Anstalt in Norris: From N. N. in Milwaukee 25 Cts. By Past. Wambsganl \$10.57. By I. H. Brandhorst in St. Paul \$3.00.

Wedding Collecte at H. Wollank in Oshkosh \$3.67. By Past. C. M. Zorn's congregation in Sheboygan \$2.00. H. Jurgens in Atwater \$3.00.

For the orphan h'aus in Addison: From Miss I. K. in Allouez \$2.00. From the Young Men's Association of St. Stephen's Parish in Milwaukee \$8.00.

From I. H. Brandhorst in St. Paul \$3.00.

For poor students in Springfield: from Town Knowledge \$7.60.

For the widow's fund: From the teachers: A. Dam-Kuhler \$4.00. J. F. A. Wilde \$3.00. A. Landenstein \$5.00. From the pastors: H. Nadeke \$2.00. A. Rohlack \$4.00. I. Horst \$4.00. Prager \$2.00. Borneke \$4.00. From Past. Wambsganl's congregation \$5.25. Collecte at the wedding of Pastor R. Pieper \$6.00. By A. Heecke in Durand \$2.50.

On the building fund: From Past. Schumann's congregation in Freistadt \$9.50. Past. H. Stute \$3.00. Ed. Hintze in Milwaukee \$2.00. Past. Endeward's congregation in Berlin \$8.24. By Past. J. I. Hoffmann, 2nd addendum \$11.00. By Gro. Meyer \$1.00.

To the synodal treasury: Don the teachers A. Damkohler, J. F. A. Wilde, A. Brandenstein each \$2.00. From Karl Lerow 25 Cts. Mrs. Dgr. Krosch \$1.00. From the Dreirinkkeits - Gemeinde in Town Hermau \$8.42. From Miss I. K. \$1.00. Bon the Pastors: I. Horst \$600, F. Busche, E. Rolf, A. Hirt-Wig, H. F. Prohl, C. Borneke, A. E. Winter each \$2.00.

For in ur re Mission: MGonsist. Collrx at Reedsburgh \$30.00. By Past. C. M. Zorn's congregation in Sheboygan \$18.00. Bon Past. Schumann's congregation at Freistadt \$13.00. Past. H. Mare \$2.00. Past. Weiermann's congregation in Milwaukee \$4.00. Past. Prager \$1.00. Whose St. Peter's parish in Granville \$2.13. Of Past. H. Fsscher's congregation in Benton \$14.12. Past. Engelbert's congregation in Racine \$10.00. Rev. Plchn's congregation in Chippewa Falls \$5.90. of whose branch in Durch Settlement \$90 Cts. By Past. C. Penalties Mission Collecte \$47.60. From St. John's parish in Hart, Minn. \$5.00. From Past. Osterhus \$1.50. Jak. hunter 50 Cts. From Past. Nohlack's parish in Reedsburgh \$5.75. From St. John's parish on Aellow River \$5.05. From Past. G. Plehn's parish at BruSH Prairie 70 Cts. Past. Hilds parish at Cedarburgh \$7.00. Past. Grothe's congregation at Lo-well \$8.25. Bon of Dreieinigkeits congregation at Town Herman \$8.43. Past. I. Horst's congregation at Hay Creek \$7.28. Past. Damm's congregation at Bloomfield \$8.22. By Past. Walker \$1.00. By Past. Aulich \$3.00. By Rev. E. G. C. Mark-worth wedding - Collecte at F. Zinn, \$1.01. Collecte au Schröders Corner 85 Cts. in Fremont 55 Cts. on Fremont Road 80 Cents. in Manteufel 80 Cts. From Past. Rcnnicke's parish at Morrison \$3.50. of Past. Bösche's parish at Watertown, Minn. \$7.00. of Past. E. Rolf's congregation in St. Paul \$10.23. Mission festival - Collecte in Lebanon \$26.30. -Of Joach. Piepkorn \$1.00. A. Heeck in Durand \$2.50. A part of Missionfest: Collecte in Oshkosh \$10.00. Ton Jak. Kulemann in Leaf Bailly 70 Cts. Past. C. Borneke's congregation in Danville \$8.00. By Past. H. Radoke by F. Gorsch, Joh. Martin, Joh. Buuck, F. Bune, L. Klingenberg, G. Müller, Ch. Klingenberg, W. Müller each \$1.00. Joh. Geister, Joh. Lehland, Joh. Klingenberg each 50 Cts. H. Kattolohn 55 Cts. H. Müller 25 Cts. From Past. A. E. Winter \$1.00. Past. L. v. Brandt's congregation in Blue Earth City \$4.08. Past. C. Kollmorgen's congregation in Atwater \$3.81. Past. Landeck's parish in Norwood \$10.50. Reformationfest: Collecte d. St. Stephen's parish in Milwaukee \$13.00. By H. Erka \$2.00. Past. Herrich's parish in Faribault \$3.00.

Milwaukee, Oct. 30, 1876. E. Eisseldt, Cassirer.

### Revenue to the Eastern District's coffers:

To the Syndalkasser Of Past. König \$2.00. Teacher Ilse \$2.00. Past. Keyl \$2.00. Past. Rademacher \$4.00. From the women's club of Past. Frey \$15.00.

For the widow's fund: From Past. King \$4.00. pastor Kcyl \$8.00. past. Radcmacher \$4.00. From dcr congregation to BaSSwood Hill \$5.11.

To College - Maintenance Skasser From the Ge-mernde in New York 49.55 and 413.30.  
 To the building fund, from Wellsville Township, O. 7.21.  
 For inner mission: Missionssesst-Collecte der Gemein- den in Pittsburg 458.37.  
 For the Heathen Mission: mission feast - Collecte of Pittsburg churches 458.38,  
 On the building of the church in Braver Dam: By Pastor Ebendick 41.00.  
 For the orphanage near Boston: Missionssesst- Collecte of the congregations in and around New York 415.00. From the Women's Association in  
 Past. Frey's congregation 410.00.  
 For the orphanage at Mount Vrrnon: Missionssesst-Collecte der Gemeinden in u. um New York 415.00.  
 For poor students and sophomores in velvet Louis, Springfield, Addison, Fort Wayne: Missionssesst-Collecte of churches in and around New York,  
 415.00 for each institution.  
 For Pastor Brunn's Institution: Missionssesst-Collecte of churches in and around New York 410.00.  
 For Rev. Multanowski: From Chicago 41.00. From Rev. Kvnig 41.00. N.N. 41.00. N. N. 25 Cts. Past. Selle 42.00. From New York congregation  
 411.00.  
 New York, Oct. 15, 1876. I. Birkner, Cassirer.  
**Received for the Cagle Garden - Mission:**  
 From the Women's Club in Past. Frey's congregation 45 M. From Past. G. I. Müller 41.00. Mrs. Carol. Bloß 45.00 Gold. Nikol. Claus 45.00. past. J.  
 Fackler 45.00. H. Mahnke 45.00. Past. H. I. Müller 50 Cts. Teacher Beck 42.00. Mission Festival Collecte of congregations in and around New York  
 42.00. By G. Brauns 41.00. By Kassirer Meier 475.50. By Mrs. Heinig 41.00. Richard Gothe 41.00. Kindtaus Collecte bri H. Stork 41.50. By H.  
 Schreiber 41.00.  
 New York, Oct. 15, 1876. I. Birkner, Kassirer.

## For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Western Districts).  
 With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of October:  
 1. Contributions.  
 By Mr. Teacher Günther 41.00. Mr. Past. C. R. Riedel 42.00. Mr. Pros. Walther 45.00.  
 2. Gifts:  
 Collecte of Past. C. R. Nirdel's congregation at Charlotte, Iowa, 43.50. Collecte at the wedding of Mr. and Mrs. Metz at CoÜinsville, Ill, 47.00. Gift  
 from Mrs. Nieburg by Past. Kleist, Washington, Mo., 41.00. Gift from Mr. Heinr. Menzenwerth by same 41.00.  
 St. Louis, Nov. 7, 1876. Oscar Gotsch.  
 Correction. Unfortunately, my address in the calendar for 1877 is incorrect. It should not be No. 1810, but No. 1825 as in this year's calendar.  
 O. Gotsch.

## For the Preachers' and Teachers' Widows' and Orphans' Fund

(Middle Districts)  
 have been received  
 1. Contributions:  
 From Dr. W. Sihler 44.00.  
 2. Gifts:  
 Collecte of Mr. Past. I. G. Sauers congregation 416.00.  
 Indianapolis, Oct. 14, 1876. m. Conzelmann.  
 For poor students raised by Pastor Wischmeyer at High Hill, Texas, on Mr. A. Ritter's baptism of children, 45.00. By Pastor Kleist at Washington,  
 Mo., from the worthy women's association of his congregation, 413.00. By Pastor Birkmann at Giddings, Texas, collectirt on Mr. A. Polnick's baptism of  
 children, 42.75, on Mr. L. A. Schneider's wedding, 42.75; and on Mr. A. Symmank's wedding, 43.30.  
 C. F. W. Walther.  
 For poor students received by Rev. I. G. Nützel from his congregation 47.42. From the congregation of Rev. Barteis for I. G. Hafner 46.95.  
 M. Günther.

## Misprint.

Unfortunately, our calendar for 1877 contains two printing errors that disturb the meaning of the text, which the kind reader is kindly requested to  
 correct.  
 Page 44, first column, line 14 from top read none instead of "xincm"  
 Page 45, second column, line 11 from the top read preach instead of "prodin".

## Changed addresses:

Uvv. 6.0-1!. Urnnekt, Dollykontuino licmci, iitznr Ur^an Lvs., Xortü 8t. Oilmis, Ä!o.

Uev. 0. Irncil), 8t. Olair, Llicd.

liov. Lurmester. ðox 162. inwss 6it^, loses 6o., Llicü.

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üov. L. P. 8edUlinger, 8Lippen8vil!s, Olurion 6o., ka.

1. Orots, Luden, 8t. Louis 6c>., 2lo.

The "Lutheran" is published twice every month for the annual subscription price of one dollar and five and twenty cent for autwärtigen Unterschreiber, who are required to pay the same in  
 advance and send in a postage which amounts to 10 cts. "In St. Louis" each individual number is sold for ten cent.  
 business letters containing information on the journaling can be obtained through Adonis Raumauß 0uozzaudu.  
 can be obtained through Adonis Raumauß 0uozzaudu.  
 orders, etc., are to be sent to the editor. All other letters containing

**Printing Office of the Synod of Missouri, Ohio and Other States".**

**The false teachers of the five first centuries after Christ's birth.**

Both the Lord himself and his apostles predicted that the Christian church would not only be bloodily persecuted from without, but that false teachers or heretics would also be multiplied in its own bosom. The Lord said: "There will be false Christs and false prophets," and Peter the Apostle writes: "There will also be false teachers among you, who will introduce corrupt sects and deny the Lord who bought them. These sad prophecies have then, God be lamented, literally come true at all times. Murder and lies have always been the two kinds of weapons with which the evil enemy has fought against the Church.

In the first three centuries he tried to frighten Christianity mainly by murder and to bring them to apostasy, but already in this time he also tried to deceive them by false doctrine for faith, salvation and bliss.

Even the holy apostles had to fight a lot with false teachers, who always crept in immediately after the dear apostles had left the churches they had founded and had moved on. For example, the entire Galatian congregations, which Paul had converted to Christ, were subsequently seduced behind his back by false teachers to fall away from Christ, so that this apostle had to write to them afterwards with great sorrow: "You have lost Christ, who wanted to be justified by the law, and have fallen from grace. And the apostle who lived longest of all, John, not only admonishes his hearers, "Beloved, believe not every spirit, but try the spirits whether they be of God"; but he also adds as a reason for his admonition the complaint, "For many false prophets are gone out into the world." Among the heretics, who are already mentioned by name by the apostles, are Hymenaeus and Philetus, who said that the resurrection had already happened. Furthermore, the arch-heretic, the sorcerer Simon, who was baptized, but was soon revealed as a wicked hypocrite.

St. Louis, Mo, December 1, 1876. No. 23.

He wanted to buy the miraculous gifts of the Holy Spirit with money, and when he was exposed and publicly punished by Peter, he became a fierce enemy of the Christian church, trying to destroy it in every way through ungodly teachings. Finally, the heretical Nicolaitans, who even declared fornication and participation in the pagan sacrificial meals to be permissible, are also mentioned in the Holy Scriptures. Apart from those explicitly mentioned in the Scriptures, there were many false teachers who already appeared during the apostles' lifetime, of whom only church history tells us. Among them are the Ebionites. These taught that Christ was not true God, but a mere man, with whom a divine power was only united at his baptism; in doing so, they rejected Paul's writings and claimed that Christians also had to keep the law of Moses. Another contemporary of the apostle John was the heretic Cerinth, who also denied Christ's divinity and pretended that only the spirit of God had united with Jesus, but that it had left him in the time of suffering and would unite with him again in the coming millennial kingdom. What disgust St. John had for this heretic is told by the church historian Eusebius in the following way: Irenaeus reports that once the apostle John came into a bath-room to wash himself. But when he became aware that Cerinth was in there, he immediately jumped back and fled out the door, and could not even bear to be under the same roof with him. He advised those who were with him to do the same and said, "Let us flee! The bathhouse might collapse, since Cerinth, the enemy of truth, is in it.

When the dear apostles had fallen asleep, false teachers soon invaded the Christian church in whole crowds. In the second century, it was especially the so-called Gnostics who tried to fill the church with the most horrible heresies. These were proud spirits who wanted to be Christians and spoke of an apostasy of man from God and of a redemption of the same through Christ, but they did everything in the most adventurous way.

They said that Christ had only an illusory body, and that he had only an illusory body. Among other things, they fabled that all good flowed out of God's being, but that evil came into being by mixing with the physical world; most of them said of Christ that he had only an illusory body and had only wanted to redeem people from the physical world. Among these gnostics there was nevertheless a class of people who wanted to seem especially holy; they called themselves encratites, that is, the abstainers. They rejected holy matrimony as a work of the evil spirit and declared the consumption of wine to be a sin, so that even at Holy Communion they served only water. One of the Gnostics was Marcion, whom his own father, a bishop of Sinope in Pontus, excommunicated for his heresy. The seriousness with which the holy martyr Polycarp once confronted this heretic is told by the historian Eusebius. When Marcion met Polycarpus on the street in Rome, Marcion addressed the latter with the words: "Do you recognize me? (namely, for a fellow believer.) Polycarpus replied, "Yes, I acknowledge you, namely, for a firstborn of Satan." Eusebius adds: "The apostles and their disciples were so careful in matters of religion that they did not want to have fellowship with those who had departed from the truth, not even with a word. As Paul also says: Avoid a heretical man when he has been admonished once and again, and know that such a one is perverse and sins as he who has condemned himself," Among the heretics who troubled the church in the second century are finally the Montanists, so called from a man named Montanus, who taught that God was always raising up new prophets in His Church and giving new revelations through them, until at last the Church would reach the highest level of perfection on earth in a millennial kingdom, both in the physical and in the spiritual.

Subsequently, the more the church spread and the more souls were saved through the preaching of the pure gospel, the more zealous Satan was,

The result was the rise of more and more dangerous false doctrines in the church. One of the most horrible sects that arose in the third century was that of the Manichaeans, so called by a Persian named Mani, who founded this sect, but who finally perished miserably by being flayed alive on the orders of a pagan Persian king. He taught that there were two primordial beings, a good and an evil one, from which all evil came and was created. - In this third century, many began to fight against the doctrine of the person of Jesus Christ. Some claimed that there was only one divine person and that this one divine person had been in Christ and had suffered in Christ, which is why they were called patripassians, that is, people who believe that in Christ God the Father became man and suffered. Others, however, were already blasphemously pretending that Christ was indeed a divine man, but not really both God and man. This was taught in particular by a bishop of Antioch, Paul of Sawosata, hence his party was called the Samosatenians or Paulians. Finally, the so-called Novatians, who arose in this century, caused great distress to the church. They taught that anyone who had fallen into gross sins after baptism and had therefore been banished, even if he repented, could never be absolved again and excluded from the church, but must be left to the mercy of God alone. When the Novatian bishop Acesius explained to the emperor Constantine at the general church meeting at Nicaea in 325, among other things, that fallen people should be exhorted to repentance, but that they should not expect forgiveness from the church servants through absolution, but only from God Himself, the emperor answered the false spirit: "Well, my Acesius, then you build yourself a ladder and climb on it alone to heaven".

In the following fourth century a sect arose that was quite similar to the "Novatians" in attitude and direction, that of the Donatists, who take their name from a bishop Donatus in Carthage. They taught that a church in which unconverted members were still found was not a true one, but a false one, from which one had to separate (i.e. segregate); they themselves, however, wanted to be the only true church of God on earth. They also taught that the sacraments and ordination were only valid and powerful if they were administered and performed by truly pious and worthy church ministers. But while the Donatists wanted to be a completely holy and pure church, and despised all others as impure and therefore separated themselves from them, they soon fell into such great abominations themselves that their false holiness became obvious to everyone.

However, the evil enemy did not refrain from awakening new heretics in the Church. Just when the Church had got peace from external bloody persecutions by the conversion of the Roman Emperor Constantine the Great, the most dangerous heretics appeared in its midst all the more insolently. The first of them was Arius, a presbyter in the famous city of Alexandria in Egypt. He blasphemously pretended that God the Father alone was eternal, that the Son had been before all creatures and through Him all things had been created, but that He Himself was only a creature like the others, except that God the Father had elevated Him to the status of the Son of God because of His faithfulness. When Arius came out with this abominable false doctrine, he

His bishop, Alexander by name, raised his voice against him and immediately called a synod, which then also banned Arius as a heretic; but Arius now spoke so ambiguously that soon many even honest men thought that he had been wronged. This caused such a great commotion throughout Christendom that Emperor Constantine called a church meeting in the city of Nicaea in Bithynia to settle the dispute and invited all the bishops of Christendom to attend. In 325, 318 bishops from Europe, Africa and Asia, including a Persian, a Scythian and a Gothic bishop, as well as more than twice as many presbyters and deacons, met in the imperial palace church of the aforementioned city. This was the first so-called ecumenical concilium or general church assembly. The result of the negotiations was that a glorious confession of faith, the so-called Nicene Symbol, was issued and that Arius, who did not want to confess that Christ was of the same essence as the Father, was unanimously condemned as a harmful heretic, banished to Illyria by order of the emperor together with four of his comrades, and all his writings were burned. In particular, it was the great hero of the faith and man of God Athanasius, who, although he was still young and not yet a bishop, but only a presbyter in Alexandria, not only powerfully proved Christ's eternal divinity from the Scriptures, but also exposed the deception that Arius wanted to play with all kinds of ambiguous speeches, and who shut his blasphemous mouth in front of everyone. Therefore, the ancient Herliche Athanasian Symbolum is named after this Athanasius, which, like the Nicene one,



belongs to the well-known three ecumenical creeds. But Arius always tried to pretend that he was teaching correctly and that he was condemned unjustly. Many were therefore persuaded by him, and even the emperor was deceived by the cunning heretic. Thus he was recalled from his banishment; many orthodox bishops, however, among them Athanasius, were deposed and driven into misery. The triumphant enemies therefore thought they had finally found the happy moment when Arius, as had happened to him before in Jerusalem, could now also be publicly and solemnly reinstated into the ecclesiastical community in Constantinople, the imperial capital at that time, and perhaps soon be promoted to the office of bishop. Once again the deceived emperor, as if he did not suspect anything good, took the hypocritical Arius before him, in order to assure himself of the orthodoxy of the same firmly and certainly. When asked whether Arius accepted the Nicene decisions, he signed them without refusal. The emperor demanded that Arius swear to them. This he also did. "Have you sworn correctly," the emperor called out to him at last, "good for you! If not, you will not escape God's judgment. - And what happened? - In Constantinople, too, Arius was to find a righteous bishop Alexander, through whom his wickedness was to be revealed, as it had first come to light through that first Alexander in Egypt. The later bishop of this name was now ordered by the emperor to receive Arius back into the Christian community, and the whole party of the same was already looking forward with loud rejoicing to the day on which this was to happen. Then Alexander, since he could no longer expect any help from people, turned to the bishop with

He goes to the church and remains there for several days, fasting and praying with many tears, while the congregation does the same for itself. Meanwhile, the day approaches when Arius is to be introduced into the church in a solemn procession. Alexander enters the church again with his friend Macarius, prostrates himself on his face at the steps of the altar, and pleads with great fervor of his soul to God that He would not let the wolf, who now comes in sheep's clothing, come among the right sheep and tear the flock apart; but if, according to His inscrutable counsel, He would allow this, He would call him, His servant, from this life beforehand. With this he goes home weeping. And when the next morning Arius wants to enter the church with a large triumphant entourage, behold, all at once, near the imperial council house, he is overcome by a violent fear and such pain in his abdomen that he has to leave the procession and look for a place where he can get relief. Meanwhile, the crowd waits impatiently for Arius to return; but he does not come back, and is finally found dead, and what a ghastly, hideous sight! - 'all his bowels are gone from him. This happened in the year 336 after Christ's birth. - But even this manifest divine judgment did not put an end to the heresy of Arius. The followers of the same, called Arians, still continued the fight against the high article of Christ's divinity. Even emperors, especially two, namely Constantius and Valens, who had seduced them to their heresy, supported them with their imperial power, while they, on the other hand, persecuted the orthodox, in part cruelly and bloodily. When, for example, a group of 80 orthodox confessors could not be deterred either by commandments or threats from confessing that Christ was begotten of God, Emperor Valens had them arrested on a ship and set fire to it. When it went out in flames, the crowd sang with loud voices the song of Simeon: "Lord, now you let your servant go in peace" and so on. Among the spectators who saw and heard this from the shore, many who had been unbelievers became believers, and those who had been unbelievers became true believers. Among those who had to endure unspeakable suffering at this time for the sake of their confession that Christ was true God was Athanasius. Persecuted, fugitive or banished for twenty years, he was allowed to live out his last years in peace, and after 46 years of episcopal ministry he finally died gently and blessedly in 373 in the faith of the Son of God, whom he had confessed so faithfully and for whose honor he had fought and contended so valiantly. But God finally had mercy on his whole groaning church. In 379 Theodosius the Great became emperor, and in 381 he organized a general church assembly at Constantinople to settle the disputes; and at this second so-called ecumenical council the Arian heresy was once again unanimously condemned, the pure doctrine known at Nicaea was solemnly confirmed, and at the same time the confession was added that the Holy Spirit was also entitled to the same worship as God the Father and the Son.

Thus it seemed impossible that the main and fundamental doctrine of Christianity, the pure doctrine of Christ, the eternal Son of God, could be maintained in Christendom.

could be challenged again. But Satan tried again in the following fifth century to shake and overthrow this foundation of faith and hope of all Christians, now not in such a crude way, but in a more subtle, but therefore all the more dangerous way. In Constantinople the local patriarch Nestorius appeared, who publicly taught that Christ was true God and true man, but that Mary had given birth to a mere man and that one should therefore not call her Mother of God, nor say that God had been born of Mary or that God had suffered. Since Nestorius admitted that Christ was both God and man, it did not seem so dangerous to some that he did not want to call Mary the Mother of God; but the orthodox bishops soon saw that by teaching that Mary had only given birth to a man, the Incarnation of God and the personal union of the Godhead and humanity in Christ would be denied, His divine and human natures would be separated, and the One Person of Christ would be made into two persons and thus also into two Christs. Thus, in order to settle this dispute, the then Emperor Theodosius II summoned a church assembly to Ephesus, where it was held as the third ecumenical concilium in 431, at which the Nestorian heresy was condemned, but Nestorius himself, since he would not recant, was deposed and excommunicated. - But even herewith the dispute about the highly important doctrine of Christ's holy person in the Christian church was not yet ended. After Nestorius had reversed this doctrine in such a way that Christ's divinity and humanity were separated from each other, later, in the same fifth century, a man named Eutyches appeared who reversed the doctrine on the other side in such a way that Christ's divinity and humanity were mixed with each other. Eutyches taught that Christ had two natures before his incarnation, but only one after his incarnation, that everything human had merged into the divine essence, and that Christ's body was therefore not of the same essence as ours. But this dangerous heresy was also publicly and solemnly rejected at the fourth ecumenical council, which was held in Chalcedon in the year 451, and it was announced that Christ existed as one person in two natures, which were unmixed and unchanged, but also undivided and inseparably united with each other.

While in the fourth and fifth centuries a whole series of heretics appeared in the Christian church of the Orient, who tried to deprive Christianity of the belief that Christ was true God and true man in one person, unmixed and undivided, In the same period a heretic appeared in the church of the West, who did not want to deny the doctrine of Christ's divine glory, but brought a false doctrine on the way, by which the old evil enemy tried to deceive the Christians only on another side for salvation and blessedness. About the year 400, a learned British monk named Pelagius began to write and spread books in which he denied original sin and taught that man was neither evil nor good by birth, but that he had a free will to choose and do good or evil, that sin came into man only through seduction and imitation, and that man could become pious and righteous through his own strength and efforts.

For this he did not need the grace and effect of the Holy Spirit, he could also believe in Jesus by his own efforts, but the pagans would be blessed even without faith in Christ, if they would only strive to be pious. But even against this heretic, a whole series of orthodox church teachers soon rose up, among whom it was above all the famous bishop of Hippo in Numidia in Africa, Augustine, who, in proof of the spirit and power, came out against Pelagius and his followers (who were called Pelagians) and through whom God also freed the church from this heresy. A general synod held at Carthage in Africa in 418, in which Pelagius and his heresies were publicly and solemnly condemned, and a circular letter of the Roman bishop Zosimus, in which he endorsed the decisions of this synod and sent it around the entire Advenlian church for signing, soon put a salutary end to the dispute that had arisen.

But Christ's church on earth is and remains a contending church. Although all the individual false teachers who troubled the church in the first six centuries were courageously fought by it with the sword of the spirit, which is the word of God, and finally happily overcome with God's help, only now the greatest enemy of the church arose, the Antichrist prophesied by Daniel and the apostle Paul, the pope at Rome, with whose rule not only this and that false doctrine, but a whole sea of false doctrines penetrated Christianity and finally devoured it almost completely. W.

(Sent in by Pastor Köstering.)

## Why is it not indifferent whether one teaches rightly about church and ministry?

Motto: "For it is necessary to know what makes us members of Christ and what makes us living members of the Church. (Apology Art. 7.).

The question of church and ministry has been a main and basic topic of theological negotiations, especially since the last 25 years, here and also in Germany. It has more or less moved not only the Lutheran Church, but also ecclesial communities outside it, so that it has rightly been called a "burning question of the times". But what has particularly moved the spirits in this question and on which significant differences have come to light among the Lutherans - that was the question: What is the church and its ministry? Then it was a question of: Has the church already "decided" this question clearly and unambiguously in its confessional writings, or has it left these doctrines still "undeveloped" and "undecided", so that they are still "open questions" awaiting the "decision of the church"? As wrongly as the first question was often answered: What is the church and its ministry?, as differently was the answer to the second question: What has the church taught and "decided" in its symbols about these articles? Not infrequently it happened that two persons, who were in agreement in answering the first question, were far from each other in answering the second question and were fighting each other. For example, Pastor Diedrich and the "Immanuel Synod" on the one hand, and Sup.

Oberkirchenkollegium of the separated Lutheran Church in Prussia on the other hand; likewise the two Hanoverian theologians Dr. Petri and C. R. Münchmeyer. R. Münchmeyer. The latter two had a very similar concept of church and ministry; and yet they differed widely in answering the question: What is the doctrine of our church in the matter under discussion? Dr. Petri believed to find his Romanizing concept of church and ministry established and pronounced in the confessional writings of the Lutheran church; C. R. Münchmeyer, on the other hand, used a very similar concept of church and ministry. R. Münchmeyer, on the other hand, rejected this assumption, declared the Lutheran symbolic doctrine of church and ministry to be false, because it did not agree with his glaringly papist view, and, in regard to this question, renounced the binding nature of our confessional writings.

If we have now correctly drawn the actual point of contention in the question of church and office in the preceding sentences, we could now proceed to answer our question: Why is it not indifferent whether one teaches rightly about church and office? But for this time we will leave our so important and profound question aside. First, we want to consider some special opinions and views of the newer theologians, which are connected with our subject, and see whether they are well-founded or not. At the same time, this can also serve us to see the great importance of our subject quite clearly and to delve into it with all the greater eagerness.

2. In the longstanding, interesting and incomparably blessed controversy over the question of church and ministry, the assertion has often and repeatedly been made and stubbornly defended by the newer theologians that this is still an "open question" because the church has not yet decided on it. Let us first

stop at the expression "decision" and consider what is meant by it. But this is what is meant to be said by it: A doctrine of Scripture, as, for example, the doctrine of church and ministry, is an "open question" and not an article of faith until the church has finally decided on it. Apart from the danger of this sentence, the expression "decision of the church" is already very inappropriate, for it gives rise to an erroneous idea. The church does not "decide" what is to be believed, but only confesses what Scripture has already decided to believe. An article of faith does not depend on a future decision of the church, but on the decision of the Holy Spirit in Scripture that has already happened; if this has happened, then it is foolish to want to wait for the decision of the church. For this reason we hold that the symbolic sayings are not and should not be actual "decisions"; since no man (not even the church) can "decide" what must be believed and what must not be believed, because otherwise it would follow that men could make articles of faith. This thought, however, or something similar, is obviously the basis of the ideas of the newer theologians. Hence the expressions: "The symbols have not yet decided"; "the church has not yet spoken", and the like. This is certainly not healthy Lutheran. Good Lutheran is only that, not to accept any man, even the greatest, the most learned, the wisest and the most pious, as an arbiter of what is to be believed and what is not to be believed. Schiets

The only judge in matters of faith is the Spirit of God speaking in Scripture. But he who makes articles of faith dependent on the decision of the church declares the charcoal-burner's faith, which says: "I believe what the church believes," to be the only right one; he puts the church in the place of holy Scripture; he robs Scripture of its divine prestige and gives it instead to miserable men whom he calls the church. But this is not the church that listens only to Christ's voice and lets itself be guided by the Holy Spirit into all truth, but a false one, because it makes the certainty of faith and the knowledge of truth dependent on men, and thus robs God of His glory and gives it to men.

From this it is easy to see how quite inadmissible it is to speak of symbolic "decisions" where it is a matter of faith, in which only Scripture has to decide. Did our fathers, the authors of our confessions, ever speak of fo? When they issued a confession, did they say, "Hereby we decide in the name of the church what is to be believed and what is not to be believed? Let that be far from it; but so they say, "We believe, teach, and confess," etc. So what did they want to achieve by making their confession and now also ours? They wanted to summarize the common understanding of the divine word and the faith of the purified church in one summa and to confess it before all the world, in order, on the one hand, to thereby renounce all errors of the papacy and other sects; on the other hand, to testify to their complete and unconditional agreement with the entire holy scripture and with the general Christian church. This they did, as in many other matters, also in regard to the doctrines of church and ministry; they clearly and unambiguously declared what their doctrine and faith was, and they were vividly convinced that in this they were in complete agreement with the holy Scriptures and with the general Christian church.

3. Let us now take a closer look at the assertion of the newer theologians themselves. They claim that the doctrine of church and ministry are still "open questions", which have remained undeveloped and undecided by the church, yes, almost completely overlooked by it. Accordingly, the church had not yet known what she herself was and what her office was! But what a strange church that would have to be, which for eighteen centuries had not been clear about itself - about its nature and about its office. Would it not also have been in doubt about its real existence? \*) But where then is the promise of Christ that the Holy Spirit shall guide the Church into all truth? Or is this promise to be fulfilled only in the enlightened nineteenth century? Many believe it; for it has often been said that the "decision" on the question of church and ministry is reserved for our time. We do not believe this, but say: It is a great delusion to regard the light long since given by God to the Church as non-existent, and a better light from the

\*) What would one think of an adult human being who still would not be clear with himself whether he is a bodily being or a spirit, whether he is to be counted among the visible or among the invisible creatures, and the like? Would such a person not rightly be considered a fool?

This is to be expected from the confused theology of the nineteenth century. St. Paul already spoke eighteen hundred years ago about people who are always learning and never come to the knowledge of the truth. Such are also those who wait for the "decision" of the church. Assuming now that the church has not yet decided on the question in question, would it not be folly to deny the decision of Scripture as long as the church has not yet decided? And what is to be said of those who maintain that it is wrong for individual members of the church or entire church communities to declare their doctrine, even if it is taken from Scripture, to be the word of God - but the doctrine contrary to it to be error, as long as the church has not decided on it? This sentence is really quite monstrous, for it declares it a sin if one does not want to allow error the same right in the church as divine truth. This is the spirit of the newer theology, which casts doubt on all divine truths and therefore does not want to confess and reject them even with the old orthodox church. But because he wants to preserve the appearance of orthodoxy, he pretends that until then the church had not known what she herself was and what her office was; and in this way he also reviles the church and the whole series of her orthodox teachers, yes, the Holy Spirit Himself, as if He had not revealed the divine truths so clearly in Scripture that even the most enlightened men for eighteen hundred years could have investigated His meaning.

4. If, furthermore, the newer theologians claim: The Lutheran church has not come to clarity about the doctrine of church and ministry for four and a half hundred years, and: The Lutheran Church has never been in the case of having to decide on the question of church and ministry, one cannot be surprised enough at such assertions. What was at stake in the struggle with the papacy at the time of the

Reformation? First and foremost, it was about the doctrine of the justification of a poor sinner before God by grace through faith in Jesus Christ; but - for the sake of the intimate connection with this doctrine - also mainly about these articles of church and ministry. For this was the main weapon with which the papist theologians fought against Luther and his co-workers, that they always cried out: We are the church; you are a sect! We are the rightful holders of all church offices and church powers; you are uncalled and unconsecrated lurkers and intruders. We also know how violently Luther was frightened at first when the papists confronted him with the prestige of the church. One would think that he and his friends would have had enough reason to think about the question of church and ministry and to come to terms with themselves. They did think about it, and they also came to clarity about it, as the confessional writings they wrote, as well as their private writings, sufficiently prove.

It is therefore a historical falsehood when it is claimed that the Lutheran Church has never been in the case of having to pronounce itself on the doctrines of church and ministry! These very doctrines have been so sharply discussed and so diligently pressed by the orthodox fathers of our church, that they have been so thoroughly discussed in the

In the first Schmalkaldic Articles we were able to say: "For with us, praise be to God, a child of seven years knows what the church is" 2c. And what our Reformation fathers have left us as an inheritance is the pure, clear teaching of the divine Word, which we should only receive ever more clearly into our minds and ever more vividly into our hearts, and keep as a precious treasure. With it we can even now victoriously fight all emerging errors; for the old truths are also valid against new errors. The same symbolic sayings that were valid to combat the Roman heresy of church and ministry at the time of the Reformation are still valid today when the same heresies arise in the Lutheran church. However, it cannot be denied that Roman errors appear in the Lutheran Church and have appeared in many cases in recent times. Just read, for example, the discussions of the newer theologians on the question of church and ministry, and you will find that they start all over again with completely anti-Lutheran, purely Roman propositions and want to reconstruct the doctrine. Therefore, the blessed Pastor Wyneken already wrote twenty years ago: "The Pope with his anti-Christian claims does not only sit in the Vatican in Rome, but sometimes also in the hearts of the Lutheran preachers. And where he shows himself, one should turn the old victorious weapons against him anew.

5. When the newer theologians are cornered because of their strongly Romanizing doctrine of church and ministry, they often raise the question: Where do the differences of opinion on the question of church and office in the Lutheran church come from? Here they are immediately ready with the answer, that they say: The different understanding of this doctrine is a clear proof that even the symbolic books did not teach so decisively about this that differences of opinion in the church would have become impossible. But this objection can only impress an unthinking person and silence him. The conclusion that one draws from the existing differences of opinion to the ambiguity and vagueness of the doctrine of symbols is a fundamentally false one. If this conclusion were correct, it would also have to be correct when the papists conclude: Because the Bible is interpreted so differently, therefore it must also be dark. But both conclusions are just as correct as the conclusion of a blind man who says: Because I and my kind do not see the sun, therefore it does not shine. The matter is rather like this: It is not the cause of the discord that the symbols have not decided clearly and unambiguously on the question of church and office, but that one does not want to decide on this question according to the Lutheran confession. Many newer theologians have a completely different concept of church and ministry than the Lutheran confessions establish from God's Word; indeed, their doctrine is in obvious contradiction with the symbols, in that they establish and defend propositions that are rejected in the confessional writings as anti-Lutheran. But they do not want to be considered enemies of the Lutheran Church, nor do they want to be seen as perjurers against the confessional writings they invoke; therefore they try to convince themselves and others that the symbols have not taught so decisively that differences of opinion have become impossible. In doing so, they console themselves with the fact that many, yes, high and highest persons in



of the church are in the same position as they are; in short, one looks for fig leaves to cover one's nakedness with. And if all this still does not quite succeed, one finally takes recourse to the assertion that the doctrines of church and ministry are not of considerable importance; therefore it is quite indifferent whether one teaches one way or another about them, as long as the church has not decided about these doctrines.

What, then, has been the result of this dispute over the question of church and ministry, which has been going on for more than a quarter of a century? We can confidently say that the result has been a pleasant one. To be sure, the struggle over this question is still going on, and will continue as long as error rises up against truth, that is, until the last day. But truth, as always, has triumphed over error in these heated battles, and many of its opponents, even learned and strong ones, have fallen to the truth. And not only individuals, but in the American Lutheran Church whole synods have been defeated by the truth, of which the Evangelical Lutheran Synodal Conference is a loud-speaking witness. Many have recognized, not only that the Lutheran Church has spoken out clearly and decisively on the question of church and ministry, but also that its symbolic pronouncements are quite in accordance with the holy divine Scriptures. We rejoice in this with all our hearts with all those who love our dear Lutheran Church and praise God for the victory of His Word.

What the purpose of these essays should be is stated in the heading. Their purpose is not to discuss the doctrine of our church in the question of church and ministry at length and to prove its conformity to Scripture, but to answer the question: Why is it not indifferent whether one teaches rightly about church and office? Even now, there are many who consider these doctrines to be very unimportant or at least of lesser importance, and who therefore seem to be quite indifferent to what is taught about them. Only the other day, Pastor Brobst's magazine commented on these teachings in such a way as if they did not mean much. But the question of church and ministry does not concern a subordinate point of doctrine; the dispute about this question is not a quarrel about words; it is not a matter of mere misunderstandings, but of the rejection of most dangerous errors. The dispute concerns a main point of Christianity. Whoever deviates in the question of church and ministry must answer many other questions differently than the orthodox church has done. Whoever does not want to accept the teaching of the Lutheran church on these points, thereby renounces the whole Reformation; whoever casts doubt on these questions, casts doubt on the whole Reformation; whoever wants to correct and improve here, thereby declares that the whole work of the Reformation is in need of correction and improvement. In short, we repeat: the dispute concerns a main point of Lutheranism. The Roman conception of church and ministry held by many theologians in our time is precisely in conflict with the royal article of justification, and for that very reason is to be fought and rejected all the more decisively. If we therefore ask: Why is it not indifferent whether one teaches rightly about church and office? then we must answer: Because it is not indifferent how the questions are answered: Who will be saved? How is a man justified before God and eternally blessed? and the like.

(Continued, follows.)

### Book Commission meetings in Addison.

Perhaps the reader will remember from last year's report on "the work of the Book Commission" (see "Lutherans" XXXI, p. 174) that it was our intention to meet in St. Louis this time to complete the third book. After more careful consideration, however, we again decided in favor of Addison, because if we met in St. Louis, the Synod would again be spared a small amount of travel money.

From November 2 to 11, we held 23 meetings (mostly 3 a day) and, by God's grace, we seriously tried to solve the task set for us by the Venerable Synod.

In addition to the regular members of the Commission, Prof. Dr. Dümling and the teachers Denninger, Hoppe and Läufer were present as delegates of teacher conferences, and also as temporary guests the teachers Brase I. and Militzer, as well as the pastors Francke, Wagner and Strikter.

First of all, it was important to become as clear as possible what the current task of the Commission was. After a mutual discussion, all participants agreed that we should produce a reading book for the upper classes of Lutheran parochial schools (not for higher schools and grammar schools), which would not only be designed in such a way that the children would be able to read as completely and beautifully as possible; but which also serves, through carefully selected reading material, to impart necessary and useful general knowledge to the pupils and to awaken their spirit also for secular science and art; but which above all also offers such content that the Christian sense can be exercised, a healthy Christian judgment can be formed and the entire life of faith can be strengthened.

It was a matter of course that poetic pieces should also be included, if they met the above requirements. Yes, it was the heartfelt wish of all of us to offer our dear youth the best products of German poetry that are suitable for their age and treat their subject matter in such a way that truth is not violated in any way.

According to these principles, which are recognized by all, we could not accept any reading that contained anything untrue, false, exaggerated, or even directly contrary to God's Word in any area of knowledge. What good would it do our dear children if they became very clever and wise in worldly matters, but in their reading and learning they would daily imbibe the poison of false doctrine, indifference to error and to sinful living! No, our book was supposed to be a Lutheran reading book; therefore, everything false, slippery, frivolous, everything that somehow only serves sin had to be excluded from the beginning. This book should also be a confession of our Lutheran faith to the world and all false saints; therefore, it had to decisively confess, whether in bound or unbound speech, to our Lord Jesus and to his servant Luther. But in doing so, we wanted to learn from world and American history, from natural history and physics,

In the first place, we wanted to include the best from geography and world history that we could obtain, as far as the limited size of the book (about 500 pages) would allow. Also from proverbs, sprüchwörtlichen idioms, riddles, etc. should find a rich selection inclusion.

Now it was time to select the readings. About 100 of them were to be taken from the previous St. Louis reading book. Although they were already known to us as those that had the necessary qualities to further our purpose, they were, with the exception of a very few, read aloud again and carefully weighed. What did not seem to be quite suitable for our purpose this time was put aside. This was the case with about 10 pieces.

In addition to these 100, there were now more than 200 other readings from which a selection had to be made. We read many beautiful (and in part also very extensive) essays; but in part they were not suitable for an American reading book; in part they were completely unkind; in part - and this was most frequently the case - they had come from a world and life view that does not know the living God and His true Word. All such descriptions, descriptions, treatises were rejected, even if they were written attractively, clearly and full of light.

Unfortunately, we have had ample opportunity to see for ourselves how almost everything that is offered to the youth of our time is permeated by unbelief and mixed with errors of many kinds. All arts and

sciences are in the service of the spirit of the age, which is alienated from God; all things of this world are viewed and judged with a sense of which even the wise pagans of old would have been ashamed. This is especially true of most of the so-called classical poets of our people. Who could deny it: they make beautiful verses; but they glorify with the melodious words only carnal love, ambition, vice in general; or they describe worthless, insignificant objects and actions; and if they rise so high that they sing of religious things, then it is the piety of the old Adam and of natural man, then it is the pope and his saints whom they glorify!

Those who have never been engaged in the production of a reading book for upper grades of **Lutheran** schools are not in a position to form a correct idea of the difficulties involved in the selection of suitable reading material. Much appears good at first sight; -but on closer examination must be declared unsuitable. Some things are unanimously accepted at first; but afterwards doubts arise; they are reconsidered and - thrown under the table. Many an essay, which has been excluded from famous collections of samples, because it comes from acknowledged learned and capable persons, does not stand up to the judgment of a conscientious Lutheran, who knows that he is responsible to God for what he offers to the youth; it must be pushed aside as useless.

Nevertheless, by our God's grace and assistance, we have managed to collect a beautiful number of such readings, which we can put into the hands of our sons and daughters with joyful hearts as before the face of God. Some of them are

We have selected others from our beloved "Evening School," from reading books, from world histories, and from various other works. If everything that has been collected so far were printed, it would become quite a respectable book; but we do not consider our task solved yet.

Much of what we believed should be included in this book was either not to be found at all, or it was not to be used in the existing form and presentation; therefore, because we did not know a better way out, we kindly asked individual members of the commission, as well as other pastors and teachers belonging to the synod, to write certain essays for the book. They are not only told the subject they have to describe or deal with, but they are also told the purpose and scope of the work to be delivered, so that we may hope to get quite suitable readings. Hopefully, all these articles will be completed by the coming Easter, so that we will then be able to state exactly how large the entire book will be.

God willing and we are alive, we will then meet again in the middle of June 1877, examine and sift once more and now complete a reading book of which we can say with a happy heart: it proclaims the glory of our God and grants temporal and eternal benefit to our people! - By Easter 1878, it would be fully finished in print and ready for introduction into the schools. God's blessing will not be lacking, if only we continue to seek and accept it. - —

With heartfelt joy I can report that the second reading book, intended for the middle classes, which was prepared by the Book Commission last year, has now left the press and can be put into the hands of our dear children.

Addison, November 15, 1876.

J. C. W. L.

## To the ecclesiastical chronicle.

### I. America.

**The "Catholic Messenger of the Faith" of** October 25 tells its readers the old lie that "Luther's mother once asked her son which religion was better, the Protestant or the Catholic; Luther answered her: In the Protestant church it is good to live, in the Catholic church it is good to die." - This is a double lie. Neither did Luther's mother ever ask such a question, nor did Luther ever give such an answer. G.

**Colored Lutherans.** In pursuance of a resolution of the North Carolina Synod, the Revs. C. H. Vernheim and E. P. Parker with the Honorable James Koonts, Sam. Holt and Mich. Coble, colored Lutherans, and held an examination with them; as this turned out satisfactorily, they renewed their license and caused them to organize a conference among themselves. - Does the lack of licenses still prevail there? G.

**Concerning the plight of the colored people** in the so-called rice fields of South Carolina, according to the "Apologist", a colored Methodist elder leader writes the following: "I wish I could tell you the true state of affairs in our districts. I will present some facts to you with the remark that it is my conviction that unless a change is made on the part of the Church in the administration of these missions, we, as a Church, will as well leave the field to the Church as to the Church. may vacate. The people here are not much better off than the heathen; and if the church finds it advisable to appoint its best and strongest men for the foreign mission, we need such here all the more. If it is expedient for the church to establish day schools in heathen countries, we need them even more in this inner mission. The majority of people are still pretty much what they were when they came out of slavery, and their children grow up in ignorance. True, we have some Sunday School primers and Sunday School reading books, but what is that among so many? We need teachers for the children to give them daily instruction at least seven or eight months a year. If something of this kind is not done, our missions in the rice fields of South Carolina will be unsuccessful. The preachers we have among these people are of our weakest men, who have had little or no instruction - men who are not capable of teaching a single syllable correctly. And yet it is these on whom the people depend for the instruction of their children and for instruction in God's holy word. I certainly say the church, our church, must attack the matter differently in this mission field if it is to be of any use to these people or their children." - Doesn't the Lutheran Church want to do something so that these politically freedmen become freedmen in the Lord? Shouldn't this mission be closer to us than the foreign one?

### II. Abroad.

The **Saxon state synod** was finally opened on October 2. The members had to take the following vow: "I vow before God that in my work in the synod I will preserve the inner and outer welfare of the Lutheran Church to the best of my knowledge and conscience, and that I will strive to make the church grow in all things in Christ, who is the head. This vow alone was obviously intended to create such a wide-open synodal gate that even the most atrocious heretics could enter this synod, which called itself Lutheran, unmolested. This was confirmed when the synod was organized. City- and country-known enemies of the true Christ and Christianity took the vow and were hereupon excluded as co-workers in the "holy" building without objection. Although the majority of the synodal members are considered to be strict Lutherans and want to be considered so, no one dared to raise his voice even against the admission of gross blasphemers of Christ. Even the "Pilgrim from Saxony" who reports on this is, as it seems, not comfortable. After reporting that the synod has recognized all those elected, he writes: "If only it has not thereby pronounced its own death sentence! At least it seems to us highly questionable" (i.e. only "highly questionable") "that it, as a representative of an Evangelical Lutheran (!) church, has also recognized as its legitimate members those who have broken with the faith of this church,

such as Sulze, Binkau and Seidel. . . (A protest could have been expected from the bosom of the Plenary Assembly against the recognition of these false brethren." So the "pilgrim" counts open heretics among the "false brothers"! In the following, he puts the main blame on the "defective commitment of the synodals". It would have been more inane if the "pilgrim" had asked: "Were there no Lutherans in the synod? Is the synod composed of "traitors" to our church?" But he was not allowed to say that for the sake of the separated, because in the synod sit those who are still considered the best in the national church. But some heroic deeds

However, these "best" still did so in the synod. In the fourth session, Sulze asked for the establishment of a special superintendency for the city of Chemnitz. Immediately the brave confessors rose up and Sulze's motion was rejected by 46 votes. How they may have rejoiced in this glorious victory over their "false brother"! Quite appalling here is the following. Five laymen, a government assessor, a district assessor, a professor at the Royal Academy of Arts, a merchant and a watchmaker, had filed a caveat against Sulze's membership, as a "blasphemer who was outside the Church of Christ." The "Pilger" reports: "As submitted by private persons, this petition could, according to the rules of procedure, for the moment, as the president said, only be interpreted in the office. But what a disgrace for the pastors that they let themselves be preceded by laymen who do not belong to the Synod, and in such a matter, and that they omit the confession because the "Rules of Procedure" demand it! What kind of spirit prevails in this synod is also evident from the fact that the same accepted the request of the rationalistically uninspired General Synod of Baden "with thanks" that both send their reports to each other in the "consciousness of common ecclesiastical interests". This is a significant step towards the establishment of a large German national church. The motion that secular registrars, when reporting the birth of a child, should "instruct people about the difference between civil naming and baptism" was adopted. What must this look like in the national church, if civil officials have to inform the members of the same that there is a difference between the mere naming and holy baptism! - In the ninth session, Professor Dr. Luthardt moved that it be established that a preacher may 1. only marry members of the Christian religion and only such couples of which at least one part is Lutheran, 2. only such children as their parents have consented to marry, and 3. only such divorced persons who have not been divorced contrary to God's Word. At first, the doctor apparently defended his proposal with great courage. But when he saw that many distinguished people were against it, and he was comforted with the "hope" of better times, he withdrew his proposal himself. Even the "pilgrim", who had probably "hoped" for more from the doctor, says about this: "So he finally agreed - God may know for what reason - to drop his application. We can only regret this withdrawal from our hearts. For a synod should not express hopes, we already have those ourselves, they just unfortunately do not always" (or always not?) "come true, but it should make clear resolutions and create firm orders." Dr. Luthardt repeated here the same maneuver he had already made at the first synod with regard to the oath of confession. In the tenth session, finally, Dr. Luthardt needed a clever ruse to prevent the dangerous debates about the petitions received for the introduction of church discipline. Since the regional consistory had declared that a preacher could, however, withhold from Holy Communion those living in public vices or obvious despisers of the Word of God and the sacraments (?) "in pastoral effort", "in order to then obtain a further decision from a higher authority", he declared that with this the petitions were already settled! which was then also accepted by the synod against only two votes. A sadder game with a whole national church has probably never been played by those who want to be orthodox. This is the extent of the news we have received so far. We reserve the right to report further on the course of the synod.

W. [Walther]

**Saxony.** On September 5 of this year, a diocesan meeting of 15 pastors was held in Stollberg.

and 31 congregational leaders. At the meeting, the following principle was adopted: "Even if the church cannot be denied the right to exclude a member from the church in certain cases, it is appropriate for the nature of the Protestant church not to do so as a rule. Thus reports the "Sächsische Kirchen- und Schulblatt" of October 19. Strange! The church should have the right, but it is appropriate to its nature not to use this right! What kind of Bible must the pastors of the Stollberg diocese have? Our Bible says the opposite. Just read Matth. 18, 17.

1 Cor, 5. 9-13.

W. [Walther]

The **General Synod of Baden**, writes the pilgrim from Saxony, which is busy robbing the Apostolic Creed as such from the regional church there, thus completely stripping it of its Christian character, now sets out to establish a German national church. To make a start with it, it wants a common German day of repentance and such a Reformation feast day, but of course possibly both days shifted to one Sunday each! With this request, the said synod has also turned to the present Saxon state synod for cooperation.

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(Submitted.)

### **Public warning.**

It is hereby warned by the undersigned in the most earnest and urgent manner to any sincere and righteous Lutheran pastor or candidate to accept an appointment from former parishioners of the Rev. Mr.. Meyer at Kirchhayn, Washington Co, Wis.

The facts are as follows. The greater part of this congregation had sent in a complaint to our general president, Prof. Walther, in which complaints were made partly about Pastor H. Meyer, partly about Mr. President's punishments, and an investigation was requested. One particular complaint against Pastor Meyer was that "in a short time he had filled two school teachers with hatred against the congregation and finally expelled them. The complaint against Pastor Strafen, who unfortunately had already been in the congregation four times in vain during the course of this year, was that "he had acted in a partisan manner" by insisting that four members of the congregation be declared evil and that banishment proceedings be instituted against them.

Since Prof. Walther, our general president, had already made five major trips to the meetings of the district synods and the synodal conference and still had two to go, he asked me, as the vice-president of the western half of our synod, to take charge of this matter in his stead.

This happened in the congregational meeting in Kirchhayn on October 4 and 5 in the presence of the district president, Pastor Strafen, and the neighboring pastors Schumann and Keller.

Now first the most noble point of complaint, against Pastor Meyer, already mentioned above, was made. As far as the first school teacher was concerned, the accusation of the appellants against their pastor turned out to be a gross and obvious lie; for this school teacher had been revealed to the congregation as a lying person and had later written a penitent letter to the congregation from elsewhere, asking them for forgiveness. Pastor Meyer had read this letter to the congregation, so that the complaint of the appellants against their pastor completely fell away and they were revealed as gross liars and slanderers of their pastor.

Of course I punished them sharply with the eighth commandment and so it happened that one after the other recognized his sin and also confessed against the pastor and

made an apology. Unfortunately, however, none of us pastors and your righteous part of the congregation could get the impression that her confession came from the heart, but was only forced by the power of the facts testifying against her. This became clear enough from their further behavior. For in their accusation of Pastor Meyer with regard to the other school teacher and his behavior against him, it also proved to be a lie and invalid. But there they did not stand up repentantly, struck anew in their conscience, confess their sin and ask Pastor Meyer for forgiveness, but persisted in a sullen silence.

After my summary punishment, they moved on to the other part of their complaint, which consisted of the fact that the district president had "acted in partisan fashion" by declaring four members to be male and calling on the congregation to proceed to expulsion.

After reading the relevant protocols, I could not help but completely agree with the verdict of the district priest; for everything had been done to the gross and obvious sinners that could be done, and yet they had remained unrepentant.

Since now, in spite of all admonition and warning, also from my side, the greater part of the congregation persisted in their resistance to "put out" the obviously "evil ones," the Christian-minded separated themselves from the heap of the unrighteous and faithfully adhered to their shamefully slandered pastor; for to bite him out wherever possible, because he had sharply punished their sins: Avarice, drunkenness, fornication, lying and slandering were sharply punished by the law and forced out of repentance and correction, that had been the noblest intention of the lying plaintiffs, whom God caught in their own snares and threw into the pits they had dug for their faithful pastor.

Since the unrighteous are the greater number, the present small congregation has of course lost all property, which it alone rightfully owns before God, according to the customary principle: "*The majority rules*";

But she is cheerful and confident, and as she is faithful to her pastor, so he is to her and gladly suffers injustice with her.

Finally, it should be noted that I, who was District President for 13 years and visited many congregations, have never encountered such a raw, wild and rude people as the opposing party showed in two congregations; for because there was no righteous repentance toward God in these wretched people, it happened through the impulse of the devil and their flesh that they drowned out the voice of the faithful members with a "tumultuous" roar and behaved like drunkards in a boozier.

Therefore, let every Christian and righteously Lutheran-minded pastor or candidate be seriously warned once again to recognize this bunch of the unrighteous as a Christian congregation and to accept a calling from them; for by doing so he would only strengthen them in their godlessness and impenitence and bring God's judgment down upon himself.

Fort Wayne, November 8, 1876.

Dr. W. Sihler, pastor and general vice-president of the western half of the "Missouri Synod, etc.

The "Lutheran Church Newspaper" in Columbus, Ohio, and the "Congregational Bulletin" of the Wisconsin Synod are requested to include the above "warning" in their columns.

## To the message.

We take the liberty of informing the ministerial brothers of our central and eastern district that the sums signed at the general pastoral conferences will be paid to

Itizv. 8. 8culuatr^,

would be welcome now.

H. C. Swan.

Lort, lock.,

, I. P. Beyer.^

## Ordination and introductions.

At the request of the Reverend Presidium, Candidate Phil. Hölzel was ordained on the 23rd Sunday n. Tr. by the undersigned in the midst of his congregation at Great Bend, Kansas. I. Hoffman n.

Address: Kvv. Dll. lloelskl,

(1r "Lt Lcrnck, Xans-as.

On the 20th Sunday n. Tr. Mr. Pastor H. F. Pröhl was solemnly eingeführt in Augusta, Wisconsin. I. Friedrich.

Address: Xsv. H. X Lr-ovill,

^u\$NSTA, Lau 6Lai6 6o., ^Vis.

At the request of President I. Biltz, I introduced Pastor P. H. Holtermann to his new congregation on the 23rd Sunday after Trinity. A. W. Bergt.

Address: liov. 8. H. 8olinrinann,

I "orr)'vill6, 6o., Llo.

At the request of Vice-President Stubnatzy, Pastor C. H. E. Kretzmann was introduced to his new congregation in Dudleytown by me on the 23rd Sunday after Trin. with the assistance of Pastors Merz, Fischer and Polack.

I. G. Sauer.

On the 20th Sunday after Tr., Pastor Th. Schd'ch was introduced to the main congregation of his new field of work by the undersigned. W. Schwartz.

Address: lisv. Mr. 8c:koee1r,

l?ort 8o;>o, Huron 6o., 2li<ckr.

After Rev. I. F. Ruf had resigned from his office at St. Peter's Lutheran congregation in St. Clair, Mich. due to illness, Rev. L. Trau b was appointed to this congregation on the 22nd Sunday after Tr. by the undersigned with the assistance of Rev. C. Lohrmann solemnly inaugurated his new office. I. R. Lauritzen.

Since Rev. E. Mangelsdorf had to resign from his office in Bloomington, Ill, Halle as a result of mental and memory weakness, Rev. E. Riedel, previously of Coopers Grove, Cook Co, Ill, was appointed to succeed him. The inauguration of Rev. Riedel took place on the 22nd Sunday after Trinity, November 12. B. Burfeind.

Rev. I. Seidel, called from the Lutheran Jmmanuels congregation at Keokuk Junction, Illinois, was installed in his new office on the 22nd Sunday after Trinity, in the presence of the Reverend L. Hölter. W. Hallerberg.

Address: Xsv. 4. 8cückcū,



Xeokuk .luQctättn, cVckarns Lo., III.

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## To the members of the Fort Wahne Pastoral Conference.

It is hereby brought to your attention that the conference scheduled for the week after Christmas does not have to be held at that time at the latest, as was assumed when the decision was made, but that due to circumstances which cannot be specified here, the decided meeting can be postponed until the Easter conference. For this reason, and because in the opinion of the local preachers the postponement of the conference to Easter would be a service to all our conference members, I hereby announce that the Christmas conference will not be held.

1876, W. S. Stubnatzy, chairman.

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## Conference - Display.

The southwestern mixed pastoral conference in Minnesota will meet, s. G. w., from January 9ken to Uten, 1877, at Mr. Rev. Emmcl's house in St. Peter. G. E. Ahne r.

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### Income in vie cash register of the Western District:

On the synodal treasury from Past. Holls' congregation in Columbia, Ill. A6.00. Past. Lehmann's congregation in New Wells, Mo., A4.65. Past. Bergl's parish in Paizoorf, Mo., A5.55. Whose branch parish in Perry County, Mo., A3.20. D. Dodge-rence in Perry County, Mo., P5.00. of d. St. Paul's parish in Lowell, Mo., A27.00. of Past. WiUe'S congregation in BrownSville, Mo., A13.80. teacher Holscher in St. Charles, Mo., A2.00. past. Demetro'S Grmeinde in Perryville, Mo., A5.00. Collecte of Past. Brewer's congregation in Cooper County, Mo., A12.00. Collected from Past. Sievers' congregation in California, Mo., A8.00. From Past. Lenk's congregation in North St. Louis A10.00. Past. Holls' congregation in Centreville, Ill, A10.00. Lebrcc se-boldt there A2.00. Past. Oetjen in Momicello, Iowa. Collecte of Past. Wcrmann's congregation in Fort smiti), Ark, A8.60. From Past. Zschoche's congregation m Atchuon, Kansas, A5.00, by himself A2.00. Past. Penalties in Omaha, Nevr" A2.V0. By Past. Grupe'S congregation in ErSievrn, Mo., A3.00.

# 184

Past. Catenhusen in Franklin County, Mo., 42.00. Past. Both in Mobile, Ala., 45.00. Past. Fackler in Columbia Bottom, Mo., 42.00. from the Tri-Cinch District in St. Louis 420.25. by Past. Kretzmann from Hanover congregation, Mo., 47.65. from Egypt Mills congregation, Mo., 46.35. Collecte from Rev. Sapper's congregation in South St. Louis 423.45. Desgl. from Rev. Echwensen's congregation in New Bielefeld, Mo., 412.00. From Jmm. dist. in St. Louis 417.60.

To the Synodal Mission Fund: Collecte from Past. Gräbner's congregation in St. Charles, Mo., 413.75. For inner mission: by Past. Meyer at Leavenworth, Kansas, 45.00. Half of the Collecte at the Mission Festival at Leavenworth 426.81. Mission Festival Collecte from Past. Baumhoffer's congregation at Pebble Creek, Dodge Co. nebr. 425.52. part of mission feast collecte at Past. Linschmann's congregation at Namham, Ontario, 414.00.

To building fund: from Wittve Adolph through Past. Jungck at Jackson, Mo., 413.00, by him scibst 48.00. By Rev. Holls at Centreville, Ill., 419.50. Collecte by Rev. Germann's congregation at Fort Smith, Ark. 48.60.

For the emigrant mission in New York: the halste of the mission festival collection from the congregation in Lcavenworth 426.80. By Past. Meyer there 45.00.

For Past. Brunn's Institution: From H. G. M. through Past. Sievers in California, Mo., 45.00. Thank offering from Mrs. Anna Kolhr by Past. Wetzel at Glasgow, Mo., 45.00.

For the Hermannsburg Mission: By Past. C. Becker's congregation in Gillespie, Ill. 44.10. To the seminary household in St. Louis: ^ From Past. Kathman's congregation in Hoyleton, Ill. 410.12.

For Rev. Multanowski: By Rev. Bremer in Benton County, Mo. on D. Holzens infant baptism collected, 42.50, by N. N. 41.00, by himself 41.00. For Pastor Wagner's congregation in Hesse: Through I. Keller in St. Louis 421.50.

4'0 \* Pasto\* Rufs: From Past. Jungck at Jackson, Mo., 'For the congregation at Lawrenceburgh, Ind: Don Past. Matthias' congregation at Paola, Kansas, 45.00. Rev. Gräbner's congregation at St. Charles, Mo. 410.20.

For the congregation in Hudson, New York: From Past. Matthias' congregation in Paola, Kansas, 45.W. For Mrs. Pastor Sondheim: Bon Past. Voigt's congregation at Pevcly, Mo., 44.35.

St. Louis, Nov. 22, 1876. E. Roschke, Cassirer.

## Revenue into the Illinois - District's coffers:

For the synod treasury: Bon Past. Steege's congregation in Duildee, Collecte at Harvest Festival, 414.41. Past. Uffenbeck's congregation in Lemont 410.02. Past. Hahn's congregation in Stauteh 48.30. Past. Penckamp's congregation in Bremen, Collecte am Erntefeste 412.00. By Rev. F. Lindemann of St. Johannes congregation in Champaign 44.40. Bon of Addison congregation, Collecte at Reformation Feast, 440.84. Past. Löbcr's congregation in Mies 421.66. Past. Reisinger's congregation in Danville 411.25. Past. Erlich's congregation in New Minden, Collecte at Harvest Festival, 432.50. Two collect of Past. Mueller's congregation in Enester, 411.80. By Past. G. Streckfus from s. congregation in Lkayville 415.53. From Chicago - By Past. Döderlein from d. Synodabüchsc 41.70. by Past. Wunder from Karoline Otto 41.00. from sr. Gemeinde 422.30. from Past. Wagners Gemeinde 451.00. from Past. Bartling's congregation 430.60. by Past. Engelbrecht's congregation 417.00. by Past. Neinke by Jürg. Lassen 42.50. In regular contributions : from Prof. C. A. T. Selle, Past. H. Prohl and the teachers- from Klünder and Zutz 42.00 each, teacher Grühl 42.50. (Summa 4319.31)

For the building fund: By Nud. Karskim from St. Johannes parish in Secor 453.95. From Past. Wunders Gemeinde in Chicago 431.45. (Summa 485.40.)

For the Ba-uakss in Springfield: As a surplus for the excursion to the mission festival in Springfield: by Rev. Johannes and Mr. Zimmer in Pckin 4100.00, by Past. Mangelsdorf in Bloomington 4226.15 and by Pastor Knoll of the Illinois Synod 485.00. (Summa 4411.15.)

For inner mission: By J. H. Kuhlbeck, a part of the collection at the mission festival in Collinsville 428.00. By Past. Neinke in Chicago by Jürg. Lassen 42.50. (Summa 430.50.)

For did Heidenmission: By Past. C. F. Hartmann, wedding collection at Mr. Voigt's in Milfvrd, 43.25. By Rev. Pennekamp in Bremen, a part of the collection at the mission festival, 426.00. (Summa 429.25.)

For poor students in St. Louis: By Past. Höller, part of the collecte at the mission festival of the three Tuth. Gemeinden in Quincy, 431.75. By Past. Bartling's congregation in Chicago for C. Ross 410.18. (Lmma 441.93.)

For poor college students in Fort Wayne: By I. H. Kuhlbeck, a Lhril of Collecte at the Mission Festival in Collinsville 425.00. (Conclusion follows.)

## Income in Vie Cashier of the Eastern District:

To the synod treasury: Bon Past. Hanser 41.00. Past. Dreyer 42.00. of Mcicr 44.50. bon d. congregation in North East 44.15. congregation in Williamsdurg 418.00.

To the widow's fund: Bon Past. Hanser 44.00. Past. Dreyer 44.00. From an unnamed 45.00.

For Pastor Multanowski: Bon of the Tonawanda congregation 42.50. By Past. Schieferdecker 41.00. by H. Flap- dcrmyer 41.00. by Konr. Schulz 45.00. by F. Butchmann 45.00. by Past. Müller 41.00. from Past. Jör and cliche members of his Gemeinde 415.00. Past. Engelder's congregation 45.00. bon of Martinsville congregation 44.00. bon Past. Lcemuhs 42.00.

For the orphanage near Boston: From the commun. school at Tonawanda 42.35. commun. m loikouille 45.00. But teacher Franke from his school children 47.50. Bon Konr. Silru.z 410.00. Bon dcr commun. at Port Richmond 48.75. Bl.n an unnamed 45.00. Bon acm member of the Jmm.- Gmcindc at Baltimore 42.00.

For the congregation at Hudson, N. I.: From some members of P.rst. WeyelS congregation 43.50. From the congregation at Collinsville 44.17. congregation at Lake Creek 45.25. Don Konr. Schulz 42.00. From the congregation at Matteson 45.10. From Past. Werfelmann 42.00. From parish at Wapa-konetta 44.60. Parish at Fort Dodge 49.00. Parish at North East 45.00. Parish at Wolcottsville 42.50.

For the congregation in Braver Dam: From a member of the Jmmanuels congregation in Baltimore 45.00.

For the English Lutheran congregation in Baltimore: from the congregation in Port Richmond 42.25.

To college maintenance fund: from New York Township 49.40. North East Township 43.80 for Addison.

For the building fund: From an undisclosed 410.00.

For the Emigrant Mission in Baltimore: don of the Wolcottsville congregation 43.10.

For poor students: From an undisclosed person for St. Louis, Springfield, and Addison 45.00 each. From the community in WilliamSdurg 410.00 for Purzner.

For Pastor Brunn's proseminar: From" an unnamed 45.00.

4'M r the Heathen Mission: From a Missionary Friend New York, Nov. 1, 1876. I. Birkner, Kassirer.

For poor students received: Through Mr. Past. Frank of the Women's Assciation of St. John's Parish in New Orleans 410.00 for Adam, Through Mr. Past. Stürken from the Women's Association of his Parish 410.00 - and from N. N. 410.00 for P. Schwankovsky. By Mr. P.ist. M. Hahn from sr. Gemeinde 411.35 for Wilder and from W. Fritz 50 Cts. Ch. Fritz 40 Cts. From West Lincoln by Chr. Lohrenz 410.00. I. Werth 411.25. W. Krusmark 42.75. I. Buse 41.00 for Mcscke. By Mr. Past. Sirkcr (New York Synod) 425.46. for Hähnel, By Mr. I. Laatsch, Collecte dcr congregation of Hcn. Past. Wangerin, 416.00 for Engel. By Mr. Past. E. A. Sieving, Collecte of his congregation, 43.75 for MaaS. By Hrn. Past. C. G. Hartmann of the Eftingbamer Frauenverein 415.00, of which 45.00 for Adam. By Mr. Past. Grafelmann, collected at his Wedding, 45.00 for Blanken. Through Mr. Past. Krebs from Mrs. Magd. Schmitt, thank offering for recovery, 410.00 and from his congregation 42.35. Parish 42.35. By Mr. Past. Bosel, Ncformationsfest-Collecte sr. Parish, 47.00. By Mr. Past. Schwensen of the women's association sr. Gemeinde 411.10. For Meeske. From Hrn. Past. Steinrauf's Filial, Reformation Feast - Collecte, 42.45. By Hrn. Past. Johannes from Mrs. Cl. Licschcid 1 comforter. Mrs. B. Mohr 1 comforter and 4 pillowcases. Mrs. Ch. Rohwer and Mrs. Erlebcch 1 comforter. Mrs. B. Otten 2 sheets, 2pillowcases. Jöfr. K. Otten 2 sheets and 2 pillowcases. Mrs. M. Neddermanu 2 sheets and 2 pillowcases. By Mr. Past. Sandvöls 42.00 for Sondheim. By Mr. Past. Brauer, on Christ. Schnack's wedding, 412.25. By Mr. Past. Kühle from the women's association of his parish, Gemeinde 4 pairs of socks, 6 bust shirts and 4 bed sheets. To defray the expenses for laundry collected here from Mrs. Strömsbörck 41.00. from Susanne Zapf 41.00. Mrs. Sommer 41.00. Marg. Künch 41.00. Grandmother Vogel 50 Cts. Mrs. Hauenstein 41.00. Christ. Völgengruber 50 Cts. Jiau Hammon 41.00. Anna Wehr 50Cts. Mrs. Schilling 41.00. Mrs. Mack 41.00. Marg. Dinkel 50 Cts. Marg. Butz 50 Cts. By Mr. Past. Hochstetter from the Frauenverein sr. Gemeinde 410.00 for Bremer. By Mr. Prof. Walther of Dan. Müller, Collecte of the congregation in Kimmswick 46.35 for Sondheim. By Mr. Past. Lösche of the congregation at Howard Lake, Wright Co. Minn. 43.00.

For the budget: Don N. N. 45.00. Through Mr. Past. Pennekamp, a part of the Mission Festival Collecte sr. Parish, 427.00. By Mr. Past. Reichmann, Collecte sr. Parish, 47.00.

Springfield, Ill, November, 1876, A. Craemer.

Received with heartfelt thanks by the undersigned: From Past. Niethammer's parish for Brunn'sche Zöglinge 410.00 - from his women's association 410.00 and from the parish 413.00 for breast - From Past. Engelbrecht's women's association for Bendin 410.00. From Past. Strober 45.00. From Past. Hermann 41.00. from Mr. I. Horn 41.00. Kindtauf - Collecte by Past. Herrmann 47.65. By Mr. Wiese 45.00 for Th. Stephan. From Rev. H. Crämer Women's Association in Zanesville for H. Rauh 420.00. Bon Past. M. Wyneken's women's association 48.00. from s. Junglings- verein 420.00 for I. Schiefer. From Past. J. v. Brandts Gemeinde 44.00. Wittve Hamann 41.00 for R. Köhler. Pastor Niemann's congregation for Lucas 419.00. from his Junglings- verein 422.31 - from some congregation members' 413.00: collected on Mr. Kockiaun's wedding, 46.50 for Nabe; from sm. Women's Association a package of linen. From Past. Mehnicke's Gemeinde for C. Engel 440.00. From Past. Hochstetter's congregation 412.50 for H. Fcncke. Bon Past. Engelbrechts Jungfrauenverein 46.00. from sm. Junglingsvrein 410.00. from Frauenverein 47.00 for L. Bendin. Bon Past. Pfeiffer's Kansas congregation 413.00 for Chr. Germcroth. From Vrn. L. Schladeraff 46.50 for Brunn's pupils. Bon teacher Küchlr's school children 41.10 for Holm. Collected on Mr. Koch's wedding, 44.30 for Brüning. Collected on Mr. G. König's wedding, 44.25 for Bendin. Collected from Mr. M. F. from Past. Zögels parish for Brunn'sche Zöglinge 410.00. Bon Past. Dahl 41.00 for Köhler. Bon Hrn. Walt- rcr in Hamilton, O. 42.00 and from Hrn. Söhchen 43.00 for a college organ. Collected at Joh. F. Hemeyer's wedding for an organ 47.25. From Mr. Druhl in San Francisco 4100.00. From Dr. Sipler's missionary fund 418.00 for Brunn's pupils. From Past. Stubnatzy's Women's Association clothing purchased for poor students in the amount of 423.50. From Mrs. Topel of Detroit 413.00. O. Hanser, Director.

Since July 14 of this year, I have received the following gifts for poor students, the receipt of which I hereby gratefully acknowledge:

From the Virgins' Association of the Bethlehem Parish in St. Louis 410.00. From the Women's Association of the same parish 410.00. By Past. Niemann 420.00. By Past. H. Bauer 41.00. By

Kassirer Bartling \$13.56, \$19.60, \$7.30, \$35.50. Bon Mrs. N. N. in Cleveland \$5.00. Of the women's club in Past. Kühle's Gemeinde \$20.00. By Prof. Wyneken \$2.00. By Mr. Lind in New Orleans \$20.00. By Mr. E. Lutz \$3.90. By H. Luers \$10.00. By Past. Niemann \$13.50. By Mr. Loge, collected at Mr. Rose's wedding \$1.00. By Pastor Schumann, collected at F. Dobberpohl \$5.00; by Fried. Schössow \$4.31; at H. Zübke's wedding \$1.19; at Joh. Sulzflöws wedding \$4.50. By Past. I. v. Brandt, by himself \$1.00, by Past. Dabl \$1.00, by I. Biedler \$1.00, by Christ. Mathew \$1.50; collected at L. Missal's infant baptism \$3.20. By Hrn. Derofrid, Collecte at harvest Dankfest in d. parish at Martinsville, \$5.00. By Past. Stürken from his Women's, Virgins' and Young Men's Association \$15.00. By Rev. G. Lober \$3.00. - The worthy Women's Association in Grand Rapids, Mich. sent 1 Comfort, 2 Quilts, 2 Shirts, 2 Collars and 15 pairs of Stockings. Addison, Nov. 13, 1876. i. L. W. Lindemann.

I have received the following gifts of love for poor college students and for the household: From Past. Jäbker's Gemeinde: from Mr. Christian Prange 2 sacks of oats, 1 p. of grain, 2 p. of potatoes and 1 gallon of lard; from Mr. Buck 7 gall. Apfelbutter; from Mr. Stoppendagen 9 gal. Apfelbutter; from Mr. Von der Au 2 bush. Potatoes, 2 p. grain; from Mr. Biberich 4 gallons apple butter; from Mr. Wörling 4 gallons ditto; from Mr. Hejnr. Konemann 8 lbs. apple slices, 2 gallons. Apfelbutter, 1 peck white beans, 1 p. potato dln, 1 p. apples, 2 p. corn; from Mr. Ehler Reese 1 quart beef, 5 gall. Apfelbutter; from the women's club 20 shirts, 10 sheets, 9 p. stockings, 12 towels. From Mr. Praeses Schwan's congregation in Cleveland, 24 pillowcases, 12 pairs of stockings, 25 handkerchiefs. From Past. Zucker's congregation; from the Women's Association 1 shirt & 6 handkerchiefs. From the Grand Rapids, Mich. congregation, 16 pounds of apple slices. From Past. Siever's parish in Frauenlust, Mich. 6 pairs of cotton stockings, From Past. Evers' parish: from Ernst Gallmeyer 2 p. wheat, 2 p. oats, 4 gall. Apfel butter. From Past. Stubnatzy's Gemeinde: from the Women's Association 4 pr. woolen stockings, 2 bust shirts and 5 quilts for the sick rooms. From Dr. Sicher's parish: from the Women's Association 4 quilts for the sick rooms. From the community in Zanesville, O., 1 quilt for the sick rooms. Fort Wayne, Nov. 20, 1876, A. Rascal, superintendent. For poor pupils the undersigned has received: Through Pastor Karrer, collected at Mr. Ernst Gallmeyer's wedding, \$7.80. From the Women's Association in Past. Jäbker's parish \$16.00. From Past. Bode's congregation \$30.00. By Past. Jäbker \$15.00. By Past. Bethke, Collecte, \$4.71. By the same of Weng- gold 75 Cts. From my parish: by the Virgins' Association \$10.00; at Mr. A. H. Paul's wedding "collected, \$87.67; from Mrs. P. 75 Cts.; for pupil Meyn collected at K. Mentzing, \$4.10; at Röhr's wedding collected, \$3.24; at Neese's wedding \$9.20; from the Jungfrauenverein \$6.00; from F. Prange \$1.00.

God's blessings to the dear givers!  
W. S. Stubnatzy.

For poor students received through Pastor Bensen from his congregation in Davenport, Iowa, \$4.00. Bon Pastor Strebel! Through Pastor Polack in Cape Girardeau, Mo, from his congregation, 5 bus shirts, 4 handkerchiefs and 1 quilt.

C. F. W. Walther.

Sincerely thanking the kind givers, the undersigned hereby certifies the following gifts of love for the church building at Wausau, Marathon Co. W>S. to have received: From Past. Wambsgang's congregation \$11.85. Past. C. Markworth's congregations \$23.50. Past. Hudloff's congregation \$21.00. Past. Kaselitz's congregation \$6.00. Past. Rchwinkel's congregation \$5.50. Past. Prager's congregation \$4.35. Past. Schu- mann's congregation \$10.50. Past. Grohe's parish \$6.00. Past. Strasens parish \$20.00. Past. C. Seuel's parish \$11.00. By Past. Mare \$2.00. Past. Leyne \$2.00. Past. Berner \$1.00. Past. Schlierf \$1.00. By Mr. Webcpohl in Sheboygan Falls \$5.00.

G. Rosenwinkel.

**For the Preachers' and Teachers' Widows' and Orphans' Coffee**  
(Middle Districts)

have been received

Gifts:

Collecte on Reformation Day by Mr. Past. P. Seuel's congregation in Indianapolis and by himself \$26.00. Indianapolis, Nov. 7, 1876. M. Conzelmann. With heartfelt thanks I certify, for our church building from the congregation of Mr. Past. G. I. Löber in Niles, Cook Co., Ill, \$4.00, from Mr., Past. Döderlein \$600, by Mr. Past. Dohler \$600 and by Mr. Past. Engelbert's church in Racine, Wis. \$8.35. Liberty Grovc, Door Co" Wis. L. I. Hubrr, Rev.

**Correction.**

In my receipt in No. 21 of the "Lutheran" read instead of "Collecte drr Gemeinde zu Noseville \$13.45" : Vom Frauenverein der Gemeinde zu Roscvillr \$13.45. I os. Schmidt.

**Changed addresses:**

Ditclrückck, 6c", 116

vvalca, 8t. OoscpIi 6o., luä.

6VHIo>v äs IZnrInA 8ts., 6l>i<a^> m"

**Printing Office of the Synod of Missouri, Ohio, et al. states.**

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## Volume 32.

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### **Battle song.**

Farewell, farewell, you band of fighters!  
Why are you so afraid of danger?  
What do you hang despondently forever  
Your sad head to the earth!  
Seize the shield, grasp the sword!  
No more trembling, no more paling Before Satan's fury!

Although we are only a tiny army, the enemies like the sand on the sea.  
They wield around them dagger and barrage, And their arrows glow.  
But not wavered, not staggered!  
Thank him no more, who makes an appearance to flee!

Well is the prince of darkness, who tore us from our creator. A god of the world and can certainly heap condemnation upon himself.  
But can the long crushed wretch  
Not even sows drown without our commander's judgment.

When our Duke raises his hand, Then sky, sea and land are silent, Satan is paralyzed, banished,  
The gates of hell crack.  
Almighty rolls his thunder word  
And shields us from the murder of the wicked Even in the jaws of death.

And they rush forth like a storm  
And they whirl up the dust  
And do they croak in the choir of hell -  
You must succumb!  
The helmets closed, the sword drawn  
And moved forward firm step - We must, must win!

But we would have to be like dry leaves  
Before Satan's storm also in the dust  
And leave him the body to rob:  
We would have won after all!  
We would be red like the Lord  
And how He Himself only escaped to life through death.

Farewell to the fight, farewell to the quarrel! The time for bleeding is only short!  
The battle cry roars loud and far: For Christ's glory and honor!  
If He goes ahead, if He stands by us, then let us see who it is that gives us a hair!

St. Louis, Mo, 15 December 1876. No. 24.

For our hero is called JEsus Christ,  
Which is never yet overcome,  
Who never forgets his own, whether pyres smoke.  
So up and at you, you little bunch,  
Though your blood dyes sand and stone - Palm trees beckon above!

(Submitted by Dr. Sihler.)

C. H. Rohe.

**How the Lutheran blood in Dr. Luthardt at Leipzig, who is regarded as "a pillar" of the Lutheran Church over there, still remains watery and what a weak, yes, shameful proposal he has therefore made with others to the sitting state synod.**

(See: Dr. Luthardts allgemeine lutherische Kirchenzeitung No. 44. of November 3.)

As is known, the regional synod of the Lutheran Church in the Kingdom of Saxony was recently in session. A petition signed by Pastor Lehmann and "numerous" signers concerning "doctrinal discipline" was received by this synod. The occasion for this was, however, of the grossest and most annoying nature, so that, if no petitioners had been found here, the stones would certainly have had to cry out.

For several years, Dr. Sulze, pastor in Chemnitz, published a magazine called "Die Leuchte, zur Belehrung und Erbauung" (The Light, for Instruction and Edification). The Petitions Committee, which is appointed to report on the petitions of the Synod and to make proposals, could not fail to express itself about the contents of this magazine, as follows. It testifies "that in the 'Leuchte' essential salvation facts of the Scriptures and teachings of our church have been attacked in a way that not only must deeply offend Christian feeling, but must also be called completely unacceptable (nothing more?) for a servant of the church. For if the general Christian doctrine of the triune God is called a 'withered formula', 'the distinguishing mark not of Christianity, but only of shrunken paganism'; if, as a consequence, the deity of Christ is denied.

If it is denied that Christ's person and merit are the condition (nothing more?) of our salvation, but rather in the doctrine of Christ's merit and sacrificial death -the downfall of all religion and morality' is found, to say nothing of anything else: then the foundation and the center of Christian and evangelical faith and doctrine is struck. And if, furthermore, the outcome of Christ's life, as reported to us by Scripture, is described 'as fiction and legend,' 'the bodily resurrection is denied and reinterpreted as a spiritual process in the souls of the disciples,' then with these facts of evangelical history, at the same time, essential pieces of the apostolic creed are called into question (nothing more?) and its further liturgical and doctrinal use in logical consistency and according to the demand of truthfulness is made impossible."

Before we go further, a review is granted. So the fact is: For years this wicked God-denier, blasphemer and Christ-hater has spewed and foamed his filth and filthiness through the pen, and as is well known, the pen reaches further than the mouth. It is also hardly conceivable - for when the heart is full, the mouth overflows - that this mendacious and apostate man, this devil apostle, would not also have verbally proclaimed his malicious unbelief from the pulpit, even if perhaps not so coarsely and obviously or only wrapped in ambiguous phrases.

Whether his superintendent, his closest superior, intervened against this, I do not know. But it is certain that the highest church authority, the regional consistory, which could not possibly have been unaware of "the light" in its darkening godlessness and the cry of indignation in the believing journals of the country, did nothing for years against this false teacher overthrowing the foundation. Rather, they calmly watched as this infernal wolf devoured the sheep of Christ and set up the worst abomination of desolation in the holy place; it did not concern these high lords that this thief robbed God of His glory and sinners of their salvation, and murdered the souls for whose life Christ gave His life in death. Summa,

they proved to be blind watchmen and mute dogs for years.

Finally, since this evil trade made more and more rumor, the vice president of the state consistory "on higher order" traded with Dr. Sulze in the course of the summer of 1875. But how did he do that? Did he take a sharp look into the conscience of the godless thief and murderer in order to lead him, where possible, to repentance? Did he, as a consequence, insist that Sulze publicly and in writing recant his blasphemous, fundamental false doctrines and repentantly ask for forgiveness from the annoyed or misled readers and listeners? None of this. How could one expect such a thing in our age of unionism and doctrinal indifference, which has also strongly permeated the so-called Lutheran national churches? Thus it happened that the "spirit of moderation and mildness" moved the vice-president of the regional consistory to deal paternally with the thief and murderer; for he was content to "admonish" him from continuing on the path he had taken. But what mischievous enemy of Christ and his word had already done on his previous way for mischief and ruin, of that there was no mention at all. Is such an ecclesiastical superior a man "who is afraid of God's word"? Is he not rather an ecclesiastical Eli, who does not care much that his subordinate has behaved disgracefully and caused terrible trouble?

At the beginning of 1876, Dr. Sulze was appointed to the parish of Neustadt-Dresden. "A large minority of the church council was against it"; there was also "dissatisfaction among a large part of the congregation concerned". What did the conscientious Landesconsistorium do under these circumstances? It instructed the Superintendent of the Ephoria Dresden I "on the occasion of his commitment to him, to express the confident expectation that he would be all the more concerned to maintain church peace, and for this purpose, in particular, to avoid with all diligence such incitements as those earlier essays in the 'Leuchte' were capable of arousing.

How childish and silly this admonition to an impenitent false teacher was is obvious, and one cannot blame him if he secretly ridiculed and mocked it. That this was so, however, is evident from the following. Dr. Sulze did resign from the editorial board of "der Leuchte"; nevertheless, it is reported "that he has recently persisted in the position marked by those earlier publications. And although "the State Consistory has ordered a more detailed statement of the facts", Dr. Sulze will not lose his appetite and will not have restless, sleepless nights; for he knows very well: in the end, it will remain with the saying: "Wash my fur and don't make me wet. Moreover, he knows no less that he has the greater number of unbelievers in the church council and congregation for himself. But the gentlemen of the high council fear the pressure of the faithless masses and the church rabble, because they do not fear God and his word, much too much that they are afraid to depose an unrepentant false teacher.

What is now finally the proposal which Dr. Luthardt, "as speaker", makes with the other members of the Petitions Committee of the Landessynod, after he has received "from the commissioners of the church regiment" the above negotiations of the vice-president of the Landesconsistorium with Dr. Sulze and, as it seems, was well content with the procedure of this ecclesiastical superior? So this proposal is:

The Synod resolutely disapproves of the form and content of the attacks which have been directed in various articles of the "Leuchte", a newspaper intended for the instruction and edification of the congregation, against the Scriptural teachings not only of the Lutheran, but of the general Christian church, and deplores the annoyance which this has caused in many congregations of our regional church, which this has caused in many congregations of our regional church, but after the explanations given by the commissioners of the church regiment, gives itself up to the confidence that the church regiment will not tolerate such attacks, but will always counter them with full seriousness. With this, the Synod considers Petition II. Lehmann and comrades as settled." Dresden, October 21, 1876. This is now followed by the signatures of the members of the Petitions Committee of the Regional Synod, including Dr. Luthardt, as speaker.

How now? Is it unfair to say that in view of these abominations of Dr. Sulze and the lares procedure of the vice president of the Landesconsistorium with him, the Lutheran blood of Dr. Luthardt still remained watery? And has he shown himself to be a righteous Doctor of Theology in this incident, whose duty it is to stand up for the honor of God and His Word in a completely different way than he has done? I say: No.

First, it was his duty to explain to the commissioners of the church regiment that the negotiation of the vice president with Dr. Sulze had been quite insufficient and that the former should have insisted on repentance, recantation and apology of the culprit; and if the latter had persisted in his refusal, he would have had to proceed to dismissal. But the fact that Dr. Luthardt finds himself satisfied with the lame and insipid "admonition" of the vice president to Dr. Sulze to "desist from continuing on the path he has taken" proves that he has no sharpened conscience for the honor of God and His Word, for which one does not even need to be a doctor of theology. But if such a person lacks this sharpened conscience, he is guilty of two things. As is well known, Dr. Luther did otherwise.

On the other hand - and unfortunately in connection with this blunting of his conscience - it is very weak and shameful that he, together with the other members of the Petitions Committee, only speaks of a "disapproval of Dr. Sulze's attacks" in their proposal to the Landessynode. One should also disapprove of the comparatively slightest and seemingly most innocuous error. And must not such erroneous opinions, where one still leaves the reason, Christ, as wood. And must not such erroneous opinions be consumed in the fire of God's judgment in conscience and in the agony of death, so that man, insofar as he holds on to Christ as the ground of his salvation in faith, may yet be preserved? But if a minister of the church overturns this reason, should we merely "disapprove" of such teaching? No! Every simple-minded Christian should reject, abhor, curse and condemn such a fundamental doctrine, and how much more a doctor of theology who, moreover, wants to have the reputation of ethereal orthodoxy.

Thirdly, it sounds very weak, even shameful, when Dr. Luthardt, the speaker, (only) laments the annoyance caused by Dr. Sulze "in many congregations of our national church. If he were a manly ecclesiastical character,

If the others had not been in favor of it, he should at least have asked the synod to request from the Landesconsistorium that Dr. Sulze be taken into church discipline and, where possible, that the trouble he has caused be remedied by repentance, written recantation of his blasphemous heresies, and by apology of the offended or seduced; for it is already there, and mere "complaining" will not get it out of the way. If the culprit refuses, however, he must be deposed.

Fourthly, in the proposal of the Petitions Committee, or rather of Dr. Luthardt, the speaker, to the Synod, it seems rather strange and disconcerting to request of it "after the declarations given by the Commissioners of the Church Regiment, to be confident that the Church Regiment will not tolerate such attacks, but will always confront them with complete seriousness.

First of all, as far as these "declarations" are concerned, they do not inspire even the slightest confidence in the full seriousness of the church government, at least in the faithful and church-minded part of the regional synod. For these declarations report nothing but the lame and lukewarm exhortations of the vice-president and the superintendent on behalf of the consistory at the introduction of the devil-apostle in Neustadt-Dresden, about which it was said above. Is it possible that these limp and impotent exhortations will awaken special confidence in the punitive seriousness of the consistory for the future in the faithful and church-minded synod members?

Moreover, these latter are not unaware of two things. First, that the high authority allowed the abomination for years, that "the lamp, for instruction and edification" strove more and more eagerly through pagan reason to darken the light of the divine word and to outline the foundation on which alone the edification of the Christian church and the individual congregations is possible. And they well know that the Landesconsistorium, unaware of its guardianship, intervened only then - but how timidly and timidly is sufficiently said above - when the rumor became too great and the abomination became known also outside Saxony and, moreover, in the country the Lutherans who had left the Landeskirche for conscience' sake vigorously raised their testimony against the abomination that had been tolerated until then.

On the other hand, it is not hidden from the better part of the synod that the high authorities together with their superintendents care very little about what kind of teaching the pastors lead in their pulpits, whether it is primarily Christ, the Crucified and Risen One, as divine power and divine wisdom is the content of their sermons, or human power and human wisdom, coarser or finer rationalism, unionism, liberalism, the national idol of the German Empire, or other idols of the spirit of the age, mediation theology, chiliasm, the phrasemongering of the Protestant Unificationists, and so on. etc. Also, the high lords have far too much to do with reports, tables, lists, and statistics to have time to make thorough church visits and especially to look more closely at the teaching and life of the pastors.

Summa, the better part of the synod has nothing to hope for from the "full seriousness" of the church regime, as long as the regional consistory does not itself repent of its pernicious slackness and fear of man in its proceedings with Dr. Sulze, the abomination,



and leaves him in office and dignity without repentance, revocation and apology, in order to poison, corrupt and murder the souls of his parishioners as before. The "full seriousness" is found in these noble authorities in Saxony and elsewhere at the most when a pastor does not strictly obey their human laws and ordinances, or raises his voice against encroachments of the state power into the rights of the church, or sharply punishes the heresies of the papists and reformists, and so on. Then there is no lack of reprimands, warnings and ecclesiastical censures.

Finally, I would like to ask: Are these ecclesiastical authorities, who are so slack, cowardly and fearful against obvious false teachers or angry preachers and do not punish them with due severity and, where necessary, depose them, entirely without blame for the ever increasing apostasy from God's Word and from the Christian faith in Germany? For who is helping to strengthen this apostasy and unbelief among the German people, even in their own part? Answer: The preachers and writers of unbelief, who remain unpunished by their ecclesiastical superiors, and who, moreover, often walk angrily and are righteous Epicureans. And why do these not receive the due punishment and, where necessary, dismissal? Answer: Because the lords of the high council fear the pressure of the faithless masses, partly as the clamor of the ecclesiastical and unchurched rabble, who then stick together to their preacher and defend him manfully against the papal tyrants on the street corners and in the beer pubs, partly as the clamor in the liberal newspapers, which take up their lance against this new medieval hierarchy. And why do the grand dignitaries of the church fear these devil's mouths and their pathetic barking and bellowing or their creeping perfidy and malicious side-swipes? Answer: Because they do not fear God in such a way that they would courageously stand up for the honor of God and His Word and gladly prefer hatred for the sake of Christ to contempt for the sake of their cowardice and fear of man. And it is this fear of the children of unbelief that moves them, when the worst comes to the worst, to cling fearfully to the princes and to rely on them and their soldiers.

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Addendum. Since the foregoing article, in its assessment of the Saxon Synod, has taken into account only what Luthardt's Kirchenzeitung has chosen to report about the course of this Synod, but the undersigned has the complete report of the Synod's proceedings, he takes the liberty of adding an addendum to the foregoing article.

How sad things are for the synod and for the whole Saxon regional church, which is represented by the synod, can be seen from what was declared by members of the synod during the negotiations about the wretched Sulze. After Luthardt as speaker had finished his speech, a rationalistic deacon, Dr. Binkau, appeared and declared himself against the Synod even "disapproving" of Sulze. He said: "You all know that from time immemorial and also today, those who are called to teach in this church have deviated from this *public doctrina* (teaching recognized by the church), that it happens at our national university and has always happened at it." I remind the honored Synod of what Consynodal Zarncke stated in the first

I remind you of the notorious fact that not we, but the own party comrades of those who are usually called orthodox, bring this accusation against them again and again. Should we therefore be justified in making such a declaration, there would first have to be a clear statement of the limits of doctrinal freedom within the Protestant Church. It does not exist, it is not even attempted in the committee's report, and I am certainly convinced that it cannot be given at all. And therefore I consider it the only possible thing to say: the high regional consistory has so far dealt with this matter in a mild as well as decisive manner, and it is therefore to be trusted that it will also persist in the same way in the future. The whole matter does not affect the venerable colleague Sulze alone, but it also affects me and all the Saxon Protestant theologians who stand on the same scientific ground with him." After Binkau had referred to the fact that he had had rationalist teachers, he continued: "The aforementioned men were appointed to the chairs of our university by the church regime; how can you now reproach us for being the students of our teachers? How can you demand of the church regime that it remove us from office because we are the students of these teachers? If the synod had been Lutheran, it would of course have immediately disciplined Mr. Binkau, after he himself had admitted that he was also a rationalist like Sulze. But because she is not Lutheran, she did not do so, nor could she, for Mr. Binkau had proven to her that if she even wanted to rebuke him for his departure from the teachings of the Lutheran church, she would only be condemning herself. - The synod then had to hear the same bitter truths from Sulze himself. Among other things, he said the following: "It is said that the doctrine of the merit of our Lord has been set aside by me. It will be known to you that this doctrine has also been presented in a very different form and in a form that deviates from the confessions by those who are eager (?) to adhere strictly to the confession of the church." The theologians in our midst know, like Hengstenberg towards the end of his career, like Hofmann, the famous head of the Erlangen school, have presented deviating teachings in this regard. ... I have, however, put aside the expression "deity of Christ". It is well known to all of you that even among those who hold very strictly to the church doctrine, it is taught in all seriousness today that the Lord renounced the qualities of omniscience, omnipresence and omnipotence at his incarnation or also his world position, as is said elsewhere. Now, gentlemen, you know that this doctrine is also expressly excluded by the Confessions as a reprehensible one. But how the doctrine of the three persons is shaky, not only with me, but also with those who stand up for the church doctrine, that has long been well known to you. On purpose, gentlemen, I refrain from mentioning the

Sulze should say: who eagerly strives to be regarded as strictly adhering to the confession of the church.

\*\* See the previous note.

I do not want to hurt you; it is only important for me to show what lives in myself. With these views, I worked for 15 years in the regional church of Hanover. I had a completely secure position there. No one doubted my views, but I must gratefully say that I was met with the greatest kindness from opposite sides at the end of my work. \*) Then, completely without my doing, the call went out to me to take up a difficult office in Chemnitz. My attention was drawn anew to the obligation that I had once assumed in Saxony in an earlier office. However, I expressly stated that I now understood it in the sense of the changed ordination vow. I was officially told that this was now quite natural. I have carefully read the negotiations that led to the creation of this new vow. I found in them the quite unambiguous statement that it should no longer be committed to the 'certain doctrinal formulations', namely the confessions, but 'to the simple fact of salvation of the Gospel itself'. I understood this to mean that I had nothing else to preach but the Christian religion as it had become flesh and blood in Christ. However, I remain convinced that we are heading for a great transformation of all ecclesiastical conditions, including the doctrinal form." Superintendent Dr. Otto, the successor of Dr. Rudelbach (!), tried to justify the professors because of their false teachings, but, as it was not possible otherwise, in a most lamentable way. He said: "The heterodoxy (heresy) of certain academic teachers has been pointed out. I must answer that I cannot answer for it before my conscience, the work ordered to the academic teachers, that they stamp out the old gold of the confession continuously in new form according to the demands of science †) and that they then send what they have stamped out in gold coins to the mintmaster of the true theological science, in order to check whether the coins are also fully important. This work, I say, which the church cannot do without, I do not want to know equal to that procedure which puts speculative thoughts (!) with the imprint of the coins of the Kingdom of God and scatters such false coins with full hands among the people".

Probably it was the so-called believers in the synod who shouted "Bravo!" at this passage. But they have thereby only proved how miserable things are for them. According to Otto's speech, the professors have the right to make false money, but the pastors are not allowed to spend it. But who is the counterfeiter? The one who brings false money, which he thinks is good, to the people, or rather the one who makes the false money? - —

A sad testimony, which Sulze herewith also bears in regard to the Hanoverian Landeskirche!  
Sulze wants to say (and he is not so wrong) that the new Gelöbnißformel was introduced and the old oath was abolished from the symbols for the very reason that people like him could also enter the service of the Saxon state church and remain in it. - In the following he says that in Chemnitz he was entrusted with a congregation of 50,000 to 60,000 souls!

†) Mr. Otto knows quite well that the professors in Germany are not at all resented, but that they would be praised if they "stamped out the old gold in a new form", but that they rather throw away the old gold and in its place not only "worthless", but stamp out poison.

After Otto, Consistorialrath Dr. Baur spoke. Because Binkau had expressed the fear that with Sulze, the other Saxon rationalists, i.e. also he, were also rebuked by the committee's submission, Baur declared himself against it with the following words: "He (Binkau) does not have the right to ascribe to the petition a further scope, concealed by the petition committee, than it expressly has. He does not have the right to give it a reference to other personalities than to those to whom the matter is referred in the petition itself, and consequently also had to be referred to by the Petitions Committee." To which words it was repeatedly shouted from the synod, "Very true!" In any case, it was also "very correct" when Baur claimed that it had not occurred to the committee, to which he and Luthardt belonged, to reprimand the other Saxon rationalists as well; rather, they "had to" do so in regard to Sulze only because the fatal petition had been submitted by Pastor Lehmann and others. In the following, Baur also states that although the matter had been censured, Sulze's person was not to be touched, and then continues: "The factual confirmation that this is so lies in the fact that our college Sulze sits in our synod as a Saxon pastor, completely unobjected to by the church regiment, unobjected to by all the gentlemen of the synod. I must most decisively reject what was implied earlier, as if the petition we made were only a first cautious step on the further path that should eventually lead to removal from office; I must say that this eventuality was not even mentioned in the petition committee." So even Luthardt was far from the idea that it could ever come to the point in the Saxon regional church to depose from office a rationalist who mocks all Christian secrets of faith! No wonder, therefore, that in such a synod even Baur's statement was greeted with a "Bravo! Baur, however, went even further and said of what Sulze taught, precisely because he omitted all secrets of the faith, that it belonged "to the milk of the gospel"! and after admitting that in Sulze's fight against the Christian faith "there had nevertheless also indisputably occurred questionable things," he concludes with the words: "Thus I believe, in view of the factual recognition which has not been denied our brother Sulze with respect to his person, with respect to his personal conduct and other official activity on the part of the church authorities, as well as on the part of the synod members, he could well put up with this expression of brotherly disapproval of the attacks which he has launched and a lamentation of the annoyance which has thereby been caused." What is to be thought of a church that tolerates such "counselors" publicly and solemnly proclaiming their unbelief in its "consistory" (for Dr. Baur is, as noted, Consistorialrath) is clear. Such a church is not a Lutheran one, but an unrighteous one, and of the worst kind at that. - Hereupon a professor Dr. Seydel appeared and protested against the fact that Sulze's (blasphemous) teaching was even "disapproved of". Seydel admitted that he had sometimes acted somewhat harshly against the biblical teaching, "but, gentlemen," he added, "shall we then, because of those little hardships, hold a synodal meeting here?

take a decision of disapproval?" However, not without a semblance of justice, Seydel also invoked for his opinion the fact that the authorities, to whom Sulze was quite well known, had nevertheless "taken no occasion from this" to deny Sulze "confirmation into a new office, which confirmation took place only a short time ago." Finally, the speaker said that the Synod had convinced itself of the "Christian and noble spirit in which he (Sulze) leads his cause." - Later, Professor Dr. Fricke finally appeared and expressed, among other things: "It would be a sin against the Church to prevent the activity of such a man; indeed, God willing, we should have quite a few men in the Church who are able to proclaim Christ with such inwardness and warmth as he does in a stream of enthusiasm which comes directly from the heart." - But this may be enough to show what kind of church is the one that allows itself to be represented by a synod in whose proceedings one may speak with impunity, as has just been reported. It is true that men like Luthardt, Weidauer, Anacker, Otto, Ahlfeld, besides many falsehoods, have also confessed many a sacred truth of God on this occasion; only the notorious Baumgarten did the same in the meeting of the Protestant Association. Since the so-called believers, even a Meurer who has written a useful history of Luther's life, have only cowardly "disapproved" and "lamented" Sulze's blasphemies against Christ, his merit and the Triune God, but have not asked that this soul-murdering heretic be removed from office and expelled from the national church, Since they want to remain in church, altar and pulpit fellowship with him, they have proven themselves to be deniers of Christ, despite all other fine speeches, and even the most simple-minded can now see that the Saxon regional church is not a Lutheran fellowship, but an abominable beast from which God commands all Lutheran Christians to flee. Whoever still doubts the legitimacy of the separation from this church must be struck with blindness. W. [Walther]

(Sent in by Pastor Köstering.)

## **Why is it not indifferent whether one teaches rightly about church and ministry?**

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### **II.**

It will be helpful for a better understanding of our question if we divide it and first ask: Why is it not indifferent whether one teaches rightly about the **church**? We answer: It is not indifferent because we are dealing here with questions concerning the soul and salvation. Since there is no salvation apart from the church, and since he who has the church for his mother can have only God for his father, the question about the church is obviously the question: Who will be saved? But can there be a more important and serious question than this? Can it therefore be indifferent how this question concerning our eternal salvation and our blessedness is answered? Not at all! We shall try to show this by means of a few points. The way we propose to do this is to always place the doctrine of the Lutheran symbols of the Church first, and then to refer to the

We show that, however different the deviations of the newer theologians from the biblical doctrine of symbols may be, they all coincide in the main and lead to a Roman concept of the church, and therefore in their conclusions argue against the article of justification.

The main controversy about the doctrine of the church revolves around the question of the nature of the church or the question: What is the church? Let us now hear how the confessional writings of our Church answer this question. - In the third article of the Small Catechism, in reference to this, it says: "I believe - One holy Christian Church, the communion of saints." To this the Large Catechism makes the following remark: "To speak rightly in German, it should be called a congregation of the saints, that is, a congregation in which there are all saints, or even more clearly, a holy congregation. But this is the opinion and summa of this addition: I believe that there is a holy company and congregation on earth, of vain saints under one head Christ, called together by the Holy Spirit."

The Augsburg Confession answers the question: What is the church? thus: "It is actually, nothing else, but the assembly of all believers and saints". Similarly, the Apology says: "This remains certainly true, that the multitude and the people are the true church, who now and then in the world, from the going out of the sun to the going down, truly believe in Christ." Finally, in the Schmalkaldic Articles it says: "For, praise God, a child of seven years knows what the church is, namely, the holy believers and the little sheep who hear their shepherd's voice."

If we now summarize all these statements of our confessions about the nature of the church, their answer to the question: What is the church? is briefly this: "It is the entirety of all people scattered throughout the world who truly believe in Christ and are sanctified by the Holy Spirit." However, it is not our purpose to prove that our confessions, with their doctrine of the church, stand on the clear, unshakable foundation of Holy Scripture, although it is very easy to do so. Only a few proofs may therefore find room here. Ephesians 5:25-27 says: "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it with the bath of water in the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blame." Likewise 1 Cor. 3:16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If anyone corrupts the temple of God, God will corrupt him; for the temple of God is holy, which is you." Accordingly, those in whom the Holy Spirit dwells are the holy temple of God, i.e. the church and community of God. Matth. 16,18. Christ says: "On these foundations I will build my church, and the gates of hell shall not prevail against it. Accordingly, those who are built on Christ and His word in faith are the church. John 11:51, 52 says: "For Jesus was to die for the people, and not for the people alone,

but that he might gather together the children of God who were scattered." Thus, the totality of all the children of God scattered throughout the world is the Church.

We have now seen how our symbols answer the question: What is the church? and that their answer to this question is entirely in accordance with Scripture. Now, however, it cannot be denied that the newer theologians deviate from this doctrine in many points and, as has already been noted, set up a Roman concept of the church. In order to recognize this, it is necessary that we also hear how the Romans answer the question: What is the church? First, they deny that the church is the congregation of the saints. In their "Confutatio" (which, as we know, was supposed to be a refutation of the Augsburg Confession) they say: "That the church is an assembly of saints cannot be admitted without detriment to the faith. The wicked and sinners would be excluded and separated from the church. Which article is condemned in the Concilio at Costnitz, along with other errors of the condemned Johann Huß, and is completely contrary to the Gospel." What concept then do the Romans give of the nature of the church? Luther often expresses the Roman concept of the church in his writings with the words, namely, that they say: "The church is an external state, like Venice and France." Valentin E. Löscher defines the church, as the popes imagine it, in the following words: "The church is the multitude or group of the people, which has one confession of faith and one sacrament, under the government of legitimate teachers, and primarily under a head and governor of Christ, the Roman pope". \*)

But how has the question: What is the church? been answered by the newer Lutheran theologians? Only a few have really answered this question in the sense of the Lutheran confessional writings; most of them have strayed into Roman territory in answering this question, however much they have resisted acknowledging this fact and admitting themselves guilty of error. It is true that among them there are also different directions, and it would hardly be possible to find two of them who were speaking in the same way; but if we look closer, we find that they are all essentially in agreement, that they all, starting from one and the same wrong principle, finally arrive at one and the same wrong goal, even if they pursue different directions.

If we now want to substantiate what has been said with proving examples, we first point to a man who has now almost completely fallen into oblivion - to Pastor Grabau. \*\*) Probably

This Roman concept of the church could also be applied to the Masonic Lodge and say that it is the church. For in the Masonic lodge the whole house has the same confession, namely: "We all believe in one (no?) God, Christian, Gentile, Jew and Hottentot"; also in it all have the same ceremonies or buffoonery, namely hammer, apron, trowel, protractor, compass, compass and the like; item, also they have teachers and heads, as grand masters, grand marshals, high priests, patriarchs and such monkeys more. Now one may only think of Beelzebub as the invisible ruler of this synagogue, then the fool's picture is complete.

As is well known, our synod has been fighting with this man and his followers for many years, in which, among other things, the question of church and ministry was involved. This struggle was so significant because it was not merely a matter of personal differences of opinion on minor issues, but rather a struggle between two essentially different principles and basic rules.

No one among the moderns has answered the question: What is the church? in such a crude Roman sense. For what the Romans claim for their Papal Church, namely, that it is the general (Catholic) church, apart from which no one can be saved, Pastor Grabau claims for the Lutheran Particular Church, and says: "It is certain that the Lutheran church is visible. And that no one can be saved apart from the Lutheran church is only too certain." But because he cannot deny that there are children of God outside the Lutheran Church who will be saved, he claims that God counts all believers outside the visible Lutheran Church as part of the Lutheran Church. Accordingly, Grabau's definition of the church would have to be: The church in the true sense of the word, apart from which there is no salvation, is the visible Lutheran church, to which not all believers on earth belong, but to which all believers are counted by God.

What concept of the church have the German theologians established? Some say: The church is the congregation of the saints; but - they say - when our confessional writings call the church the congregation of the saints, they mean to say what the church should actually be, but not what it is here on earth. This assertion is not only historically wrong \*), but it also reveals that it is based on a completely wrong conception of the church. For when those people say: The church should be the community of the saints, but it is not, because there are hypocrites and evil people mixed in with it, they clearly indicate that they do not understand by church in the actual sense the entirety of all believers, but the group of the called, and thus define the church as an essentially visible one.

Others give the following concept: "The church is the congregation of the saints; but the congregation of the saints is only there where the Word of God is taught purely and cleanly; but the Word of God is taught purely and cleanly only in the Lutheran church; consequently the visible Lutheran church is the church, i.e. the congregation of the saints. For this is one of its sentences: "Only the Lutheran church is to be called the church;

which, like the two poles of the earth, were diametrically opposed and repulsive to each other. In this struggle, Pastor Grabau represented the Roman doctrine of many newer theologians, which stands in the most decisive contrast to the doctrines of church and ministry laid down in the confessions of our church and developed in the private writings of its orthodox teachers and represented by our synod. Thus it happened that most of the newer theologians, although they rejected Grabau's zealot, unchristian and often quite godless way of fighting, more or less determined his doctrine. Therefore, if we know Pastor Grabau's doctrine of the church, we essentially know all the different directions of the newer theologians on this point, because they both start from the same basic determinations and both meet at the same goal.

Just think: Our fathers wanted to make a clear, completely unambiguous confession of what the church is, understandable even for the most simple-minded person! And they should have done this in such a way that they only said what the church should be, but actually was not? That would have been pure nonsense! For when someone wants to say what a thing is, he does not want to say what it should be, but is not, but then he says what it really is. This is what our fathers did so clearly that in their time "a child of seven years" understood it. Only the scientifically educated theologians of our time, whose senses are clouded by Roman ideas of the church, do not understand it, but think: When they say, so it is - they would have wanted to say: so it should be! Should it be true that a peasant woman of sound senses often has more logic than ten professors of logic?

But we understand by it the churches which really have pure doctrine, and say: so far we see Christ's church." \*)

The information given should be sufficient to enable the reader to form an opinion about the teachings of the newer theologians about the church. It is also not difficult to recognize from this that their teaching is not in accordance with the Lutheran confession. But it is by no means, as I said, indifferent whether one teaches rightly or wrongly, whether one teaches one way or another about the nature of the church. If you ask: Why is it not the same? the Apology answers this as briefly as it does incomparably beautifully with the words: "For it must ever be really known by what we become members of Christ, and what makes us living members of the church." These few words tell us clearly that the doctrine of the Church is about the question: How does one become righteous and blessed before God? This question was on the minds of our fathers when they wanted to say what the Church was, and the correct answer to it lies in the definition they gave of the Church. For when they say: "The church is the assembly of believers and saints", this means: He is a member of the church and a blessed person who truly believes in Jesus Christ. With this they say: Nothing, nothing is necessary to become blessed, but only the faith in our Lord Jesus Christ, worked by the Holy Spirit through the Gospel in the heart of the poor sinner. In this way, they not only reject the soul-destroying delusion that prevails in the papacy, that those who only outwardly belong to the church have salvation; but also the false teaching of the newer theologians, who, in addition to faith in Jesus, make something else a condition for becoming blessed, namely

1. Belonging to the Lutheran Church. This is straight against the article of justification. For it is written, "Therefore we hold that a man is justified without works of the law, but by faith alone. Likewise, "He that believeth and is baptized shall be saved." It does not mean: Whoever believes and belongs to the Lutheran church will be saved! But he who teaches in this way puts another cause of salvation beside faith in Jesus, and lays another foundation besides the one that has been laid.



2. It is false, and contrary to the article of justification, to assert that to be a member of the Church and to be blessed, confession of the pure doctrine in its entirety is necessary.

Nevertheless, one would think that these people completely deny that there are children of God outside the Lutheran Church; but they do not. They rather say: "The church goes further before God than we can see and name in time. Now rhyme that together, whoever can. This is not possible for an ordinary person of sound senses. For once it is said: Only the Lutheran church is to be called church; then it is said again: But the church still goes far beyond the Lutheran church. Soon it is said: one can see the church; then it is said again: but there are also Christians whom one could not see and name in this life. Soon it is said that Christ's church still goes beyond the Lutheran church; but then it is asserted in the same breath that this part of the church that goes beyond the Lutheran church cannot be called Christ's church. Thus, although there are Christians outside the Lutheran church, they cannot be called members of Christ's church. But all this is not only completely inconsistent, but it also completely overturns the sentence: "The church is the assembly of all believers.

The first step is to say that it is absolutely necessary. If this were the case, how many would be saved? At least no one of the newer false theologians would be saved. But we do not deny salvation to those who believe in Jesus Christ with all their heart, but who err in some points because of weakness. Neither do our orthodox fathers. For when in the 7th article of the Augsburg Confession they state the pure preaching of the gospel and the right administration of the sacraments as the characteristics of the church, they only mean to say by what it is recognized as a true believer, but not how it should be. Therefore they often say: Where the essential parts of the Word are still preserved, there are also Christians, and there is also the true church among them. But insofar as they have falsified the Word of God, they are called false churches or sects, as external church communities. Otherwise, however, they also have the Bible, and therefore children of God, i.e. also a church, can be begotten among them. To these children of God the partially false preaching of the Word can indeed become dangerous, so that they suffer damage to their souls; but it can also pass without damage through God's gracious preservation, so that it is the same as if they had never heard of the teachings that are falsely presented to them. But that one can be a Christian and become blessed without ever having heard of some biblical teachings, who could deny that? For example, one can have justifying faith without ever having heard the word "justification. Also, experience teaches that the ears of the listeners are often purer than the lips of the teachers. Therefore, we say in short: "It is fundamentally wrong to claim that belonging to the church and becoming blessed is conditioned by confessing the whole scope (Compler) of the pure doctrine. Thereby the golden keyword of the Lutheran church, "by faith alone", is overturned and put in its place: By faith - and by communion with the visible orthodox church one becomes blessed. This is more or less the same as when the Romans say, "Faith is indeed necessary for salvation, but works must do the best to make it truly blessed. After all, it is no longer faith alone that makes us blessed, if anything else is attached to it as a condition, you may call it what you will; for man soon has his hand in the sod, as Luther says, and the honor due to Him alone is robbed from the Lord Christ. This doctrine also leads to the sin of injustice, in that it denies many simple-minded Christians in false-believing church communities membership in the congregation of the saints and (if they remain consistent) the ability to become blessed. We do not want to be guilty of this sin. It is true that we seriously and carefully avoid any kind of church fellowship with false believers; but this is not because we should not believe in the existence of the church among them, but because according to God's word we are to refrain from those who cause division and trouble through false teaching. But by not cultivating outward church fellowship with them, the inner unity of faith, insofar as it exists, is not dissolved; much less do we want to deny the true children of God among them membership in the invisible church and beatification.

3. It is wrong, and violates the article of justification, if a certain party gives such a definition of the church that it is the group of those who have the pure doctrine and are uniformly constituted. This means that it is not enough, for example, for a congregation to have pure Word and Sacrament, no, it must also have an organism, that is, it must be under a church government, allow itself to be governed by the same law and ordinances, obey them for the sake of conscience, and thus allow itself to be governed "fatherly" like minors. Only in such a form and constitution can it lay claim to the name "church". But this doctrine is so grossly papist that at the time of the Reformation "a child of seven years" would have recognized it as such and rejected it. It not only gives a false concept of Christ and His benefits, of the power and effect of the Word of God, of the church and its characteristics, but it turns the whole teaching of Lutheran doctrine upside down. It takes the church out of its spiritual, divine domain, and makes of it an external state "like Venice and France"; whereas Christ says: "My kingdom is not of this world." and: "it does not come with external gifts." In short, this doctrine, which demands a uniform constitution as the essential condition of the church, is contrary to the gospel, overturns the article of justification, despises Christ, and helps to depose the king of honor.

## To the ecclesiastical chronicle.

### I. America.

**Pharisaism.** The "*Lutheran Observer*" (Nov. 17), the main paper of the Lutheran (!) General Synod, reports on the mission feast recently held at Springfield, Ill, on our seminary ground. At the conclusion of the report it says: "The collecte levied on this occasion amounted to \$191.86, and the money thus obtained by their own Sabbath-breaking, and by that of the railroad officials who took them into service, was H851." - Is it not as if one heard here again the old hypocritical Pharisees saying, "It is Sabbath

today, it behooves thee not to carry the bed?" (Joh. 5, 10.) We almost have to doubt that the writer of that report did such a good Sabbath work on Sunday even once in his life as those railroad officials did when they performed their service in faith; not to mention the listeners at the mission feast.

W. [Walther]

**Dr. Schabehorn.** A local godless paper, called the "Western Post," contains the following notice in its number of November 22: "Beardstown in Illinois has received a new Lutheran preacher. The very orthodox Synod of Missouri has placed him there to preach the unadulterated Word of God. And who is the pious man they have chosen to do this? Read and be amazed. It is the - so-called Doctor Schabehorn. Poor Beardstown!"-If our Synod had really excluded the said subject from the number of its preachers and placed him in office, even such an ungodly paper as the "Western Post" would, of course, have been fully justified in expressing its astonishment at this, for that "Doctor Schabehorn " was, until not long ago, a veritable blasphemer in every respect, pouring out quite unspeakable blasphemies in his lectures and confirming his vile religion by his life. Only the "Western Post" has lied here once again. That our synod would ever have anything to do with this man

has had, is not a word true. From the so-called "Lutheran Church Friend" of Pastor Severinghaus in Chicago, in the number of December 1, we see that the pastors of the General Synod have made brotherhood with the clean Schabehorn and maintain church fellowship with him. A certain Pastor Bond in Springfield, Ill. reports in the number of that paper published by the General Synod that on November 5 a mission feast was celebrated in Schabehorn's church in Beardstown, at which not only "Rev. (!) Dr. Schabehorn, the pastor of the congregation, spoke to those present in his fluent and pithy language", but also a certain Pastor Holtgreve and he himself preached. The latter two, however, are members of the General Synod. It is strange that Mr. Bond reports that the mission festival was celebrated on a Sunday (the 21st Sunday after Trinity) and that he arrived with his mission festival guests on an "excursion train". Because these people belong to the General Synod, they probably did not desecrate the Sabbath with their "excursion" on the train on a Sunday according to the teaching of the General Synod. Only when Missourians do something of this kind do they break the Sabbath. O you hypocrites! W. [Walther]

**Chinese mission.** The Bish. Methodists in California. As reported in the Apologist, eight Chinese have been baptized. The mission congregation currently numbers 38 full members, 10 probationary members, and 2 assistant preachers. The congregation is regularly organized. The Chinese members have contributed \$60 to the salary of a preacher and more than one dollar per member mission money. Daily preaching was done in Chinese. An evening school for boys was held, which was attended by an average of 75 students. Mission expenses were \$9,100, or \$1,600 more than the Mission Society appropriated; however, all expenses were met and a surplus of \$600 was paid into the Mission treasury.

**Domestic Mission among Presbyterians.** In the last year, the General Assembly of the Presbyterians here had 1035 so-called "native missionaries" in their service, i.e. pastors who are in congregations from which they do not receive enough, or who have to gather and organize congregations first. Each received an average of \$242.00 from the missionary fund. 58 new congregations were planted; 63 congregations became independent, i.e. no longer needed support from the missionary fund. The Mission Fund is debt-free and still has a good surplus. The contributions of the individual members of the congregation amounted to 58 cents on average for the sum used for the "native mission" alone. (Friedensb.)

**A cautionary example of** trial preaching is given by the congregation at Wallingford, Conn. Within two years, over sixty pastors there have preached test sermons, and none have met the taste of the people. (Journal)

## II. Abroad.

**Hesse.** In the Allgemeine Kirchenzeitung of November 3 we read the following: In Hesse-Darmstadt, as we recently reported, one can tell of the burial of a Jewess, at which the church bells were rung solemnly in the name of Christian tolerance; In Electoral Hesse, namely in the Werra region, the case occurred some time ago that a Reform Jew was called in as a co-patron to a Christian baptismal ceremony, where, after the actual act of baptism had been performed, the child was placed in his arms in the presence of the officiating priest, and he enjoyed the honor of being allowed to add his Jewish first name to the other name of the person to be baptized. -You see, the spirit of the Union, which has already since

The German government, which has been in power in Germany for a long time, is moving ever more valiantly toward its true goal of bringing about a purification of all religions. W. [Walther]

**Brunswick.** As is well known, the so-called civil marriage has been introduced in Germany. Many people, however, are so ignorant that, although they now let themselves be copulated by a registrar, they nevertheless think that they are not really married until they have also been married by a pastor. Thus, for example, a German newspaper reports: In Brunswick, a citizen appeared some time ago in the registrar's office and declared: eight days ago, he had been married to B. here; but since he could not use her, he asked that he be struck off again. Registrar: "That's not possible, dear man!" He: "Why not? The person is standing in front of the door, just call him in, he is completely in agreement. Therefore, just strike us out again, that's the easiest thing; we are not copulated by the pastor!"

## Church dedications.

On List Sunday n. Tr. the new church at Rantoul, Calumet County, Wis. was dedicated.

On the 18th Sunday in Tr., the newly built church of the Lutheran congregation of St. John in Jefferson, Look County, Illinois, was dedicated to the service of the Triune God.

Br. Brunn jr.

The third German ". Lutheran church in Benton County, that of my St. Martin's congregation in St. Clair Township, was dedicated on the Listen Sunday after Trin. Pastors Brammer and G. Horn were the celebratory preachers.

Ph. Studt.

The ". Lutheran congregation at Leaf Valley, Douglas County, and at Effington, Otter Tail County, Minnesota, had the joy of dedicating their newly built little church (a log house 18 feet wide by 24 feet long) to the service of the Triune God on the Listen Sunday after Tr. The festival preachers were Pastors Winklr and Mende. A. Hertwig.

On the 20th Sunday a. Tr. the St. Paul Lutheran congregation near Boone, Iowa, was permitted to dedicate with great joy their new house of worship, 26 X 40 in quadrangle. Past. C. L. Crämer of Fort Dodge prcided morning, afternoon Rev. G. Spiegel of Fairbank, Buchanan Co, Iowa, in English. Undersigned said the dedicatory prayer. G. Endres.

The Lutheran congregation of Jmmanuels, near Sidney, Lhampaign Co. Tr. the great joy of consecrating their newly built little church, 24 X 38 F. square, to the service of the Triune God. The consecration sermon was held by Pastor F. Lindemann. The undersigned preached in the afternoon. E. MartenS.

The St. Paul's Lutheran congregation at Sadorus, Lhampaign Co, Ill, had the great joy of consecrating their newly built church on the Asten Sonntag n. Tr. the great joy of being able to dedicate their newly built church, 28 X 40 feet square, to the service of the Triune God. Mr. Pastor Landgraf preached the dedication sermon. In the afternoon, Rev. Lindemann preached in English. E. Mary's.

On the 20thcn Sunday a. Tr., 6 miles from Sebewaing, in Kilmanagh, Huron County, Michigan, the new frame church, 20 X 30 feet, was dedicated to the service of the Triune God. In the forenoon undersigned preached on Gen. 28:10-17. and in the afternoon the same preached a Reformation sermon in English on 2 Thess. 2:3-12. I. L. H ahn.

October 1st was a great day of rejoicing for the Lutheran St. John's congregation near Victor, Iowa County, Iowa, as they dedicated their newly built house of worship, a frame building 40 feet long and 26 feet wide, with a 50 foot high steeple, to the service of the Triune God. The festival preachers were Pastors W. T. Strobel and A. Schürmann.

I. Delete.

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## Mission Festivals.

On the 14th Sunday after Tr., the ". Lutheran congregation at Big Cypress Creek, Harris County, Texas, celebrated its first mission feast. Pastors Kilian and Stiemke preached the sermons. The collecte was 456.50. Of this, the Emigrant Mission in New York received 420.00 and a poor college student from the community received 436.50. I. M. Mais ch.

The three Lutheran congregations in Qutncy, Ill, held their second community mission festival on the 18th Sunday A.D.. Tr. their second community mission festival, which was also attended by guests from surrounding communities.

lived. The sermons were preached by Professor H. Wyneken and Pastors Sapper and Böttcher. The latter is a member of the Illinois Synod. The Collecte amounted to 4151.80.

L. Hölter.

On the 15th Sunday after Tr. the congregations of the undersigned celebrated this year's mission festival. Pastor Schilling preached on heathen mission, Pastor Ratbjen on inner mission. The undersigned gave a lecture on the history of missions in Madagascar. The collection this time was for various purposes of inner mission. It amounted to 464.26.

C. Seuel.

On October 31, my Trinity congregation at Pebble Creek, Dodge County, Nebraska, celebrated its first mission feast with its neighboring sister congregations on the occasion of the North Nebraska Special Conference meeting. Pastors I. Strafen, A. Leuthäuser, A. W. Frese, and the undersigned preached. The collection amounted to 425.52 and has been transferred to the inner mission fund.

C. W. Baumhöfener.

## Luther's Volksbibliothek.

Due to overloaded work in the Synodal Printing Office that could not be postponed, the publication of the new double volume has unfortunately been delayed by several months. However, the work is now so far completed that the new volume will be ready for dispatch in a few weeks. It contains 1. Luther's interpretation of the 110th Psalm from the year 1539, 2. his writing: Wider Hans Morst from 1541. Th. Br.

## For your kind attention.

Those pastors and teachers who have noticed misprints, wrong or wrongly cited sayings, etc. in our Dietrich's Catechism are kindly requested to send their comments and wishes, whatever they may be, as soon as possible to the undersigned, who has undertaken the revision of the text for a new stereotype edition that has become necessary.

E. W. Kähler.

## Book Display.

## Thoughts of a Lutheran as the 100th Anniversary of the North American Confederation approaches. Presented by Dr. W. Sihler. St. Louis, Mo. 1876.

We would like to see this little book by Mr. I. J. Sihler in the hands of quite a few Lutherans, since it deals with such an extremely important subject. We therefore call attention to it once again. The fact that the celebration is over does not detract from its importance.

The reader will find a Lutheran judgment about the past century and about the present conditions of our country. The damages of it are revealed. It is shown how the church lacks the right preachers to heal this damage; how the local sect preachers are not even capable of recognizing the corruption. Finally, it is demonstrated what the task and the profession of a true Lutheran is in view of the disruption of our people. May the pamphlet then serve this purpose. To encourage many to this high profession.

The same can be obtained from our agent, Mr. M. C. Barthel, for a fee of only 10 cents. G.  
Just left the press:

## Reading book for middle grades of Lutheran schools.

Published by the Lutheran Synod of Missouri, Ohio, et al. states. St. Louis, Mo.

Price: 50 cents.

## Conference - Displays.

Cleveland Specialconference on January 9 and 10th in Cleveland (west side). P. H. Schmidt.

The southwestern mixed pastoral conference in Minnesota will meet, s. G. w., from the 9th to 11th of January, 1877, at the residence of Rev. Emmel, St. Peter. G. E. Ahner.

The Northern Illinois Pastoral Conference will meet, s. G. w., from the 9th to the 11th of January, 1877, at the congregation of Rev. Engelbrecht at Chicago. E. H. Rohe.

The second district of the mixed pastoral conference of Minnesota will meet, s. G. w., from the 3d to the 5th of January, 1877, at the congregation of the Rev. C. Bender, in Red Wing. The subject of the proceedings will be: "Theses Against Unevangelical? Practice" (see 8th Synodal Report of the Middle District of 1862, pp. 10-14). G. Schaaf.

The Springfield Conference will meet, s. G. w., on Tuesday after New Year's Day at 2 o'clock p.m. at Springfield, Ill. Participants are requested to notify their attendance in advance so that quarters can be provided. G. Krönig.

The Quincy mixed special conference for preachers and teachers will meet, s. G. w., from the 27th to the 29th of December at the home of Mr. Pastor Hallerberg in Quincy, Ill.

I. H. Hargens, Secr.

## Revenue to the Illinois District's coffers:

For poor students in Springfield: Through Past. Engelbrecht in Chicago from the Jünglingsverein in s. Gemeinde for Joh. Müller 4'20.00. By Past. Wunder in Chicago by M. Bernhardt for E. Schulze 410.00. By the congregation in Addison 412.00 and by Past. Wagner in Chicago from the Jünglingsverein in s. Gemeinde 415.00 for F. Lüver. By teacher P. Appell in Havana, half of a collection at Karl Zelle's wedding, for H. Müller 43.25. By Past. Johannes and Mr. Zimmer in Pekin as surplus of an excursion of several congregations to the mission festival in Springfield 4400.00. By I. H. Kublenbeck, part of the collection at the mission festival in Collinsville, 425.00. (Summa 4485.25.)

For poor seminarians in Addison: Through Past. Engelbrecht in Chicago from the Virgins' Association in sr. Parish 410.00 for W. Gierke. Through Past. Wunder in Chicago 410.00 for Joh. Rathcl. By the congregation in Addison for C. Appel 412.00. By Past. Engelbrecht in Chicago, wedding collecte at Gust. King, 44.25 for Jul. Trapp. For C. Appelt through Past. Reinkr in Chicago from the Women's Club in sr. Gemeinde 45.00; by Past. Appell in Havana, half of a Collecte at Karl Zelle's wedding, 43.25 and by himself 41.75. For W. Müller and W. Bewie: Collecte at F. Decker's wedding in Elmhurst 412.50. (Summa 458.75.)

For the Emigrants - Mission in New York: Through Past. Brümann from the collection bag of sr. Parish in Rodenberg 4'6.30.  
For Past. Bruhn's institution: Through Past. E. Hieper at Mattison from the collection bag of his congregation, Gemeinde 45.00. Through Past. Hölter, a portion of the collections at the mission festival of the three Lutheran congregations in Quincy, 421.15. By Rev. Döring in Glencoe 43.00. By Past. Stricker of s. congregation in Proviso 417.00. By Rev. F. W. Pennekamp in Bremen, a part of the Collecte at the Missionsfest 410.00. (Summa 456.15.)

For the congregation in Hudson, New York: By Past. Wagner in Chicago by some members s. Congregation 45.00. By Rev. Engelbrecht there from some members of his congregation. Gemeinde 41.25 and by H. Koopmann 41.00. By Rev. Gotsch of sr. York Centre congregation 45.88. (Summa 413.13.)

For the English - Lutheran congregation in Baltimore: From Past. Lange's congregation in Chicago 45.00.  
For Pastor Mullanowskir Through Past. Johannes and Mr. Zimmer from the surplus of an excursion of several congregations to the mission festival in Springfield 438.60.

For the deaf and dumb in Norris: By Past. Döderlein in Chicago collectirt 420.00.  
For the orphanage near St. Louis: Through teacher I. Brase in Bloomington from his students 43.00. From the Women's Club in Effingham 45.00. Addison, Nov. 15, 1876. H. Bartling, Cassirer.

## For the "Lutheran" orphanage to the little child JEsu near St. Louis

received since September 15: From the valuable Women's Association in Collinsville, Ill., through widowed Mrs. Pastor Wüstemann 20 boys' shirts. From Mrs. Kranacher in St. Louis 6 boys' shirts. Karl Wehking there 410.00. past. Beyer in Pitts- burg for Ernst Holm 415.00. Bernh. Otto 45.00. Ernst Kuhl- mann in St. Louis 45.00. From the laudable Virgins' Association in the Dreieinig? District in St. Louis 417.46. From Gottfried Merz 1 ^ack of flour, 5 gallons of vinegar, Mrs. N. N. through Past. Mieß- ler 42.00. From the Immanuel's - District in -st. Louis by Collector Guenther 44.20. From F. Dankmeyer in Beledy, Ill. 41.00. From d. Dreieinig.-Distr. in St. Louis by Coll. Ahner 43.50. by Coll. Heinig 44.15. From the Cross District in St. Louis by Coll. Körner 42.75. from Joh. Martin in Troy, Ill. 4100. g. Trömm in San Francisco, Cal. 422.00. n. n. by Past. Hein 46.00. Mich. Friedrich in Bellview, Ill. 45.00. M. Koch in Washington, Mo. 41.00. F. Jricke there 41.00. H. Schüpenlötrr in St. Louis 410.00. Mrs. N. N. that. by Lehrrr Rolcdke 41.00. Hochzcts Collecte at Ebr. Lande 412.00. Bon the school children of the 4th grade of Trinity Distr. by Mrs. Pohle 44.05. Of the valuable women's vergin in Red Bud, Ill. 45.00. From Mrs. Pick in Echester, Ill. 41.00. John Kalbfleisch in St. Louis 41.00. From the Jmm. Distr. daselbit by Coll. Rud off 414.70. From the Dreieinig.-Distr. by Coll. Ahner 50 Cts. From Mrs. Rösner there 5N Cts. Lurch Coll. "rockmeyer" there 42.55. From the Kreuz-District by Coll. Mießler 414.25. by Coll. Körner 42.00. Bon the laudable Jungfrauen Verein in Palmyra, Mo. by Rev. B. Mießlrr 418.35. Bon to the school children nn Kreuz District at St. Louis. collected by Messrs. Erck and Körner, 47.80. By Past. Hornickc in Hale, Ill. 41.00. Lurch drnscldrn, Lankopfcr from Mr. W. Frederking's wife, Al.00. From the congregation in Pcrrvillc, Mo., 45.00. From the Lpier basin of the Immanuel Church in St. Louis "for the orphans," 42.00. From Mrs. Wittwe Otto in St. Louis, 42.00. Anna Marie Schlurer there, 41.00. Bon the school children of Mr. Past. Liemer in Elkhart, Ind. 42.25. Dankopfcr from Mrs. Henriette Hörmann in St. Louis 42.00. From Mrs. Lindborst there J Lutzend Kindcrhemden. From the Werthen Frauenverein in Hrn. Past. Gräbner's parish in Lt. Charles, Mo., 4 quilts, 2 double white woolen licks, 4 pairs of boys' pants, 7 pairs of petticoats, 4 woolen petticoats, 2 white petticoats, 5 skirts, 3 .niriker, 1 Pr. woolen "vcken. Bon Hrn. H. Burinann there 11 l". Cotton Flannel. From the löbl. Jungfrauenverein daselbst 3 Sclp<sup>1</sup>.

1!)

blankets, 2 dresses, 5 children's aprons. From Mrs. Pastor Weyel in Darmstadt, Ind., 1 wadded quilt, 12 shirts, 12 hoods, 4 pr. stockings. Collected by the same: from Mrs. W. Ruck- rich 1 bed sheet, 1 shirt, 3 pillow cases; from Mrs. Dor. Um- bach 3 shirts, 1 pr. boots; from Wittwe Barb. Schauls and Mrs. Just. Subrheinhich 1 quilt each; from Mrs. Louise Ellerbusch 1 children's coat. By Mr. Past. Hansen from the valuable women's association in his parish at Geneseo, Ill. 45.00 together with 1 quilt, 2 bed sheets, 4 children's dresses, 3 children's aprons, 3 shirts, 1 pr. stockings. Through Mr. Past. Hein in Saint Louis 41-00.  
St. Louis, Nov. 24, 1876. I. M. Estel, Cassirer.

### For the orphanage in Addison

Received since June 20 this year: From Arlington Heights, Ill.: from Mrs. Heinrichs several worn dresses and from Bro. Ghrke 3 pairs of gloves, 2 caps. Aus Yorkville, Ill.: from the Nah- verein in Past. Dormann's congregation 2 quilts, 2 bed sheets. From Addison, Ill.: from Aug. Buchholz 5 packets of 4th of July fire crackers and a hauglrock (werth 46.00); from D. Kruse 4 sacks of apples; from Marie Treichler 1 dress, 1 petticoat, 1 cap, 1 pair flannel, 3 ad. Kattun; from B. Willen 2 S. Aepfel; from Fr. Leeseberg 3 S. Aepfel; W. Rabe 2 S. Aepfel, 3 pieces Kat- tun, 3 Pr. Strumpfe; Prof. Selle 1 skirt for boys, 1 jacket for girls; Ph. Strauschild 12 Ad. Kattun; D. Kornhaas 1 p. of apples; from Ch. Heidemann 1 pair of boots; Wm. Fierie 100 lbs. beef; from N.N. 12 p. apples, 2 rolls of butter; given by Prof. Lindemann 1 dress, 2 petticoats, 13 ad. Calico, 9 ad. Linscy. Through our Synod's book agent, M. C. Barthel, for 421.50 textbooks. Aus Sheboygan, Wis.: by Frau F. Kaufmann 14 ad. Pants Stuff. From Milwaukee, Wis.: from Past. Kuechle's parish 2 pants, 2 underpants, 5 shirts, 3 pr. stockings. From Elk Grove, Ill.: from Mrs. Busse 3 pc. woolen yarn. From Crrte, Ill.: from Mrs. I. O. Meier 1 sheet, 2 pillows; Marie Harmening 2 pr. stockings, 1 kiffen with Uebczug, 2 rolls butter, 7 pc. cheese; Mrs. Ban- ser 2 gall. Butter. From Bay City, Mich.: from Mrs. Wilhelm. Natzke 1 pr. shoes and several worn dresses. From Chicago, Ill.: through Past. Wagner from Mrs. L. Diener 1 sheet and from Mrs. Wendt 8 dresses, 2 shirts; from Past. Wunders congregation 10 quilts, 2 woolen blankets, 17 pillows with covers, 5 bed sheets, 3 pc. absorbent cotton, 8 pc. Jeug, 21 shirts, 7 dresses, 3 aprons, 2 petticoats, 2 pc. woolen yarn, 16 pairs of stockings, 7 woolen shawls, 3 caps, 2 jackets, and several things for very young children. From Mattison, Ill.: from Mrs. Bonneront 2 pairs of pants; from H. Richter 2 pairs of pants; from Wittwe M. Fink 1 pair of pants. From Schaumburg, Ill.: from Konrad Biesterfeld, Jr. 3 p. potatoes, 1 p. apples, 1 quilt, 2 gall. Apple butter.

Many thanks to all dear donors!

Addison, Ill, 1 Dec. 1876.

I. Harmening.

Since October 1, the following have been received for the seminary household in St. Louis: 4 boxes from Mr. Hase "L. Co. in Saint Louis and 4 bags of soap from Mr. Walke there. From Mr. Ch. Huber 1 busb. Turnips and 1 Bush. Potatoes. By Mr. Past. Johannes 12 gall. Apple butter from the Frauen B. l., B. D. and K. S. and 5 gall. ditto from Mrs. B. Sebastian. From Mr. Past. Grupe's congregation in Eiselen 43.35. By Mr. Past. Jungck in Jackson, Mo., from Mrs. Nothdurf 8 pairs of stockings. By Sm. Past. Halboib, collected at Mr. Scheer's wedding, 45.75. From Karl Andt 1 Bush. Potatoes. From Messrs. Weinhold I. son and G. Weinhold I. Estel 5 barrels each of flour. From Mrs. Nirmann 1 pot. of butter. From Mr. G. Merz 2 sacks of sweet potatoes. From Mr. Past. Holst's St. Paul's Gcmcindr at Troy, Ill. 2 loads of natural products. By Mr. Past. Grabner of his parish 45.20. By Mr. F. Meier 1 barrel of soap. Mr. C. Boggemüller from Bielefeld 1 p. flour, 1 p. turnips, 1 p. potatoes, 12 cabbage heads, 3 gall. Apple butter. By Mr. Kassirer Roschke 412.70. From Mrs. Lahmann 41.00. From the community in Pleasant Ridge, Ill., From Messrs.: N. N. 6 p. potatoes, 1 p. flour; H. Dannerberg 1 p. potatoes, 1 p. flour; K. Göring, H. Schunke, Bro. Wille, W. Stratt- mann Jr, I. Meier, Bro. Rasche Sr. 1 p. flour each; H. Witte 2 p. grain, 1 p. potatoes; C. Witte 3 p. grain, 2 p. potatoes; D. Wesemann 1 p. potatoes; W. Deterding 2 sacks of grain; Bro. Ostcrmeier 1 p. potatoes, 1 p. grain; H. Kühle- mann sen. 43.00 and from Mrs. Iscmann 5 pairs of stockings. From an unnamed person by express 1 bor fish. Furthermore, the gardeners Brauer, Frck, Hahn, Hofmann, Krüger, Mühlentof, Ude, Kuhlmann, Faishold, Lindemann, Hartmann, Meier, Rohlfing, Lilienkamp, Wübbold supplied us abundantly with vegetables from time to time.

God's blessings to the dear givers!

St. Louis, Dec. 8, 1876.

H. Jungkuntz.

For poor students, through Pastor Hahn in Staunten, Ill, received from the worthy proximity association of his congregation 2 pairs of undergarments, 5 handkerchiefs and 1 bust shirt.

For the proseminar in Streden: From Mr." Ed. Lang in Weimar, Teras, 45.00. C. F. W. Walther.

For poor students cold be paid by Praeses I. P. Bevrr from the Women's Association in his parish 47.00, from the Virgins' Association 410.00. M. Guenther.

The following rich gifts received for poor students from the Cleveland congregation (west side): through Pastor Niemann, collected at the wedding of C. Kocklaun and Fraulein Lückens, 46.50. Through teacher Arnold from Mrs. Burdeff 2 sheets, from Mrs. Wischmeyer 6 pillowcases, from the laudable Women's Association 9 quilts, 18 K.ssenüberziige, 5 Taschnmücher, 2 Pr. socks, 3 bosom shirts, 12 sheets.

Sincerely thanks

Lppnngfield, Ill, Dec. 9, 1876.

H. Wyneken.

### Correction.

The "Kinderblatt" costs not 40, nor 30, but 25 cts.

per year and still does not belong to any synod at all.

I. P. Beye r.

### For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts).  
With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of November and early December:  
1. Contributions.

Of the pastors and teachers: Jungck, M. Große, Heider, G. Burgdorf and Michels each 4,2.00, Wiegner, I. Seidl, Dir. Burgdorf and the undersigned 44.00 each, Both, Mangold, E. I. Frese 45.00 each.

2. Gifts:  
Collecte from Mr. Past. Besel's congregation in Guttenberg, Iowa, 45.00. Desgl. from Mr. Past. Michels' congregation in Canaan, Mo., 42.00. Desgl. from the Nahverein of the Cross - congregation at Lt. Louis 436.00. By Past. Geyer in Serbin Texas, wedding's collecte at Andr. Meide, 42.00. Kindtaus - Collecte at G. Eisfeldt, 41.00. by Mr. I. Urbahn 41.00. Mr. E. Dube 41.00. From Mr. G. H. M. by Mr. Past. B. Sievers in California, Mo., 42.00. By N. N. from Mr. Past. Sapper's congregation in South St. Louis, 45.00. From Mr. M. of Baltimore by Mr. Prof. Walther, 45.00. From Mr. Gerh. Kanke by Mr. Past. Michels in Canaan, Mon., 41.00. From Mr. I. I. Brust in Baltimore for widowed Mrs. Schoolteacher Nickel in Iron Mountain, Mon., 42.00.

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### Annual financial statement for 187V.

	Intake		Gifts contributions in January 446	,004	4.50
in February	24.0028	.50			
>m March 21		.00			
in April	20.4027	.00			
in May	42.85103	.75			
in June	14.008	.00			
in July	UM				
in August	-8.7510.	.00			
in September 7		.00			
in October	12.508	.00			
in November	25.0039	.00			
in December	39.002	.00			

during the whole year '4243.504258 .75

in sum 4502.25

According to receipt given to the general treasurer, Mr. Pastor Sapper 4502.25  
Issue.

Extra. On November 17, 1876 gift from Mr. I. I. Brust in Baltimore for the widowed Mrs. Nickel, a school teacher in Iron Mountain, Mo. in the amount of 42.00, which went off to her address.  
St. Louis, Dec. 6, 1876. Oskar E. Gotsch.

1825 8. ligütü 8trvttt.

### Annual accounts of the Evangelical Lutheran Orphans' and Deaf-Mutes' Support Association from March 10, 1875 to March 9, 1876.

	Intake.	
At contributions in haar money	4	4570.37
To cost - and tuition		584.00
Non-interest bearing bonds		775.00
Interest bearing bonds		4830.00
For shares		370.00
For sold productions	57.88	
Miscellaneous revenue		312.12
For interests		35.00



Cash on hand on March 9, 1875	4	352.80	411534.37
Gcsum total available	411887	.17	Issue.
Refunded bonds	45655.00		
For teachers' salaries and servants' wages ...	946.65		
For bedding	78.48		
For food	1425.00		
For taxes 2c. from d. Farm to Royal Oak	49.00		
For farm labor in Norris	176.35		
For purchased livestock & farm equipment	279.80		
For furniture and kitchen appliances	346.65		
Paid remains of invoices from new construction	1384.35		
For interests	749.72		
Miscellaneous expenses	776.13		411867.19
Remains cash on hand at date	419	.98	
Crops were obtained from d.farm " .consumed			
worth	4297.65		
Crops as contribution went in the Werth			
from	59.86		
Dresscr & furniture were donated in the value of	67.00		

C. H. Bey er, Secretary.

### For the "Lutheran" have paid:

The 30strn year: The gentlemen pastors: P. Göbel, F. A. Ahner 49.25, W. I. Friedrich 47.50, W. Vomhof 42.00, B. Sievers 44.65, H. G. Stub.  
 Furthermore, the gentlemen: D. Zehner, J. Kirchner, F. Jasmund 417.50.  
 The 31st year: Pastors: F. Schalter 412.15, C. Zollmann 416.00, E. Popp, I. Bernreuther 46.75, H. Lauterback, O. Clöter 47.15, W. Bohlen 40.65,  
 H. Bauer 46.75, I. G. Morris, W. Hattstadt 413.00, C. Bock, I. List 414.85, P. Göbel, A. W. Frese 48.10, H. Grätzel 49.35,

## For the Preachers' and Teachers' Widows' and Orphans' Fund

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of November and early December:  
(Western Districts).  
1. Contributions.

Of the pastors and teachers: Jungck, M. Große, Heiber, G. Burdord and Michels jc\$2.00, Wiegner, I. Seidcl, Dir. Burgdorf and the undersigned each \$4.00, Both, Mangold, E. 3- Frese each \$5.00.

2. Gifts:  
Collecte of Mr. Past. Besrl's congregation in Guttentbrg Iowa, \$5.00. DeSgl. from Mr. Past. Michels' congregation in Canaan, Mo., \$2.00. Dcscl. by the Nahverein der Kreuz - Gemeinde zu Vt. Louis, \$36.00. By Rev. I. Geyer in Serbin, IraS. weddings collecte at Andr. Melde, \$5.00. Kindtaur Collecte at G. Ejsfeldt, \$1.00. by Mr. I. Urban \$1.00. Mr. E. Duke \$1.00. From Mr. G. H. M. by Mr. Past. B. Sievers in California, Mo., \$2.00. By N. N. from Mr. Past. Sapper's congregation in South St. Louis \$5.00. From Mr. M. of Baltimore by Mr. Prof. Walther \$5.00. From Mr. Gerh. Kanke by Mr. Past. Michels in Canaan, Mo., \$1.00. From Mr. I. I. Brust in Baltimore for widowed Mrs. Schoofteacher Nickel in Iron Mountain, Mo., \$2.00.

\*\*

## Annual financial statement for 1876.

### Intake

Gifts contributions

in January\$	46.00\$	4.50
in February	24.0028	.50
in march		21.00
in April	20.4027	.00
in May	42.85103	.75
in June	14,008	.00
in July	11.00	
in August	;8.7510	.00
in September 7		.00
in October	12.508	.00
in November	25.0039	.00
in December	39.002	.00

during the whole year '243.50\$258 .75  
in sum \$502.25

Issue.

According to receipt given to the general treasurer, Mr. Pastor Sapper Extra: On November 17, 1876 gift from Mr. I. I. Brust in Baltimore for the widowed Mrs. Schullebrer Nickel in Iron Mountain, Mo. in the amount of \$2.00, which left for her address:  
St. Louis, Dec. 6, 1876. OSkar E. Gotsch.

1825 8th Ltrsect.

## Annual account of the Lutheran Orphans' and Deaf-mutes' Support Association

March 10, 1875 to March 9, 1876.

### Intake.

In contributions in cash money\$4570	.37
To cost - and Nnterrichtsgeld	584.00
Non-interest bearing bonds	775.00
Interest bearing bonds	4830.00
For shares	370.00
For sold productions	57.88
Miscellaneous revenue	312.12
For interests	35.00

Cash on hand March 9, 1875 \$352 .80

Total amount available\$11887 .17

Issue.

Refunded bonds	\$5655.00
ForTeachers' salaries and servants' wages	946.65
ForBedding	78.48
Forlivingresources	1425.06
ForTaxes 2c. from d. Farm to Royal Oak49	.00
ForFarmers work in NorriS	176-35
ForGckaufreS Lieh u. Farmcrgeräthschaftcn279	.80
Forfurniture and kitchen appliances	346.65
Paid nest of bills from new construction 1384.35	
For interests	749.72
Miscellaneous"" Expenditure	776.13

\$11867.19

Remains cash on hand at date \$19 .98  
Crops were extracted from the farm & burned in the value of\$297 .65

Crops as contribution were received in the value of 59.86  
Clothes & furniture were donated in the value of 67.00

## For the "Lutheran" have paid:

C. H. Bey er, Srrretary.

The 30th year: Pastors r P. Göbel, F. A. Ahner \$9.25, W. I. Friedrich \$7.50, W. Vomhof \$2.00, B. Siever\$ 4.65, H. G. Stub.  
Furthermore the Hrrrn: D. Zehner, J. Kirchner, F. Jasmund \$17.50.  
The 31st year: Pastors: F. Schall \$12.15, C. Zollmann \$16.00, C. Popp, J. Bernreuth" \$6.75, H. Lauierbach, O. Clöter \$7.15, W. Bohlen \$0.65, H. Bauer \$6.75, J. G. Morris, W. Hattstadt \$13.00, C. Bock, I. List \$14.85, P. Göbel, A. W. Frese \$8.10, H. Grätzel \$9.35.  
H. Ramlow \$17.20, B. Mirßl" \$1.25, I. Kleinleip, E. Reu- 2) Grabner \$4.40, I. D. Jacobsrn, H. Dubora \$18.80, F. Boschr, A. Brauer, H. Brauer, G. Denninger, F. A. Ahner \$4.75, Th. Mielßcr \$8.35, I. Diehl, C. G. Hiller \$0.60, 3. S. Rinnnger, Prof. W. Notz, I. H. Hottwalker \$2.70, I. A. Schulze, W. I. Friedrich \$3.50, H. G. Stub, H. G. Schmidt 70 Cts, F. Häuser 70 Cts.  
Furthermore the gentlemen: Jul. Heinicke \$15.00, A. Lisker, F. A. Lin- Wedel, L. W. Becker 65 Cts, F. Reinitz \$5.00, W. Fischer, C. Beck, W. Schneider \$17.75, G. A. Dopler, R. Müller \$6.45, I. Baumr \$16.60, F. Koch \$8.20, D. Zebner, C. Fix, I. Bral, C. Strobel \$23.75, E. Leubn" \$26.65, J. Knippa, C. Strobel 55 Cts, Sebastian, C. H. Lehenbau" \$14.85, F. Bielefeld, F. Schultheis, I. Kirchner, H. G. L. Paul \$17.55, F. Jasmund \$2.50, F. Reese \$87.65, F. Bergen \$4.20, H. W. Gehrke \$10.00, I. Heinicke \$24.15, F. Krämer, M. Meiboh" \$4.30, L. Lantz 70 Cts., C. Laufer \$10.00, C. Fick.  
32. Sten Jahrgang: Die Herren Pastoren: A. Anderson, I. G. Saun \$14.40, C. Benders \$1.25, I. Laichen \$6.25, M. Hieb" \$8.10, F. Dubperneü, Steinbach \$21.60, G. Landgraf, L. Popp, C. I. Knapp, I. Ansgore, A. Wagner \$25.25, I. Dornbier 35 Cts, H. Lauterbach, S. Liese, I. Große, W. Lange, O. Clöter \$9.85, W. Bohlen, Th. Schöch \$16.20, Th. Siek, F. Schumann \$2.00, P. Kleinleip, P. Piffel \$24.30, A. Sappert \$24.00, W. P. Engelbert \$41.85, G. HSL- tel, I. G. Morris, H. O. Schmidt \$16.20, G. A. Schieferdeckn \$9.45, I. H. P. Grabner \$6.75, I. G. Kunz \$28.35, P. Studt \$8.10, H. Flachsbart \$5.40, F. W. Franke \$6.75, E. Hieber \$6.75, G. C. Markworth \$2.70, W. Schröder \$6.75, G. Heintz \$8.10, A. n. Dressel, I. Bucka, H. Wunder \$25.00, R. Bieder- mann \$2.65, P. Göbel, W. Nau, J. Klindworth, I. G. Nützel \$3.50, I. Trautmann \$48.00, A. Bapler \$4.05, H. Grätzel 65 Cts, H. Luz, W. Böhning, H. Namelow \$10.80, A. Willner MO-80, B. 3- Zahn, R. Herbst \$1.55, M. Zuck" \$4.00, H. E. Bels, I. I. Oetich \$8.10, H. Wunderlich, I. Her \$2.70, I. H. P. Grabner \$6.85, I. G. Theis, I. D. Jacobsen, C. F. Skitz, L. Holter \$19.50, I. G. A. Torgersen, F. I. Blitz \$20.00, I. E. Datb \$15.00, H. Duborg \$16.20, H. Wunder \$22.50, F. Lösche Wuggazcr \$4.05, F. Epling, H. G. Steup \$17.55, G. A. Müller \$8.00, H. Lemke \$10.80, A. Brau, H. Brauer, H. Torney \$10.80, G. Denninger, I. Penalties, A. Lindahl 45 Cts, K. L. Moll \$13.00, I. G. Nützel \$7.25, Kirmis, 3rd Loschen \$5.00, H. Gümm" \$13.50, H. Wunder \$25.00, I. Meyer, E. Giesel, I. Trautmann \$7.65, I. Diehl, A. Schütler \$6.75, F. Gensike, C. G. Hiller \$14.40, W. Hallerbrg \$18.90, F. W. Pohlmann \$12.15, H. Grabner \$4.00, F. Kleist \$25.65, W. J. B. Lange \$6.75, A. Weisel \$6.75, I. S. Renningn, F. Wöndt \$13.50, Prof. W. Notz, I. G. Schwemley, I. Hum- berger, A. P. Xavier 70 Cts, W. Steinrauf, A. Breche \$6.75, H. Kuhn \$11.50, W. Brackhage \$10.80, A. Kühn, K. W. Kra- w" 3- A. Schulze, B. Fölsch, F. zur Mühlen, 3.  
C. Noll, W. Streißguth, F. Schneid" S. Demetr, I. Laten- husen, B. Siever\$ \$2.70, C. Vetter \$4.05, G. Landgrebe, G. A. Döhl" H. G. Stub, I. M. Meißner \$1.00, H. G. Schmidt \$1.80, I. M. Johannes \$8.80, I. H. Parten ird" \$29.70, E. Rod" \$24.30, G. W. Brügg- ann \$16.20, G. Streckfuß \$8.00, H. Hömann \$2.70, F. W. Holls \$5.00, C. Dowidat, A. Meü" nicke \$15.00, G. Rademacher \$4.05, F. Büchele \$14.85, K. Mee- \$46.00, I. Thurner, I. Her

\$7.00, A. Drtzer \$5.00, F. Häuser 55 cts, H. Witte \$8.10, K. Lotz, H. G. Crämer \$29.70, L. Frese \$13.50, P. Thorlacksen, E. Hunzik",  
 Furthermore the gentlemen: C. Schmidt, M. Spatz, I. Müll", J. Ik. Gerlach, C. O. Schmidt \$50.00, E. Fickweiler \$25.00, L. W. Becker, I. G. Troll"  
 \$7.85, F. PeterSdorf \$5.40, C. Engel, D. Kienitz, A. Walk, W. Meide, M. Oppenhagen, E. Waitke, H. Waitke, H. Klopfer \$5.25, W. Baumer, W. Fischer,  
 C. Beck, W. Schneider \$40.00, C. Daluge \$2.70, G. A. Dobler, G. Schul \$5.75, F. Fathauer, I. T. Bolz, W. Schwied, I. F. Koch \$4.30, I. Niemann, G.  
 Helmlich, N. Becher, B. Paulus, A. Dohnmann \$24.40, C. O. Schmidt \$50.00, J. Junakuntz, A. Metzsig \$2.70, A. Jakob, W. Mosta \$3.00, F. PvlSdörfer,  
 E. M. Ackermann \$21.60, H. Goke, C. Strobel \$3.75, L. Lebenbau" \$14.85, H. F. L. Riemer \$9.10, I. Scher, L. Traub, L. Wahl, I. Rode, G. C. Bernthal  
 \$15.00, F. Schultheis \$1.15, I. F. Binder, C. Hennig \$5.40, I. H. Myer \$1.20, I. Kirch- ner, I. S. Nützet \$20.00, M. Con, elmann \$17.40, I. Niethammer,  
 E. Kunding, H. Heins, H. G. L. Paul \$16.20, F. Reese \$74.35, G. Winn" berger \$37.80, I. März, A. Fischer, H. Buk, ner, F. Bergen" \$3.30, F. Schäfer  
 \$17.55, C. Steialeder \$16.00, F. Schümacher, P. Tb. Bürg" \$9.20, J. W. Müller \$10.50, A. Giesmann \$4.05, W. Wells, F. Wink, A. Dorufeld \$10.00, A.  
 Menqcs, L. Koch \$1.00, E. F. Brandt, C. Waschi- lewsky \$10.00, J. L. Schulz, I. Brase \$32.40, F. Krämer, H. Augustin \$25.00, H. Bartling \$8.80, M.  
 Meibohm \$45.70, F. Jahn, C. Fmert, W. Klünder \$4.35, E. H. Schwanbold, L. Bollnow, C. Wille \$14.85, E. Lantz 65 Cts., C. E. Man \$1000., G.  
 Ritzmann, W. gock \$9.45, C. G. Hartmann \$18.90, G. Barlein \$36.45, C. Rapp \$30.00, C. Harsch, D. Dreher, I. H. Ma", I. Neu, G. I. Dirks, H. Bartling  
 \$32.25, W. Schneider \$60.00, O. Fick, G. Bartel \$11.25, I. Hamer \$21.60, H. Hartmim \$31.05, I. S. Nütze! \$30.55.  
 Furthermore you wömen: I. Piep", E. Hvfrner, I. Kratz, 3. Weiland.  
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